

A PROSE ENGLISH TRANSLATION
OF
THE MAHABHARATA

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT)

(I) ADI PARVA.

EDITED AND PUBLISHED BY
MANMATHA NATH DUTT, M.A., M.R.A.S.,
RECTOR, KESABH ACADEMY,

*Author of the English Translations of the Ramayana, Vishnupurana
Srimadbhagabatam, Bhagabat Gita and other works*

CALCUTTA.

PRINTED BY H C DASS, FLAMING PRESS,
65, 2, BEADON STREET

1895.

ADI PARVA

CONTENTS.

Anukramanika Parva

Śruti's arrival at the forest of Naimishī, The desire of the *Rishis* to hear the Mahābhārata, Invocation to Isanā, The order of creation, Vyasa's desire to publish the Bharata, The Grandsire comes to him, Ganesa undertakes to write the Bharata, Śruti's praise of the Bharata, Dhritarashtra's lamentations, Sanjaya's consolations to Dhritarashtra, Śruti's eulogies on the study of the Bharata.—1

Parva Sangraha Parva

The History of Samantpanchikā, Explanation of terms indicating the divisions of an army Summary of the contents of the Eighteen main Parvas.—10

Paushya Parva

Curse on Janamejaya, Measures adopted by him to evade it, Story of the sage Yama, Story of Aruni, Story of Upamanyu, Story of Veda, Story of Utanka, Story of Paushya, Utanka's arrival at Janamejaya's court, His incitement of Janamejaya against Takshaka.—22

Pauloma Parva

The *Rishi* wait for Sānaka, Genealogy of the Bhargava race; Story of Puloma, Story of the birth of Chyavana, Bhṛgu's curse on Agni, Hymn to Agni by Brahma, History of Ruru, Story of Dunduva.—29

Astika Parva

Story of Jaratkaru, Birth of Astika, History of Kadru and Vinatā, Churning of the Ocean, The wager between Kadru and Vinatā, Kadru's curse on the snakes, Kadru and Vinatā go to see Uchāsira, and see the Ocean, Birth of Garuda and Hymn to Garuda, Wrath of the sun, and the appointment of Aruna as his charioteer, Hymn to Indra by Kadru, Garuda's inquiry as to the cause of his bondage; Garuda devises means to bring the *Amrita*, Kashyapa and Garuda, Story of the Elephant and the Tortoise, Bird omens are seen by the gods and their preparations for battle, Battle of the gods with Garuda, Garuda takes away the *Amrita* from the snakes, The mutual grant of boons, Conversation of Indra with Garuda and Garuda's obtaining the name of Suparna, Indra steals the *Amrita* from the snakes, The cleaving of their tongues, Enumeration of the names of the

chief serpents, Asceticism of Śaśa, Śaśa obtains boons from Brahma, Consultation of the snakes on the subject of their mother's curse, The snakes bring up Jaratkaru, Parikshit's hunt; The curse of Parikshit, Conversation between Śringi and Samikā, Despatch by Samikā of a disciple to Parikshit, Speech of Grāmukha in the court of Parikshit, Parikshit takes counsel of his ministers, Conference of Kashyapa and Takshaka, Kashyapa desists on receiving money from Takshaka from going to Parikshit's court, Death of the king in consequence of Takshaka's bite, Installation of Janamejaya as king, History of Jaratkaru and his marriage, Birth of Astika, Janamejaya's vow to celebrate the snake sacrifice; Preparations for the sacrifice, Calling of the snakes into the sacrificial fire, Astika's arrival at the sacrifice, Stopping of the sacrifice.—36

Adirajasatayana Parva

Short history of the Pāndava and Kuru princes, Story of king Uparichara, Description of the *Indra Ithya* festival, Origin of Girika and the king's marriage with her, Story of Satyawati, The meeting of Parāśara with Satyawati, Birth of Dwaipayana, History of Anumandavya, Histories of Karna, Vasudeva Satyaki, Kritavarman, etc., The revival of the Kshatriya order of the Brahmanas, The over-burdened Earth goes to Brahma, The gods are enjoined to be incarnate.—78

Sambhava Parva

Brief account of the origin of gods and all creatures on Earth, Birth of Bhṛgu and the genealogy of Adharma (unrighteousness), Genesis of the animals, etc., Previous history of Jarasandha and others, Origin of Drona, Kṛpā, Dhritarashtra, Yudhishtira, etc., History of Draupadi, Kunti, and Madri, Story of Dushmanta, He sees Śakuntala and Birth of Śakuntala, Pcpousal by Dushmanta of Śakuntala, Śakuntala gives birth to a son, She goes to her husband's home, No recognition of her by Dushmanta, Her disappearance and the aerial voice, Dushmanta recovers his lost wife and son, Installation of Bharata in the kingdom, Account of the race of Priyavati, Story of Pururava, Story of Nahishā, Story of Yayati, Destruction of Kacha by the Danavas, Sukra brings back Kacha into life, He is killed and revived a second

Time Curse on wine by Sukra Sarmishtha throws Devyani into a well Her rescue therefrom by Yayati Sarmishtha becomes the maid-servant of Devyani Yayati again sees Devyani Yayati's marriage with Devyani Yayati marries Sarmishtha in secret Sarmishtha gives birth to three sons Devyani sees Sarmishtha's sons, and becomes jealous Yayati is cursed by Sukra Puru takes upon himself the decrepitude of his father Yayati tries to brick his decrepitude, and installs Puru on the throne Descendants of the cursed Vadu and others Ascension of Yayati to heaven and his fall therefrom Yayati sees Astika and others He re-ascends to heaven Short history of the Puravara race Story of Mahabhishta Story of Pritha Birth of Santanu Marriage of Santanu with Gingri History of the incarnation of the Vrsus Story of Santanu, Installation of Bhishma as the heir apparent, Santanu sees Satyawati and is enamoured of her Devavrata asks of Devavrata his daughter on behalf of his father Devavrata receives the appellation of Bhishma Santanu begets offspring on Satyawati and goes to heaven Vichitravirya obtains the kingdom Bhishma carries away the daughters of the king of Hastinapur from their Sravastara Bhishma's encounter with the invited monarchs Death of Vichitravirya Conversation between Bhishma and Satyawati Story of Jambudwipa Story of Duryodhana Satyawati relates to Bhishma the birth of Vyasa Origin of Dhritrashtra and others History of Gandhari History of Pritha Origin of Karna Sravastara of Kunti Marriage of Pandu and Madri Pandu's retreat into the forest Marriage of Vidura Gandhari brings forth a hundred sons The names of the hundred sons Jayadratha marries Dushan How Pandu shoot a Brahmana in the shape of a deer The curse of Pandu and his lamentations His retirement into the woods with his wives Pandu reasons upon Kunti to let offspring by others The story of Vyashitasara Origin of the institution of marriage Birth of Yudhishthira and the rest Death of Pandu Mahi sacrifices herself on the funeral pyre of Pandu Yudhishthira and his brothers come to Hastinapur Funeral obsequies of Pandu Sports of the Kurus and Pandus Bhuma's going to and return from the region of the Nagas Origin of Kripa and Kripa History of Drona Drona becomes the preceptor of the Kurus and the Pandus The princes begin to learn the use of arms Arjuna's exceptional proficiency Story of Ekakakra Drona tries to punish Arjuna obtains the weapon called Brahmashira Title of the princes,

Duryodhana installs Karna on the throne of Anga Invasion of Panchala by the Kauravas Arjuna takes Drupada captive and delivers him into the hands of his preceptor Installation of Yudhishthira as the heir-apparent Counsels of Kanika the politician—90

Jatugriha Parva

Intrigues of Duryodhana and Sakuni The exile of the Pandavas to Varanavata Duryodhana takes counsel with Purochana Vidura's speech to Yudhishthira The arrival of the Pandavas at Varanavata Burning of the house of lac Flight of the Pandavas to the forest—207

Hidimba badha Parva

Hidimba is inspired with desire on seeing Bhima Bhima encounters Hidimba and slays him Bhima goes to kill Hidimba and is dissuaded by Yudhishthira Hidimba takes Bhima with her Birth of Ghatotakacha—218

Vaka-badha Parva

The Pandavas dwell in Ekachakra, 1 of the Pandavas at Ekachakra Bhima and Kunti hear the wail of the Brahmanas and his wife Speech of the Brahmanas Speeches of his wife and daughter Conversation of Kunti with the Brahmanas Bhima's vow to slay the Rakshasa Vaka Bhima goes to Vaka with his food He fights with and slays Vaka Return of Bhima dragging the body of Vaka to the town Concourse of the citizens in the morning to see the body of the Rakshasa Arrival of the Brahmanas of the town at the house where the Pandavas dwell Story of Bhishma's son Drona obtains all the weapons of Rama Drupada celebrates a sacrifice to obtain a son A son arises from the sacrificial fire Origin of Drupada Dhishadyumna learns the use of arms—224

Chastraratha Parva

The Pandavas set out for Panchala They meet with the Gandharva Angaraparvati on the banks of the Ganges Fight with the Gandharvas The Gandharvas desert The Gandharva exchanges gifts with Arjuna Story of Tapati King Samvarana sees Tapati Disappearance and reappearance of Tapati Tapati relates her history and again disappears Marriage of Samvarana and Tapati Story of Vishushtha Story of Vishvamisra Vishvamisra attempts to carry away by force Vishushtha's cow named Vandan Vishvamisra's discomfiture at the hands of the Naga's host sprung from the different parts of the cow's body 231

ascetic austerities, Sakuni curses king Kalmashapada to be possessed with a Rakshasa, A certain Brahmana asks the king for meat, The king gives him human flesh to eat, The king is cursed by the Brahmana, The Rakshasa possessed king devours Vashistha's sons, The Rishi resolves to kill himself, Speech of Adrishyanti, Vashistha with his daughter-in-law sees Kalmashapada, Kalmashapada is freed from the curse, Birth of Parasara, His intention of destroying all the worlds, Story of Kartavirya, The persecution of the Bhrgu race, History of Aurva, Origin of the Vadava fire, Parasara celebrates the Rakshasa sacrifice, Paulstya and others join it, Vashistha begets a son upon king Kalmashapada's wife, The Pandavas take leave of Angiraparna, They appoint Dhaumya as their priest—232

Saimvara Parva

The Pandavas see Vyasa on their way to Panchala, Arriving at Panchala they dwell in the house of a potter, Description of Draupadi's Saimvara, Enumeration of the princes that came to the Saimvara, Krishna recognises the disguised Pandavas, The discomfiture of the kings in stringing the bow, Karna is declared ineligible to end the bow, The kings desist from stringing the bow, Arjuna goes towards the bow, The Brahmanas dissuade him, Arjuna strings the bow and hits the mark, The wrath of the invited kings, The kings attempt to slay Draupadi, Arjuna and Bhishma prepare for fight, Krishna's recognition, Arjuna fights with Karna and defeats him, Bhishma fights with Salva and overthrows him, The kings wonder at this, Krishna induces the monarchs to abandon the fight, Arjuna and Bhishma depart with Draupadi, Kunti's anxiety, Conversation of Kunti with Yudhishthira, Yudhishthira asks Arjuna to marry Draupadi, Rama and Krishna visit the Pandavas, Dhrishtadyumna goes secretly to the abode of the potter, They take their meals—256

Vasahika Parva

Dhrishtadyumna having heard the talk of the Pandavas informs Draupadi of it on his return, Draupadi sends a priest to the Pandavas, Speech of Yudhishthira, Arrival of Draupadi's messenger there, The Pandavas go to the house of Draupadi, Draupadi interrogates the Pandavas with the view of ascertaining their identity, Draupadi's joy at Yudhishthira's reply, His vow to restore the Pandavas, Draupadi expresses his intention of marrying his daughter to Arjuna, Draupadi's conversation with Yudhishthira, Arrival of Vyasa, Story of Jishnu, Kunti's expression of opinion, Speech

of Vyasa thereon, Account of the sacrifice of the gods at the Naimisha forest, gods see a golden lotus, Indra sees a male and interrogates her, He is a young man at play with a young girl, Indra and the young man interchange questions and answers, Indra sees the lotus, Indras, Vyasa's speech, Account of origin of Valarama and Keshava from a couple of Narayana's hairs, Prior to the Pandavas and Draupadi, Arjuna with divine vision Draupadi sees the Pandavas in their native forms, Former of Draupadi, Speech of Vyasa to Draupadi, Preparations for the nuptials, The assembly, Consecutive marriages of five, Kunti blesses Draupadi, Krishna sends dowry—265

Viduragamana Parva

Duryodhanu hears of the marriage of the Pandavas, Vidura acquaints Duryodhanu with it, Conference of Duryodhanu and Dhritarashtra, Karna's speech, Drona's speech, Karna's reply, Speech of Vidura, Dhritarashtra, Vidura's departure from Panchala, He sees the Pandavas, He sends Vidura to Draupadi—274

Rajyalava Parva

Draupadi's reply, Speech of Arjuna, Return of the Pandavas to Hastinapura, The consent of Krishna, Speech of Krishna on seeing the Pandavas, The Pandavas take half of the kingdom and the other half to Drupada, The building of the city, description, Krishna and Valdeya go to Dwarka, Arrival of Nara and Arjuna at the Pandavas' house, The Pandavas settle themselves with a ruler in respect to Draupadi—280

Arjunatanavasa Parva

The lives of the Pandavas, Arjuna violates the vow of voluntary exile, Marriage of Arjuna, Uloopi, Arjuna obtains Chakras, Krishna rescues some Apuraras from Panchatirtha, Arjuna and Krishna go to the Ravana for pleasure, Arjuna goes to Krishna and puts up at his house—283

Subhadra Parva

The festival called Vrishti, Arjuna's mountain, Arjuna goes there, He forcibly catches Subhadra, The Vrishnis pray for Arjuna and finally desist

Haranaaharana Parva

Arjuna returns with Subhadra to Khirandavaprastha, Draupadi's speech to Arjuna, Krishna and Valarama and others come to Khirandavaprastha with dowers. The festivities at Indraprastha on the arrival of the Vrishnis and Andhakas, Birth of Abhimanyu etc; The five sons of Draupadi—295

Khandava daha Parva

The administration of Yudhishthira, Krishna and Arjuna goes to sport in the woods, Sports of the females, Arrival of Agni in the guise of a Brahmana, His suit with Krishna and Arjuna, Anecdote of Svetaki

Vishama formah, Krishna and Arjuna with cars, the darts, and the bow Gandiva, Escape of Aswasena from the burning Khirandava, Light of Indra and Arjuna, Fight of Krishna and Arjuna with the celestials, Conflagration of Khirandava, Flight of the Asura Moyi, Approach of Agni towards Moyi to consume him, Arjuna protects Moyi, Story of the Rishi Mandapala, Austerities of Mandapala and his speech, He assumes the form of a bird, His hymn to Agni, Bestowal of a boon on him by Agni, History of his four sons, Grant of boons by Indra to Arjuna and Krishna—299

Souti then said.—

22 Bowing (most reverently) my head to the original first being Ishra who is adored by all and to whom all make offerings, who is the true unchangeable One who is manifested and unmanifested eternal and everlasting Brahma

23 Who is both non existing and existing non existing who is the (existing) universe and still distinct from both the existing and the non existing world who is the originator of all both high and low

24 Who is the ancient great, undecaying One—who is Vishnu the good and the goodness who is worthy of all worship pure and sinless who is Hari the lord of the faculties the guide of all the movable and the immovable

25 (O Rishis) I shall now describe to you the holy thoughts of the great Rishi of the wonderful deeds, (the sage) Vyasa who is worshipped by all of you here

26 Some bards have already sung this history and some again are teaching it to others others will no doubt do the same hereafter on earth

27 It is a great source of knowledge all through the three worlds It is possessed by the twice born both in detailed and condensed forms

28 It is embellished with elegant expressions with human and divine conversations and with various poetical metres It is therefore the great delight of the learned

29 In this universe when there was no brightness and no light and when all was enveloped in darkness there came into being a Mighty Egg the one inexhaustible Seed of all created beings

30—31 It is called *Vishadiya* and was created at the beginning of the *Yuga* In it existed the true Light Brahma the eternal One the wonderful and inconceivable Being the omnipresent invisible and subtle Cause the Inti and Non entity natured Self

32 From this Egg was born the Lord *Isimahi* Brahma the one only *Prajapati* with *Suriguru* and *Sthiru*

33 With *Manu* *Ira* and *Parimesti* with *Procheta* and *Daksha* and the seven sons of *Daksha*

34 Then also appeared twenty one *Prajapatis* and the race of innumerable natured in all the Rishis known Then appeared *Ishta* *Indras* the *Ashtyias* the *Vasus* the *Asvins*,

35 Then *Indra* was the *Saithyas* the *Pisachas* the *Ghyakas* and the *Pitras*

36 Then were produced the *Wics* and the

most holy *Brahmaris* *Rajarshis* distinguished quality then the *Wics* earth the air, the sky the heavens

37 The years the fortnights and the session

38 And again at the end of the *Yuga*, when the universe all created and inanimate—will be

39 And at the beginning of the *Yugas* all things will be and like the various first succeed one another their seasons

40 This mysterious the destruction and production revolves thus perpetually out beginning and with

41 To cite a brief narration of *Devas* was at thirty three hundred an

42 The sons of *Diti* *Chakshus* *Atma* *Vidya* *chla* *Arka* *Blanu* *Asi*

43 Of these *Tama* was the youngest who

44 *Devabrata* had *Subrata* who had three sons *Satayajou* and *Sa* whom gave birth to

45 6 Famous *D* thousand *Satayajou* number and *Sahasra* number of the offspring

47 From them descended *Kurus* *Ikshvaku* *Yajati* and *Ikshvaku* this There were also other generations

48 And innumerable their abodes There were told Mysteries the *Left* *nam* a—*Diarna* *Artha*

49 The various *Artha* and *Kama* the of mankind

50 The histories and various *Snas* These a work (*Mahabharata*)

51 All this history *Vyasa* is mentioned in specimen of the book

52 *Rishi* *Vyasa* did knowledge in both forms The learned possess both the detailed accounts,

in the field of battle gave them water to drink and re-yoking them, drove the chariot as before

193 I had no hope of success O Sanjaya when I heard that Arjuna had kept back all his assaults when his horses were taken away for drink

194 I had no hope of success O Sanjaya when I heard that Yudhishthira of the Vrishni race went back to the place where Krishna and Arjuna were after having thrown the army of Drona into disorder having none to withstand the attack on account of powerful elephants

195 I had no hope of success O Sanjaya when I heard that Karna, having got Bhima in his power had allowed him to escape only with some contemptuous terms and having dragged him with the end of his bow

126 I had no hope of success O Sanjaya when I heard that Drona Kritavarma kripa Karna Ashwathama and Salya had allowed Saindhava to be killed before their presence

197 I had no hope of success O Sanjaya when I heard that through the machinations of Krishna the celestial weapon Sakti given to Karna by Indra, had been hurled against Ghatotkacha of a dreadful face

198 I had no hope of success O Sanjaya when I heard that in the fight between Karna and Ghatotkacha the Sakti had been hurled against Ghatotkacha by Karna, the weapon which should have certainly killed Arjuna

192 I had no hope of success O Sanjaya when I heard that Dhrishtadyumna violating all the rules of war, had killed Drona while insensible on his chariot and bent on death

200 I had no hope of success O Sanjaya when I heard that Nakula the son of Vidura had driven the chariot of the son of Drona all round the place having engaged with him in single combat before the whole army and proving himself fully equal to him

201 I had no hope of success O Sanjaya when I heard that Drona's son had misused the weapon named Aararyana and had failed to kill the Pandavas

202 I had no hope of success, O Sanjaya when I heard that Bhima had drunk the blood of his cousin Dushasana and not been able to prevent him

203 I had no hope of success O Sanjaya when I heard that the exceedingly brave and unconquerable in war Karna had been killed by Arjuna in the war of brothers, who was mysterious even to celestial.

204 I had no hope of success, O Sanjaya when I heard that Yudhishthira had defeated the son of Drona, Dushasana and fearful Kritavarma

205 I had no hope of success O Sanjaya when I heard that Yudhishthira had killed the king of Madra who always challenged Krishna

206 I had no hope of success O Sanjaya when I heard that Shalya, the man of magic power and the root of the gaming and the feud had been killed by Sahadeva

207 I had no hope of success O Sanjaya when I heard that Duryodhana having been spent with fatigue, his strength being gone out and without even a chariot, had gone to a lake and had taken refuge in its waters

208 I had no hope of success O Sanjaya when I heard that the Pandavas accompanied by Krishna had gone to the lake and had begun to address my son contemptuously who was never able to put up with any affront

209 I had no hope of success O Sanjaya when I had heard that while displaying various modes of attack and defence in a club fight, he had been unjustly slain through the counsels of Krishna

216 I had no hope of success O Sanjaya when I heard that the sons of Drona and others had committed a horrible and infamous deed by killing the Panchalis and the sons of Drupadi in their sleep

211 I had no hope of success, O Sanjaya when I heard that Ashwathama, having been pursued by Bhima had discharged the greatest of weapons named Aishika, by which the son in the womb of Uttara was wounded

212 I had no hope of success O Sanjaya when I heard the weapon Brahmashtra discharged by Ashwathama had been repelled by Arjuna with another weapon on which he had uttered the word Sista and that Ashwathama had to surrender the Jewel that was on his head

213 I had no hope of success O Sanjaya when I heard that for wounding the son in the womb of Uttara both great sons of Pandava had cursed Ashwathama

24 Also Chandhari is to be seen in the work has been performed by the Pandavas. A hindu has been gained by the Pandavas. I have heard that only ten and seven on the side of the Pandavas. I have heard that only ten and seven on the side of the Pandavas. I have heard that only ten and seven on the side of the Pandavas.

216. Utter darkness is all around me & faintness comes over me O Suta, consciousness is leaving me, my mind is distracted

Souti said :—

217 Bewailing his fate thus, Dhritrashtra was overcome with the greatest sorrow, and lost his senses for a time. But being revived, he addressed Sanjaya in these words

Dhritrashtra said :—

218 After what has happened, O Sanjaya, I desire to abandon this life without any further delay. I do not see any good by keeping it alive any longer.

Souti said :—

219 While thus talking and bewailing, sighing like a serpent and fainting every moment, the wise son of Gavalgana (Sardula) addressed the pitiable king of the Pandavas words instinct with deep meaning

Sanjaya said :—

220 From wise Narada I have heard O King, of the deeds of powerful men, men of great event

221 Men born of great dynasties men full of great qualities well versed in the art of using celestial weapons

222-223 Men who have conquered the world by right, performing sacrifices with proper rites, and fame in this world and the next

224-227 Such men were a, the brave car-warrior, the great amongst all, the glorious, the Vainaka, the Nila, the killer of the great, the strong, the Goyr, the Bhur, the Dusharatha, the Sushibinda, the Yajni of good deeds, who performed fires, assisted by celestial beings, and by whose power the regions of this earth were all overruled

228-229 But besides these, other kings, who were great car-warriors, who were more powerful than the above who were noble in mind and full of every good quality, had fallen into the grasp of Death

230-236 They were Puru, Kuru, Yadu, Bishmagrishi, Mahadyuti, Anusha, Rakushta, Vilasini, Rashtra, Vaidha, Anga, Bha, Shweta

Vrihatguru, Ushnara, Shataratha, Kanka, Dulidaha, Druma, Dambhodvaba, Parshu, Sagura, Sankruti, Nirmu, Parashu, Pundra, Sambhu, Devayaga, Debabhrya, Supratima, Supratima, Mithotshaha, Vinita, the king of Nishad Nala, Santa-viya, Sumitra, Subala, Anara-nya Arka, Pryavraty, Bala-bandru, Niramarda, Brihatbala, Dhristaketu, Nira-maya, Abikshita, Dhurta, Krita-bandhu, Dridha, Sahapuransambhava, Pratang, and Sruvi. These kings, and hundreds of thousands others,

237-238 who were greatly powerful and perfect death like your sons, quitting wealth and pleasure

239 Even those men who possessed all noble virtues, and whose heavenly valour, generosity, magnanimity, faith, truth, purity, simplicity and mercy, are published in the Puranas by the sacred bards of great learning, gave up their lives

240-241. Your sons were wicked, envious, avaricious, of passionate temperament and vicious disposition, you are well-versed in the Sastras, you are intelligent and wise, those men whose understanding follows the dictates of the Sastras, never succumb to grief or misfortune

242 You know, O king, the severity of fate. You know what anxiety showed for the safety of your sons, therefore, this grief is unbecoming of you, not fit for you to grieve for that which has happened

243 Who can waver by his cleverness the decrees of fate? None can go beyond the path marked for him by Providence.

244 Existence and non-existence, pleasure and pain, come by Time

245. Time creates all things and Time destroys them all. Time burns all creatures and Time again extinguishes that fire

246. All things, good and bad, in the three worlds, are created by Time. Time destroys them and Time creates them again

247 Time alone is awake when all is asleep. Time cannot be overcome by any one. Time walks in everything without being retarded

248 Knowing that all things past, present and future, are the outcome of Time, it is not fit for you to be overcome with grief

Souti said :—

249 Gavalgana's son, (Sanjaya) having thus comforted the royal Dhritrashtra, who was overwhelmed with grief for the death of his sons, restored peace to his mind

250 Great Dwaipayana composed a holy Upanishada on these facts, and it has been published to the world by the learned and sacred sages in the Puranas

251 The study of *Bharata* is such an act of piety that even he who reads only one line of a verse with reverence has his sins all destroyed.

252 In this *Bharata* are the names of the blessed and immaculate Devas, Gandharvas, and Brahmanas have been described, also the Yakshas and great Nagas

253 In it has also been described of six attributes, the eternal Vasudeva who is described. He is true and just, and who is the

254 In it is described the eternal Brahman, the great true light whose great attributes are described the wise and learned men declare

255 From whom has been produced the non-existent and existent non-existent universe with the principle of reproduction and progression, birth, death and rebirth

256 In it has also been described He who is *Akhyatma*, and who pertakes the attributes of the five elements and He to whom unmanifested and other such words cannot be applied.

257 And also He whom the *Yogis*, possessed of meditation and *Tapa*, behold in their hearts as the reflection of an image in a mirror.

258 The man of faith, ever devoted, ever employed in the exercise of virtue, is freed from sin on reading this chapter of the *Lihavata*

learned man, who recites this *Veda*. (*Bharata*) gains advantage

266 Even the sin of killing embryo is destroyed of those who read it with reverence at every change of the moon

267 I tell you, the whole *Bharata* has been read by the man who reads this chapter. The man who with reverence hears every day these sacred words,

268-269 Gains long life, and goes to heaven. In time gone by, the celestials met together and placed the four Vedas on one side and this *Bharata* on the other side of a scale, and the *Bharata* weighed heavier

270 From that time it is called *Mahabharata*. It is considered superior to the Vedas both in substance and gravity of importance

271 It is called *Mahabharata* from this superiority in substance and gravity of importance. He, who understands its real meaning, is freed from all sins

272 It is not a sin study is not a sin. The ordinary study of the Vedas are not sins, the acquisition of which by exertion is not a sin, when they are abused, then do they become the cause of evil

Thus ends the *Anandashukla Parva* in the *Adi Parva* of the *Mahabharata*

CHAPTER II

7 With your filial piety and prowess. O mighty one, blessing be upon you O illustrious one ask the boon you desire to have

Rama said :—

8—9 If, O fathers you are pleased with me, the boon I ask, is that I may be freed from the sin of annihilating the Kshatryas and that the lakes, that I have made, may become celebrated shrines in the world

10 The ancestors then said "It would be as you have wished But be pacified

11 The region, that lies near those five bloody lakes has become famous from that day by the name of holy Samantapanchakra

12 The wise men have said that a place should be known by a name signifying of something which may have made

13 At the end of *Dwapara* and the beginning of *Kali*, a great battle fought between the Kurus and the Pandavas here at this holy Samantapanchakra

14 In that holy place there was not the least ruggedness. It resembled eighteen *Akshauhini* soldiers all eager for battle

15 O Brahmanas, all were all killed in that place. Thus the Brahmanas name is explained

16 I have described to you that beautiful and holy place. I have told you O best of Brahmanas about this place—a place famous in the three worlds

The Rishi said :—

17 You need not know, O Son of Suta, all about the *Akshauhini* which you have mentioned

18 Let us know the numbers of horse and infantry, and elephants which make up an *Akshauhini*, for you know every thing

Rama said :—

19 One chariot and one elephant five soldiers and three horse men, form a

20 Three *Pattis* make a *Senamukha* and three *Senamukhas* make a *Gulma*

21 Three *Gulmas* make a *Gana* three *Ganas* make a *Bahini* three *Bahinis* make a *Prastana*

22 And three *Prastanas* make a *Chakr* three *Chakras* make a *Prastana* and ten times one *Prastana* is called by the learned as one

23 The best of Brahmanas have calculated that there are five and eight and a half in an

seventy chariots in an *Akshauhini*. The number of elephants is also the same

25—26 Know the number of foot soldiers is one hundred nine thousand three hundred and fifty, the number of horses is sixty-five thousand six hundred and three

27 Those who are acquainted with the principle of numbers call the above, explained fully by me, the number of an *Akshauhini*

28 O best of Brahmanas, the eighteen *Akshauhinis* of the Pandava soldiers were according to this calculation

29 They might them all together in the making the Kauravas the

30 Drona, skilful in arms, fought for five days

31—32 The destroyer of enemy's soldiers, Karna fought for two days, Salya for half a day and for a half a day then lost the club fight of Duryodhana and Bhishma. At the close of that day, Ashwathama, Kirtavarma and Kripa

33 Destroyed the army of Yudhishthira when his soldiers were unsuspectingly sleeping. O Saunaka, the best of narrations, the *Bharata* which is narrated here at your sacrifice,

34 Was formerly narrated at the sacrifice of Janamejaya by the learned pupil of Vyasa. In it has been fully described the fame and valour of the kings of the world

35 There are three *Parvas* in the beginning (of this great work) namely *Purusha*, *Pandava* and *Astika* which contain many wonderful discussions and descriptions and scenes

36 As men desirous of final release, accept *Largya* so it is accepted by the wise. As Self is among things to be known as life among things that are dear,

37 So is it the best among all histories and also among all *Sutras*. There is not a story current in the world which does not depend on it

38—39 As the body depends on the food and the servant who wishes for promotion serves a master of good birth so all poets serve and cherish this *Blavata*

40 As the words constitute the various branches of knowledge and the Vedas display vowels and consonants only, so this excellent history displays the highest knowledge

41 Hear the outlines of the *Parva* (chapters) of the *Bharata* which is full of wisdom and is a treasure of

and which is rich with the meanings of the Vedas

42 The first is called *Anukramanika*, the second *Parva Sangraha*, then come *Paulama*, *Paushya*, *Astika*, *Adivansat itaraha*,

43 After this the wonderful and thoughtful *Sambhata*, then *Yatugriha-daha*, then *Hairimba*,

44 Then *Baka* and then *Chaitra-ratha*, then *Panch* *ra Parva*,

45 Then all rivals in rightful battle *Baibali* *Vidura-agamana* and *Rajya-ta*

46 Then *Arjuna-ta* *ra* *Parva*, *Haranya-harika*,

47 Then *Khandava-daha*, *darsana*, then come *Shata* *Mantra Parva*,

48 Then *Farasandha-badha*, and *Dibijaya*, after *Digbijaya* comes the *Parva* called *Rajsuika*

49 Then *Arghyasharana*, *Shisupala-badha*, *Dyuta*, *Anudyuta Parva*,

50 Then *Aranyaka*, *Kirmira-badha*, *Aranyagana*,

51 And then *Kairati*, in which the battle between *Aryuna* and *Siva* is described, then *Indralokanigamana*

52 Then comes the pathetic, pious and religious story of *Nala-upakhya*, then *Thirtha jatra* of the wise king of the Kurus

53 Then *Jatasura-badha* then *Yaksha-juttha*, then *Nebatkabacha-juddha*, and *Iyagara*,

54 Then *Markandeya samashya*, then the *Parva* of the meeting of *Draupadi* and *Satyatama*,

55 Then *Ghoshajatra*, *Mriga-svapna* then *Brihadunishkhyana* and *Aindra-druma*,

56 Then *Draupadi-harana-Parva*, then *Tairatha-bemoehana* then the story of *Savitri*, illustrating love of husband and chastity

57 After this the story of *Kama* then *Kanvala-harana Parva*.

62 Then *Yansanddhi*, the arrival of *Sri-krishna* Then the story of *Malati* and that of *Galava*,

63 Then the stories of *Savitri*, *Vamadeva* and *Vamya*, then the stories of *Yamadagni* and *Shodasharajika*,

64 Then the arrival of *Krishna* at the court, then *Bidula-Putra-shashana*, then the assemblage of troops and the story of *Seta*,

65 Then comes the quarrel of the noble *Karna* then the march of the *Kuru* and *Pandava* armies to the field of battle

66 Then *Ratharathi-Sankhya Parva*, then the arrival of wrath-inspiring messenger *Uluka*,

67 Then the story of *Amba*, then the awful instalation of *Bhisma*,

(the account of) the creation of *Bhumi*, then the account of

69 *ata-Gita Parva*, then *Bhisma* the instalation of *Drona*, and then *Sansaptakas*,

70 *Ti* *ingy-badha*, then *Praligna* *aidhratha badha* and *Ghatatkacha*

71 Then the ring *Drona-badha*, then the discharge *ana weapon*,

72 Then *Karna* and then next to it is *Sallya Parva* *Prada Prabesha*

73 Then *Saraswata*, description of *Thirtha* and *Bangsa*, *Souptika*, describing the disgrace of the Kurus

74 Then dreadful *Aith* *a*, then *Jala-pradina* then *Strit*

75 Then *Sradha Parva*, d funeral rites for the killed Kurus, *saka-batha* who appeared as a Bra

76 Then the coronation *Yudhistira*, then *Griha-prabhuaga*

77 Then *Santi Parva*, then *Rajanushtana*, then *Apidharma* and *Isidharia*.

153 The lamentation of Draupadi before Krishna and his cheering of her.

154 The account of the fall of Souva was described by the great Rishi. Then it describes the departure of Krishna to Dwarika with Subhadra and her son.

155 The taking of Draupadi's sons by Dhristadyumna to Panchala, the entrance of the Pandavas to the beautiful forest of Dwaita.

156 It then relates the conversation of Bhima, Yudhishthira and Draupadi.

157 The arrival of Vyasa to the Pandavas, the bestowal of power of *Pratismriti* to Yudhishthira by the great Rishi.

158 It then describes the departure of Vyasa the Pandavas' removal to the forest of Kamyaka, the roving of greatly powerful Arjuna in quest of weapons.

159 His fight with Sita who was in the disguise of a hunter, his meeting with the Lokपाल and his receipt of weapons from them.

160 His journey to the celestial kingdom of Indra, and the anxiety of Dhritarashtra in consequence.

161 It then relates the lamentations of Yudhishthira in his meeting with the holy sage Brihadāsya.

162 It then contains the holy and most pathetic story of Nala illustrating the great patience of Damayanti and the character of Nala.

163 It then describes how Yudhishthira acquired the mysteries of dice from the great Rishi, then the arrival of great Rishi Iomasha from the celestial region where Arjuna was.

164 The receipt from the Rishi by the high souled dwellers of forest (the Pandavas) the news of the third brother (Arjuna) who was then staying in the celestial regions.

165 The pilgrimages of the Pandavas to various holy places as asked by Arjuna, their attainment of merit and virtue in consequence.

166 It then relates the arrival of the sage Narada at the arrival of

167 It describes the arrival of Bhagirathi and the house of Santanu.

168 It describes the account of the birth of the royal

169 It describes the story of Rishwan ascetic from

170 It describes the story of the great Rishi

171 It describes the story of the great Rishi

his boyhood. Then follows the story of great, powerful Rana, the son of Jamadagni.

170 In which is described the death of Kartavirja and Huhayas, then the meeting of the Pandavas and the Viratis at the holy pilgrimage of Provasha.

171 The story Sukanya in which Virgus son, Chyavana made the Aswinas drink Soma juice at the sacrifice of king Saryati.

172 And in which it has been shown how he himself (Chyavana) acquired perpetual youth. Then it relates the history of King Mandhata.

173 Then it tells the story of prince Janta, and how king Somahya by offering up his only son Janta in sacrifice, got one hundred others.

174 Then follows the beautiful story of the hawk and the pigeon, then the trial of king Shivi by Indra, Agni and Dharma.

175-76 The story of Astabakra in which is narrated the great debate between that Rishi and the first of logicians named Vandi the son of Varuna.

177 The defeat of Vandi and the release of the father of the Rishi (Astabakra) from the ocean. Then follows the story of Yavakrita then that of the great Rana.

178 Then the departure of the Pandavas for Gandhamadana, and their staying at a hermitage called *Narayana*, Bhima's journey to Gaudhamadana by the request of Draupadi.

179 His meeting on his way with the Pavana's son greatly powerful Hanumana, who was in a grove of bannanas.

180 His bath in the tank, and the destruction of its flowers in searching for the sweet scented flower *Nalini*, his fight with powerful Rakshasas.

181 Yakshas including Manimana the destruction of the *Asura* Jata by him.

182 The meeting (of the Pandavas) with the Royal sage *Vrishaparva*, their departure for the hermitage of Arishtishena and then their stay there.

183 The meeting of Bhima against the Kurus by Draupadi. Then is related the ascent of Kalasha by Bhima where with the powerful Yakshas.

184 Headed by Manimana he fought a great battle the meeting of the Pandavas with *Kuvera*. Then comes the meeting with Arjuna who had obtained many great weapons.

185 Then it relates the battle between Arjuna and the great enemy of the celestials *Nebatkabacha*, who dwelt in *Hirnyaparva*.

186 Then comes the account of Arjuna's fight with Poulamas and Kalkeyas, their death at his hand,

187 The display of weapons by Arjuna before Yudhishthira and its prevention by the great Rishi Narada

188 The descent of the Pandavas from the Gandhamadana the seizure of Bhima by a monster mountain snake

189 The release of Bhima from the snake on answering certain questions of his by Yudhishthira,

190—191 The return of the Pandavas to the forest of Kamyaka, the arrival of Krishna to see the sons of Pandu, the arrival of Rishi Markandeya, and his various recitals

192 The story of Pritha the son of Vena, was told by the Rishi, also the story of Saraswati and that of Rishi Tarkhya

193 Then follows the story of Matsya and other old stories recited by Markandeya

194 Then come the stories of Indradumna and Dhundumara, then the story of the chaste wife, and the history of Angirasha

195 Then is told the meeting of Drupadi and Satyawata and their conversation, the return of the Pandavas to the forest of Dwaita

196 The procession of the cakes, and the captivity of Duryodhana at the hands of Gandharvas His rescue by Arjuna when the wretch was being carried away

197 Then follows the dream of the deer by Yudhishthira, then the return of the Pandavas to the forest of Kamyaka

198 Here follows the long story of Brihadraunika Here is related the story of Duryota

199—200 Then is narrated the forcible abduction of Drupadi by Jayadratha from the hermitage the pursuit of the wretch by Bhima swift as the air the shaving of Jayadratha at the hand of Bhima Then follows the long story of Ramayana

201 In which is shown how Ravana was killed by the prowess of Rama Then is narrated the story of Savitri

202 Then Karna's deprivation of earrings by Indra and his presentation to him a weapon called Sakti,

203 The story of Aranya in which Dharma gave advice to Arjuna and in which is related how the Pandavas received a boon and went to the west

204—206 These matters are all described in the third Parva called Aranyaka. It

contains two hundred and sixty-nine chapters Its number of slokas is eleven thousand, six hundred and sixty four. Then comes the extensive Virata Parva.

207 It describes how the Pandavas arrived at the city of Virata and saw a Samvata tree in a burning place on which they kept hidden their weapons

208—209 Then have been related their entry into the city and their stay in disguise, then the slaying by Bhima of the wicked Kichaka who lustfully aspired for Drupadi then the attempt of king Duryodhana to find out the Pandavas,

210 His despatch of clever spies to all countries to trace out the Pandavas, their failure to discover the mighty sons of Pandu,

211 The first seizure of Virata's kine by the Trigartas, the fearful battle that followed,

212 The capture of Virata by the enemy and his rescue by Bhima the release of his kine also by the Pandava (Bhima),

213 The seizure of Virata's kine by the Kurus, the defeat of the Kuru warriors by single handed Arjuna,

214—215 The release of the king's kine by Arjuna's valour the bestowal by Virata of his daughter to Arjuna for his acceptance of her for his son by Subhadra Abhimanyu the destroyer of foes These are the contents of the extensive fourth Parva Virata

216—217 The great Rishi has composed it in sixty seven chapters and it contains two thousand and fifty slokas

218 Hear now, the contents of the fifth Parva named Udyoga When the Pandavas were living at Upaplavya

219 Desirous of battle both Arjuna and Duryodhana went to Krishna and said, "You should help us in this war"

220 On these words being uttered, the high souled Krishna replied "O best of men a counsellor (myself) who will not fight

221 And one Akshauhini of my soldiers between these two which shall I give to you?" Blind to his own interest, the foolish Duryodhana asked for the soldiers

222 Arjuna asked to possess Krishna as a counsellor although he will not fight Then is related the coming of the king of Madra for the assistance of the Pandavas

223 Having deceived him on the way by presents Duryodhana induced him to grant him a boon and for that boon he asked his help in the war

224 Then it narrates how Sallya went to the Pandavas and how he consoled Yudhishthira by recounting the victory of Indra (over Vritra)

225-226 Then is told the despatch of the *Purohita* by the Pandavas to the Kurus. Greatly powerful Dhrutasthra, having heard the story of Madra's victory from the *Purohita*, decided to send his *Purohita* but finally sent Sanjaya to the Pandavas to ask for peace

227-228 —Dhrutasthra heard all about the Pandavas, their friends, Krishna and others, and his great anxiety and sleeplessness in consequence. Vidura's sound wise and various counsels given to the wise king Dhrutasthra

229 It then contains the excellent truths of spiritual philosophy that were told by Sanatsujata

230 To the anxious and sorrowing king. Next morning in the Royal court, Sanjaya spoke

231 Of the great friendship between Arjuna and Krishna. It was then that great Krishna, moved by pity and being desirous of bringing peace,

232 Went himself to Hastinapur, the capital of the Kurus (It then relates) the rejection of the peaceful offer of Krishna by prince Duryodhana,

233 An offer which was for the benefit of both parties. Then is related the story of Damodhara,

234 Then the search for a bridegroom by Matsya for his daughter then follows the history of the great Rishi Gatas

235 Then the story of the training of the son of Bidura, having heard of the evil counsel of Duryodhana and Karna and others

236 Krishna's display of his Yoga powers, then his taking Karma on his chariot and giving him sound advice,

237 Karma's rejection of Krishna's advice out of pride, then the character of his enemies. Krishna returned to Uplipaya from Hastinapur.

238-239 He told the Pandavas all that had happened. It was then the greatly powerful Pandavas the charioteers at their foe, after consulting properly with one another, made all preparations for war

240 Then follows the march of the army, cavalry, elephants and charioteers from Hastinapur, the review of troops by both parties, the sending of Uthara to the Pandavas by the prince (Duryodhana)

241 As in enemy on the day before the battle, the Pandavas the Pandavas

charioteers of different classes was related. Then is told the story of Amba

242 These are the matters that have been dwelt on, the fifth *Parva* of the *Bharata* in full of incidents regarding both peace and war

243-244 O Great Rishis, the great Vyasa has composed this *Parva* in one hundred and eighty six chapters. The number of *stokas* composed in it by the great Rishi is six thousand six hundred and ninety eight.

245 Then is told the wonderful *Bhisma Parva*. Sanjaya related in it the creation of *Jambu* country

246 Then is narrated the great depression of the army of Yudhishthira and the fierce battle that raged for ten successive days

247 The high souled Krishna dispelled in this *Parva* the great compunction which was felt by Arjuna towards his relatives by citing reasons based on the philosophy of final emancipation

248-249 In it is also narrated how the magnanimous Krishna, seeing the loss inflicted on the Pandava army, jumped from the chariot and ran swiftly with dauntless breast and his driving whip in hand to kill Bhisma. In this *Parva* also, Krishna smote Arjuna,

250 The better of the Girdis and the greatest warrior in battle among all wielders of weapons. In it also is narrated how the bow man Arjuna placing Shikhandi before him

251 Wounded Bhisma with his sharpest arrows and felled him from his chariot, and how Bhisma lay on his bed of arrows.

252-253 This extensive *Parva* is the sixth in the *Bharata*. It is composed of one hundred and seventeen chapters. Its number of *stokas* is five thousand eight hundred and eighty four as composed by Vyasa well learned in the Vedas. Then comes *Drona Parva* full of wonderful incidents

254-256 It relates the installation of greatly powerful instructor Drona as the commander of the army, the vow of making Yudhishthira's prisoner was taken by the great warrior to please Duryodhana, the retreat of Arjuna before the *Saunasthaka*,

257 The overthrow by Arjuna of the great king Viradatta as great a warrior as Indra himself with his elephant *Supratika*

258 The death of the bow hero Arjuna and the death of the Pandava army

333 It describes the great merit of Brahmanas and kine, and it reveals the duties in relation to time and place

334 All these excellent matters have been treated in this *Anushashana Parva* containing variety of incidents. It also describes ascension of Bhishma to heaven

335 It contains one hundred and forty six chapters

336 The number of *slokas* in it is eight thousand. Then comes the fourteenth *Parva*, called *Ashwamedhika*

337. It relates the beautiful story of Samvasta and Marutta, the discovery of treasures (by the Pandavas). Then is described the birth of Parikshit,

338 Who was burnt by the weapon (of Ashwathama and therefore almost dead), but he was revived by Krishna, Arjuna's journey with the sacrificial horse let loose,

339 And his fight with various chiefs and potentates who seized it in wrath, the encounter of Arjuna with the son of Chitrangada,

340 And his great risk in the fight with Vabruvahan. Then follows the story of the mongoose in the horse-sacrifice

341. Thus is described the wonderful *Parva*, called *Ashwamedhika*. Its number of chapters is one hundred and three

342. The number of *slokas*, composed by the greatly wise Rishi, is three thousand three hundred and twenty

343-345 Then comes the fifteenth *Parva*, named *Asramvasika*, in which abdicating the kingdom and accompanied by Gandhari and Vidura, the King Dhritrashtra went to the forest. Seeing this, virtuous Pritha (Kunti), ever engaged in serving her superiors left the kingdom of her sons and followed the old couple

346 His wonderful seeing of the spirits of the slain heroes through the favour of Vyasa

347 On this the old monarch abandoned his sorrow, and acquired with his wife the highest fruits of his virtuous deeds. Vidura also attained to the highest state, having leaned on virtuous life.

348 The learned son of Ganga, the wise and learned Sanjaya also, attained to the highest state. Then it relates the meeting of the just king Yudhishthira with Narada.

349 Yudhishthira heard from him the description of the Vimsa race. Thus is described this wonderful *Parva*, called *Asramvasika*.

350-351 The number of chapters in it is forty two and the number of *slokas*, composed by the great Rishi, learned in truth, is one thousand five hundred and six. Then is told the terrible *Mausala Parva*.

352-353 It relates how on account of the Bramhina's curse, when they were all deprived of their senses with drink those tigers of men (belonging to the Vrishni race) with many scars of battle on their bodies slew one another on the shores of the salt-sea with *Eraka* grass which became deadly thunders in their hands

354 It then relates that Rama and Krishna, after destroying their race, did not rise superior to the sway of all-destroying Time

355 Then is described the arrival of Arjuna, the foremost of men, at Dwarka, and his sorrow and affliction on seeing the city destitute of the Vrishnis

356 Performing the funeral ceremony of his maternal uncle Basudeva, the foremost man of the Yadu dynasty, he saw the Yadu heroes lying dead where they had been drinking

357 He then performed the cremation ceremonies of the illustrious Krishna and Bhismana, and of the other chief men of the Yadu race

358 Then is described the journey of Arjuna from Dwarka with the women, and children the old and the decrepit, and the great calamity he met with on the way. He also saw the overthrow of his Girdiva

359 He also saw unpropitiousness of his celestial weapons. Seeing that it was impossible to protect the Yadu women,

360 And seeing all this he went to Yudhishthira by the advice of Vyasa, and asked permission to adopt the life of an ascetic.

361-362 Thus is described the sixteenth *Parva*, called *Mausala Parva*. Its number of chapters is eight and the number of *slokas*, composed by Vyasa learned in truth is three hundred and twenty. The next is *Mahaprasthanika* the seventeenth *Parva*

363 It relates that the best of men, the Pandavas, abdicating their kingdom went with Drupadi in their great journey (*Mahaprasthanika*)

364 They met with Agni when they arrived at the sea of red waters. Asked by Agni, the high-souled Partha,

365-366 After worshipping him duly, returned to him the great celestial bow and did not look back when one after the other his brothers, including Bhishma

dropped down dead. Thus is told the seventeenth *Parva*, called *Mahaprasthanika*.

367 There are three chapters in it and the number of *stokas*, composed by all truth knowing *Vyasa* is three hundred and twenty.

368 Know the *Parva* that comes next is called *Sargi* full of heavenly matters in which is related how the celestial car came to take *Yudhisthira*.

369—370 He however declined to ascend it without the dog that accompanied him. Seeing the steady adherence of the illustrious *Yudhisthira* to virtue *Dharmaraj* giving up the form of the dog showed himself to the king. Then *Yudhisthira* attaining to the celestial regions felt much pain.

371 The celestial messenger showed him hell by deception where the virtuous minded king heard the heart rending lamentations of his brothers.

372 Suffering in that region by the law of *Yama*. This was shown to *Yudhisthira* by *Indra* and *Urmimati*.

373 Then *Yudhisthira* after bathing in the celestial *Ganga* gave up his human body and gained that state which his acts merited.

374 He lived in happiness honoured by *Indra* and the celestials. This is the eighteenth *Parva* narrated by the illustrious *Vyasa*.

375—376 The number of chapters in it is five and its number of *stokas* *O* *Rishi* composed by the great *Vyasa* is two hundred and nine. These are the contents of the eighteen *Parvas*.

377—378 There are *Hastinapura* and *Vaisampayana* in its appendix. The number of *stokas* composed by the great *Rishi* in the *Hastinapura*, is twelve thousand. These are the contents of the chapters called *Parva Sangraha* in the *Bharata*.

Souti said:—

379 Eighteen thousand and one of soldiers assembled to fight and the battle lasted for eighteen days.

380 He who is learned in the four *Vedas* with all the *Angas* and *Upnishads* but does not know this history cannot be considered to be wise.

381 The greatly intelligent *Vyasa* has spoken it as a treatise on *Dharma Artha* and *Kama*.

382 Those who have heard it can never listen to other histories as those who have heard the sweet voice of the male *Kakila* (red) can never listen to the harsh cawing of crows.

383 As the three worlds have evolved from the five elements so inspiration of all poets proceeds from this excellent work.

384 *O Brahmanas* as the four kinds of creatures depend on space for their existence, so all the *Puranas* depend on this history.

385 As all the senses are dependent on the wonderful workings of the mind so all the acts and moral qualities depend on this treatise.

386 As the body depends on the food it takes so all the stories current in the world depend on this work.

387 As servants willing to have preferment depend on their noble masters, so do all poets depend on this *Bharata*.

388 As the blessed domestic *Asramas* cannot be surpassed by the other *Asramas* so can no poet surpass this poem.

389 *O Rishi* be up and doing. Let your hearts be fixed in virtue for virtue is the only friend in the other world. Even the most intelligent men can never make their wealth and wives their own by carefully cherishing them. They are not things lasting.

390 The *Bharata* uttered from the lips of *Draupadya* is priceless it is sacred it is virtue itself. It destroys sins and produces good. What is the necessity for him who hears it when it is being recited to bathe in the sacred *Pushkara*?

391 Whatever sin is committed in the day by a *Brahmana* through his senses are all purged off if he reads the *Bharata* in the evening.

392 Whatever sins also he may commit in the night by deeds, words or mind are all purged off if he reads the *Bharata* in the first twilight of the morning.

393 He who gives to a *Brahmana* learned in the *Vedas* and other sciences, one hundred cows with their horns plated with gold and he who listens daily to the sacred histories of the *Bharata* gain equal merit.

394 As the wide ocean can be easily crossed by men having boats so this extensive history of great excellence and deep meaning can be understood by the help of this chapter which is called *Parva-Sangraha*.

This ends the Chapter second *Parva-Sargava* in the *Adiparva* of the *Bhishma* of the *Mahabharata*.

259 On the death of Abhimanyu, the destruction by Arjuna of seven Akhaurins of soldiers with Jayadratha in a great battle

260 Then in order to search Partha, greatly powerful Bhuma and the great car-warrior Satyaki, by command of King Yudhishthira

261 Entered into the Kaurava ranks, impenetrable even by the celestials, the destruction of the rest of the Samsaptakas

262—263 In this Drona Parva is narrated the deaths of Alambusa, Sruatyus, Shomdatti, Bhatra great car-warrior Drupada, Ghatotkacha and others. Being exceedingly angry on account of the death of Drona in battle, Ashwatthama also,

264, discharged his fearful arrow upon Narayana. Then is told the story of Rudra in connection with the burning of the cities

265 The arrival of Vyasa and the glories of Partha and Krishna are told by him

266 These are the matters elaborately narrated in the seventh Parva of the Bharata, in which all the chiefs and potentates mentioned were killed

267—268 The number of chapters in this Parva is one hundred and seventy. The number of stanzas composed in the Drona Parva by the great Rishi the son of Parasara and the master of great knowledge is eight thousand and nine hundred

269. Then comes the most wonderful Parva, named Karna. In it is described the appointment of King of the Madra as the charioteer (of Karna)

270. Then is told the old story of the death of Irupata the interchange of strong words between Karna and Sishya on their setting out to battle.

271 Then is narrated the story of the swan and the crow as an insulting allusion to Karna. Then is the death of Pandava at the hands of the high-souled Ashwatthama

272—273 Then the death of Dandak and then that of Drona, then the imminent risk of Yudhishthira in single combat with Karna which took place before all the warriors, the anger of Yudhishthira and Arjuna towards each other

274—275 Krishna's pacification of Arjuna. Bhuma's fulfilment of his vow by drinking the heart's blood of Dushasana after ripping open his breast, the slaying of Karna by Arjuna in single combat

276—277 The readers of the Bhishma Parva call this Parva the eighth Parva. The number of its chapters is sixty-nine and that of the stanzas is four thousand nine hundred and sixty-four

278 Then is told the wonderful Parva called Sishya. After the death of all great warriors, the king of Madra became the commander

279 Then is described one after the other the encounters of various charioteers then the deaths of the chief warriors of the Kuru army

280 Then the death of Sishya at the hands of Yudhishthira, the death of Sahadeva at the hands of Sahadeva

281 When only a small remnant of his troops remained alive, Duryodhana retired in to a lake and there creating room for himself lay hidden

282 283. The receipt of this news by Bhuma from a hunter. Then is related how Duryodhana ever unable to bear affronts, came out of the water, being angered by the insulting words of Yudhishthira. Then is described the fight of Bhuma and Duryodhana with clubs.

284 The arrival of Balarama at the time of the fight is next described. Then is told the sacredness of the Saraswati

285—286 The continuation of the club fight the breaking of Duryodhana's thighs by Bhuma by a fearful hurl of his club. All this has been described in the wonderful ninth Parva

287—288 The number of chapters in this Parva is fifty-nine and the number of stanzas composed by the great Vyasa the splendour of the fame of the Kuru Dynasty is three thousand two hundred and twenty

289—290 I shall now describe the contents of the fearful tenth Parva named Sauptika. On the departure of the Pandavas the great car-warriors Kriyatama Kripa and the son of Drona (Ashwatthama) came to the field of battle in the evening

291 They saw King Duryodhana lying on the ground, his thighs broken and his body covered with blood. The great car-warrior, fearfully angry son of Drona vowed,

292 "I will not take off my armour without killing all the Panchalas with Dhrishtadyumna and the Pandavas with their allies"

293 Having said these words the three warriors left Duryodhana and entered into the great forest just when the sun was setting

294 While they were resting under a large banana tree they saw an owl killing innumerable crows one after the other

295 Seeing this Ashwatthama his heart being full of rage remembering the death of his father determined to kill the sleeping Pandavas

296 Going to the gate of the camp he saw a fearful Rakshasa, his head reaching to the very sky & guarding the door

297 Seeing also that the Rakshasa obstructed him in his discharge of weapons he began to worship the three eyed divinity and it pleased him

298-300 Then accompanied by Kripa and Kuntirata he entered the camp and killed all the sons of Drupada and all the family of Panchalas including Dhrishtadyumna when they were all unsuspectingly sleeping on their beds. Only Satyaki and the five Pandava escaped through the counsel of Krishna.

301 The charioteer of Dhrishtadyumna brought to the Pandava the news of the massacre of the slumbering Panchalas by the son of Drona. Drupada grieved by the death of her father, brother and sons.

302 Sat before her husbands and resolved to die of fasting. Then Bhishma of fearful deed being moved by the words of Drupada,

303 Determined to please her. He speedily took up his club and ran in pursuit of the son of his preceptor

304 The son of Drona out of fear of Bhishma and as fate would have it discharge the celestial weapon crying 'Let it make the world free of all the Pandavas'

305 Krishna neutralised the words by saying 'This shall not be' and Arjuna neutralised the weapon by one of his own

306 Seeing the wicked intention of Ashvathama Duryodhana cursed him, and he too cursed Dronacharya

307 The Pandava took the Jewel on the head of Ashvathama and they with much pleasure presented it to the grieved and sorrowing Drupada

308-309 These matters are dwelt on in this tenth *Saṁskṛta Parva*. The great Vyasa composed it in eighteen chapters. The numbers of *śloka*s composed in it by the great reciter of the sacred truths, is eight hundred and seventy

310 The great Rishi has put together two *Parvas* namely *Saṁskṛta* and *Aishika* in this *Parva*. Then the most pathetic *Parva* called *Śree* is next told

311-312 Then greatly wise Dhritrashtra being much afflicted by the death of his sons moved with vengeance crushed into pieces an iron statue the substitute for Bhishma—placed before him by Krishna. The Vidura consoled the great king by removing his worldly affections with reasons pointing to final emancipation

313 Then is described the journey of Dhrishtadyumna with the ladies of his house, to the field of battle

315 Then were the pathetic and heart-rending lamentations of the wives of the heroes. The wrath of Gandhari and Dhrishtadyumna, and their falling into a swoon

316 Then did the ladies see those heroes, their slain sons brothers and fathers, lying on the field of battle

317 The pacification by Krishna of the wrath of Gandhari who was greatly afflicted by the death of her sons and grandsons

318 The cremation of the chiefs and potentates by King Yudhishthira the greatly wise and the foremost of all virtuous men, according to due rites

319 When the presentation of water to the deceased princes was commenced Kunti acknowledged Karma as her son born in secret

320 All this has been described by the great Rishi Vyasa in the most pathetic eleventh *Parva*

321-322 Its perusal moves every heart and draws tears from every eye. It contains twenty seven chapters and its number of *śloka*s is seven hundred and seventy five

323 Then comes the *Santi Parva* the twelfth in number, which increases the understanding. It relates the despondency of Yudhishthira

324 325 On this has he slain his fathers, brothers sons maternal uncles and relations by marriage. There is related how Bhishma on his bed of arrows told various systems of laws and duties worth the study of kings who desire to possess knowledge

326 If a person understands them he attains to consummate knowledge. The mysteries of final emancipation is also elaborately discussed

327 This twelfth *Parva* the favourite of the wise contains three hundred and thirty nine chapters

328-329 O Rishi the wise son of Parashara has described this *Parva* in fourteen thousand seven hundred and thirty two *śloka*s. Next comes the excellent *Anuśāsa Parva*

330 The king of the Kurus Yudhishthira was consoled by hearing the expositions of duties by the son of the *Itihāsaka* Bhishma

331 It then treats of the rules of *Dharma* and *Artha* in detail then the various rules of charity and its different merits,

332 The different merits of charity according to the subjects of charity the rules of living the preeminence of individual duty and the matchless merit of truth,

CHAPTER III

(PAUSHYA PARVA)

Sauti said:—

1 The son of Parikshit Janamejaya, with his brothers was attending his long sacrifice in the field of Kurukshetra

2 His brothers were three, namely—Srutasena, Ugrasena, and Bhimasena. When they were sitting at the sacrifice there came the son of Sarima

3 He being belaboured by the brothers of Janamejaya went to his mother weeping

4 His mother, seeing him weep asked him Why are you weeping who has beaten you?

5 Being thus questioned he replied to his mother I have been beaten by the brothers of Janamejaya

6 And then his mother said You must have committed some fault for which you have been beaten

7 He replied I committed no fault I did not drink the sacrificial ghee, I did not cast even a look at it

8 Hearing this her mother being very sorry for the affliction of his son went to the place where Janamejaya with his brothers were attending his long sacrifice

9 She angrily addressed Janamejaya thus, My son did not commit any fault He did not drink your sacrificial ghee he did not even look at it Why did you then beat him?

10 They did not (condescend) to reply to her. On this she said As you beat my son who did commit no fault so will evil come to you when you least expect it

11 Janamejaya having been thus cursed by the celestial bitch Sarima was very much alarmed and dejected

12 After finishing the sacrifice, he returned to Hastinapur and took great pains to find out a priest who could neutralise the effect of the curse by procuring absolution from his sin

13 Janamejaya, the son of Parikshit when out in hunting saw in one part of his dominion a holy hermitage

14 Where lived a Rishi, named Srutashra. He had a son who was named Somasrava who was deeply engaged in austere penances

15 Being desirous to make the son of the Rishi his priest, Janamejaya

16 Saluted him and said O Vagabana, a long your son to be my priest

17 Being thus addressed by Janamejaya the Rishi replied O Janamejaya, my son is accomplished in the study of the Vedas, endued with my full asceticism and deep in devotion but he is born in the womb of a serpent who swallowed my vital fluid

18 He is able to absolve you from all sins except those committed against Mahadeva

19 But he observes a particular rule—namely he grants to a Brahmin whatever he asks from him if you can allow him to do it you can then take him

20 Janamejaya thus addressed by the Rishi said It shall be as you say

21 He then took him as his priest and returned to his capital. He then addressed his brothers thus I have chosen this person as my priest. Whatever he will command to do must be obeyed by you without questioning

22 The brothers did as they were requested. Giving these instructions to his brothers he marched against Takshashila and conquered that country

23 About this time there was also a Rishi named Ayuda Dhoumya. He had three disciples namely Upamanyu Aruni, and Veda

24 One day the Rishi asked one of these three disciples Aruni of Panchala to go and stop a breach in the water course in his field

25 Thus ordered by the preceptor, Aruni of Panchala went to the spot but could not stop the breach

26 He was very sorry that he could not carry out his preceptor's bidding but at last he saw a means, and he said, I shall do it in this way

27 He entered into the breach and there laid himself down, and thus the water was stopped

28 Sometimes after the preceptor Ayuda Dhoumya enquired of his other disciples where Aruni of Panchala was

29 Having been thus addressed they replied, Sir he has been sent by you to stop the breach of the water-course in the field. Dhoumya thus reminded, said to his pupils I let us all go to the place where he is

30 Having gone there he cried O Aruni of Panchala where are you? Come here my child

31 Having heard the voice of his preceptor Aruni rose speedily from the breach and stood before him

32 Addressing his preceptor Aruni said I was in the breach of the water-course Having been unable to stop it by any other means I entered myself into the breach to prevent the water from running out It is only when I heard your honour's voice that I have left it and allowed the water to escape I salute you great teacher tell me what I am to do now

33 The preceptor, thus addressed said As you have opened the water course in getting from the ditch you shall be henceforth known as Uddalaka as a mark of your preceptor's favour

34 And as you have obeyed my command You shall obtain good fortune

35 All the Vedas will shine in you and so will all the Dharma Sastras

36 Being thus blessed by his preceptor Aruni went away to the country where his heart longed to go The name of another Ayuda Dhoumya's disciples was Upamanyu

37 Him the preceptor thus addressed Go my child look after my kine

38 As ordered by his preceptor he went to look after the cows Having tended them all day, he came back to the preceptor's house in the evening He then stood before him and respectfully saluted him

39 His preceptor seeing him in the best of health asked Upamanyu my child by what means you support yourself? You are exceedingly plump

40 He answered to his preceptor I support myself by begging

41 The preceptor said You should not appropriate what you receive by begging without offering it to me Being thus told he went away and offered all that he got by begging to his preceptor

42 And the preceptor took from him all that he got He being thus treated went away to look after the cattle And after having tended them all day he came back in the evening He stood before his preceptor and respectfully saluted him

43 The preceptor seeing him still as plump as before said Upamanyu my child I take from you all that you get by begging How do you continue to support yourself now?

44 Being thus questioned he answered to his preceptor Sir after giving you all I get by begging I go again to beg to support myself

45 The preceptor said This is not the way you should obey your preceptor You depend on others who live by

begging Having thus supported yourself you have showed that you are covetous

46 Having assented to all his preceptor's words he went away (again) to tend the kine Having done it he stood before the preceptor and respectfully saluted him

47 His preceptor saw that he was still plump and said Upamanyu my child I take from you all that you get by begging You do not also go out begging for the second time How do you now manage to support yourself?

48 Upamanyu thus questioned replied Sir I now support myself with the milk of the cows Hearing which the preceptor said It is not proper for you to drink the milk without first asking my consent

49 He assented to his preceptor's words and went to tend the cattle Having done it he stood before his preceptor and respectfully saluted him

50 The preceptor saw that he was still fat and he asked Upamanyu my child you do not support yourself by alms nor do you go begging for the second time nor do you drink the milk of my cows but you are still fat how do you support yourself now?

51 Thus questioned he said I now drink the froth that the calves throw out when they suck the cow-mothers teats

52 The preceptor replied The good calves out of kindness towards you throw out a large quantity of froth You should not stand in the way of their full meal know it is not proper for you to drink the froth Upamanyu assented to this and went to tend the cattle

53-54 Thus prevented by his preceptor (from supporting himself) he did not feed on alms he did not drink the milk or taste the froth he had thus nothing to eat One day being very much oppressed by hunger he ate the leaves of Arka tree in a forest His eyes were affected by the pungent acrimonious crude and saline qualities of the leaves and he became blind When he was thus walking about feeling his way he fell into a deep well

55 As he did not return that day to the Rishi's house when the sun was sinking down behind the summit of the western mountain the preceptor said to his pupils that Upamanyu had not yet returned And they replied that he had gone to tend the cattle

56 On this the preceptor said Upamanyu is displeased because he has been prevented from the use of every thing He is therefore making late to come home Let us

and find him out. Having said this he went with his pupils into the forest and called aloud. Ho Upamanyu where are you? My child come here.

57 Having heard the voice of his preceptor he replied. I have fallen into this well. The preceptor asked. How have you fallen into this well?

58 He answered to the preceptor, 'I have become blind by eating the leaves of Arka tree and thus fallen into this well.

59 On this the preceptor replied. 'Worship the twin Aswinas the physicians of the celestials and he will restore you your sight. Thus addressed Upamanyu began to worship the twin Aswinas by reciting the following words from the Rig Veda.

60-70 You have existed before the creation. O you first born bringings you are manifest in this wonderful universe of five elements. You are infinite you are the course of nature and intelligent soul that pervades all. I desire to obtain you by the knowledge derived from hearing and meditation.

You are bird of beautiful feathers that roost on the body which is like to a tree. You are free from the three common attributes of all souls. You are beyond all comparison. You pervade the universe through its spirit in every created thing.

You are golden eagles. You are the essence in which all things disappear. You are free from error and you do not deteriorate. You are of beautiful beaks which will not unjustly wound and which are ever victorious in all fights. Having created the sun you weave the wonderful cloth of night and day by the black and white threads. You have established with the cloth thus woven two courses of action one regarding the Devas and the other regarding the Pitris. You set free the bird of life seized by Time representing the infinite soul so that it may be delivered to great happiness. Those that are greatly ignorant on account of the delusion of their senses think that you who have no attributes of matter have forms.

Three hundred and sixty cows as represented by three hundred and sixty days give birth to one calf which is year. This calf is the creator and destroyer of all. Those that search after truth through following different routes draw the milk of true knowledge with its help.

The year is a nave of the wheel with seven hundred and twenty spokes representing as many days. The circumference of this wheel is without an end and is represented by twelve months. This wheel is full of delusion and does not know

deterioration. It affects all creatures belonging to this or the other world. O Aswinas set this wheel in motion.

The wheel of Time represented by the year has also a nave the six seasons. It has twelve spokes represented by the twelve signs of the Zodiac. This wheel of Time displays the fruits of all beings' actions. The Presiding Deities of Time obey this wheel.

Bound as I am to its bond O Aswinas make me free from this wheel of Time. O Aswinas you are this universe of five elements. You are the objects that are enjoyed in this and the next world. Raise me beyond the influence of the five elements. You are the supreme Brahman but you move on earth in forms and enjoy their pleasures that the senses give.

You created ten points of the universe in the beginning of the creation. You have placed the sun and the moon above. The Rishis perform their *Yagnas* according to the course of the sun. The celestials and men also perform their *Yagnas* as settled for them and they enjoy the fruits of those acts.

Mixing the ten colors you have produced all the objects of sight. The universe has sprung from these objects in which both the celestials and men and all creatures endowed with life are engaged in their respective works. O Aswinas I worship you. I also worship the sky that is your handiwork.

You are the ordainers of the fruits of all acts from which even the celestials are not free. You are however free from the fruits of your actions. You are the parents of all. You as males and females swallow the food which subsequently develops into the vital fluid and blood. The new born babe sucks her mother's breast. It is you who take the shape of the babe. O Aswinas restore my sight and protect my life.

71 When Upamanyu thus adored the twin Aswinas they appeared and said. We are pleased with your devotion. Here is a cake for you. Take it and eat it.

72 Thus addressed he replied. O Aswinas your words never prove untrue. But I cannot take this cake without offering it to my preceptor.

73 The Aswinas said — Your preceptor also once invoked us. We gave him a cake and he took it without offering. Your teacher. Do what your preceptor

74 Thus addressed he ^{his pre-} Aswinas I ask your pardon ^{the brach} for the cake without offering it.

75 The Aswinis said, 'We are pleased with your this devotion to your preceptor. Your teacher's teeth are of black iron, yours will be those of gold. Your sight will be restored and you will possess good fortune.'

76 Having been thus addressed by the Aswinis he regained his sight. He then went to his preceptor, saluted him and told him all that had happened. And his preceptor was very much pleased with him and told him that he would obtain immense prosperity as the Aswinis had said.

77 All the Vedas will shine on him and so also all Dharma Sastras. This was his trial.

78 The other pupil of Ajudha Dhaumya was called Veda. One day his preceptor addressed him thus: "Veda, my child remain in my house and serve your teacher. It will be to your profit."

79 Veda having assented to it, remained long in the family of his preceptor, being always mindful to serve him. Like an ox under the burden of his owner, he bore heat and cold, hunger and thirst without any complaint at all times, and many years thus passed before his preceptor was satisfied.

80 Veda obtained good fortune and universal knowledge as the result of his preceptor's satisfaction. This was his trial.

81 Having received his preceptor's permission he left his house after the completion of living it his house and entered the domestic mode of life.

82 When he was living in his house he got three pupils. But he never asked them to perform any work or to serve him in any way.

83 Having himself suffered much woe when living in the family of his preceptor he did not like to treat his pupils with severity.

84 Once on a time both the kings Janamejaya and Paushya came to his house and appointed him as their preceptor.

85 One day when he was going to depart on a sacrificial business he employed one of his pupils, named Uttanka, to look after his house and family.

86 He said: "Uttanka, whatever should be required to be done in my house let it be done by you without neglect. Having given him these instructions Veda went away on his journey."

87 Uttanka, being always mindful of the preceptor, as asked by his preceptor lived in the port of his teacher. While he was staying

45 The females of his preceptor's house saw you near him and addressed him diminish the

88 'O Uttanka, the wife of your preceptor is in the state in which she might bear a child. Your preceptor is absent, therefore you are requested to stand in his place and do what is needful.'

89 Uttanka, having been thus addressed, said to the women, 'It is not proper for me to do it at the request of women. I have not been asked by my preceptor to do anything which is not proper.'

90 Some time after, his preceptor returned from his journey. He heard all that had happened and was much pleased.

91 He said: "Uttanka, my child, what favour may I bestow on you? I have been properly and faithfully served by you. Our friendship for each other has, therefore, increased. I grant you permission to go. Depart and let your wishes be fulfilled."

92 Uttanka, thus addressed, replied, "Let me do something which you wish to be done."

93 It is said, he who bestows instructions, but does not receive *Dakshina*, and he who receives it without giving *Dakshina*—contrary to usage—one of these two dies, and bitter enmity is created between them.

94 I, who have got your permission to go wish to bring some *Dakshina* for you." On hearing this, his preceptor said, "Uttanka, my child then wait some time."

95 Some time after, Uttanka again said to his preceptor, 'Command me to bring what you wish to have as *Dakshina*.'

96 His Preceptor then said, "My beloved Uttanka you have repeatedly expressed your desire to bring something as an acknowledgement of the instructions you have received from me. Go to your mistress and ask her what you will bring for *Dakshina*." Thus directed by his preceptor, Uttanka went to his teacher's wife and said: "Madam, I have received permission of my preceptor to depart, and I am desirous to bring some thing that would be agreeable to you as my *Dakshina* for the instruction I have received, so that I may be free from my debt of gratitude."

97 "Therefore, command me what am I to bring as *Dakshina*." His preceptor, thus addressed said: "Go to king Paushya and beg from him the ear-rings that are worn by his queen."

98 'And bring them here. Four days hence is a sacred day, on that day I wish to appear before the Brahmanas and distribute their food wearing those ear-rings. Do this O Uttanka. If you be successful good fortune will be yours. If not what good can you expect?'

99 Thus ordered Uttanka took his departure. When he was passing along the road he met with an extraordinary large bull and a man of extraordinary large stature riding on it. The man addressed Uttanka thus.

100 "O Uttanka, eat the dung of this bull." But Uttanka was not willing to eat it.

101 The man again said, "O Uttanka, eat it without hesitation. Your teacher ate it before."

102 When he was thus addressed, he expressed his willingness (to eat,) and ate the dung and drank the urine of the bull, and then respectfully rose and washed his hands as he went on.

103 He arrived at the palace of king Paushya who was seated on his throne. Uttanka went to him and saluted him, and pronouncing blessings said,

104 "I have come to you and stand before you a petitioner." King Paushya, returning his salutations said, "Sir, what shall I do for you?"

105 Uttanka replied, "I have come to beg from you your queen's ear-rings as a *Dakshina* to be given to my preceptor. You should give me those ear-rings."

106 King Paushya said,—"Go into the inner-apartment, and ask it from the queen." He went there, but could not see her.

107 He again said to the king, "You should not deceitfully treat me. Your queen is not in the inner-apartment and I could not find her."

108 Paushya thought for a while and then replied, "Carefully recollect, Sir, whether you are defiled with the impurities of a repast. The queen is a chaste woman, and therefore she cannot be seen by one who is defiled by the impurities of a repast. She does not appear before one who is so defiled."

109 Uttanka, thus addressed, thought for a while and then replied, "Yes, it is so. As I was in a hurry, I performed my ablutions when I was walking." Paushya said, "This is a transgression. Ablutions can not properly be performed standing or walking in a hurry."

110 Uttanka assented to what fell from the king and sat with his face turned towards the east. He washed his hands and feet thoroughly. He then without sound thrice sipped water which was free from scum and froth and which was not warm. He took only so much of it as to reach his stomach. He then wiped his face twice. He then touched his eyes, ears &c., with water.

Having done all this he again went to the inner-apartment.

111 He saw the queen this time. Seeing him, she saluted him reverentially and said "Welcome, Sir, command me what I shall do for you."

112 Uttanka said to her, "You should give me your ear-rings. I beg them from you as I wish to present them to my preceptor." The queen, having been highly pleased with the conduct of Uttanka, thought that he was a very good man and he could not be refused. Therefore, she took off her ear-rings and handed them over to him. On giving them to Uttanka she said, "These ear-rings are very much sought after by Takshaka, the King of the Nagas. Therefore take them with the greatest care."

113 Uttanka, being thus told, replied to the queen, "Madam, you need not be under any apprehension. Takshaka, the king of the Nagas, cannot overcome me."

114 Having said thus, he took leave of the queen and went back to the king, whom he addressed thus, "Paushya, I am much pleased." Paushya replied,

115 "A proper man on whom charity can be bestowed is got at long intervals. You are a guest with many qualifications, therefore I wish to perform a *Sradha*. Kindly wait a little."

116 Uttanka said, "Yes, I shall wait. Bring soon the provisions that are ready." The king, having signified his assent, duly entertained Uttanka.

117 Uttanka seeing that the food that was brought before him was cold and had hair in it, considered it unclean, and said to Paushya, "You give me food that is not clean, therefore you will lose your sight."

118 Paushya replied, "As you impute uncleanness to the food which is clean, you will be without a child." Uttanka said,

119 "It is not proper for you to curse me after having given me unclean food. You can satisfy yourself by ocular proof." Thereupon Paushya by seeing it personally satisfied himself that the food was unclean.

120 Having seen that the food was really unclean, cold and mixed with hair,—because it was prepared by a woman whose hair was not brided—Paushya began to pacify the Rishi Uttanka, saying,

121 "Sir, the food placed before you is cold and has really hair in it, having been prepared without sufficient care. Therefore, I pray you kindly pardon me. Let me not become blind." Uttanka replied,

122 "What I say must happen. Having become blind, you may however regain your sight soon. Grant also that your curse on me may not take effect."

123 Paushya said, "I am not capable of revoking my curse. My anger is not appeased even now. But you do not know it."

124 Brahmanas heart is as soft as butter even though his words are like sharp razors. But contrary is the case with the Kshatriya. His words are as soft as butter, but his heart is like a sharp instrument.

125 Such being the case, I cannot revoke my curse, as my heart is very hard. You may go. Uttanka replied, "I showed you the uncleanness of the food placed before me. I am also pained by you."

126 Besides, you said that I should be without issue, because I falsely imputed uncleanness to the food. The food being really unclean, your curse cannot take effect. I am sure of it."

127 Uttanka having said this, went away with the ear-rings. On his way, he saw a naked beggar, coming towards him. He was sometimes coming in view and sometimes disappearing.

128 Uttanka having occasion to have some water, placed the ear-rings on the ground and went for it. In the mean time, the beggar came quickly to the place and taking up the ear-rings ran away.

129 Having completed his ablutions and purified himself, and having bowed down to the divinities and spiritual masters, he ran after the thief as fast as possible.

130 Having overtaken him, he seized him with all his might, but the disguised Takshaka, suddenly quitting the form of the beggar, assumed his own real form and quickly disappeared into a large hole in the ground.

131 Entering the region of the Nagas, he proceeded to his own home. Uttanka remembering the words of the queen pursued Takshaka.

132 He began to dig open the hole with a stick, but did not make much progress. Seeing his distress Indra sent his thunderbolt to his assistance.

133 Saying, "Go and help that Brahmana." The thunderbolt entering into the stick enlarged the hole.

134 Uttanka entered into the hole after the thunderbolt, and thus entering it he saw the kind of the Nagas, with hundreds of palaces, elegant mansions with turrets and

domes, and gateways with wonderful arenas for various games and entertainments.

135 To please the Nagas, he uttered the following *slokas*, "O serpents, subjects of the king Airavata, you are brilliant in battles, you shower weapons like clouds, charged with lightning and driven by wind."

136 Beautiful, variously formed, decked with many colored ear-rings, O children of Airavata, you shine like the sun in the sky.

137 There are many settlements of Nagas on the northern banks of the Ganges, and there do I often worship the great Nagas.

138 Who but Airavata can desire to move in the burning sun? When Dhritarastra goes out, twenty eight thousand Nagas follow him.

139 I salute you all that have Airavata for their elder brother,—whether you live near him or stay at a distance from him.

140 In order to get back my ear-rings I worship you Takshaka, the Naga king who formerly lived in Kurukshetra and the forest of Khandhava.

141 Takshaka and Ashwasena were constant companions when they lived in Kurukshetra on the banks of the river *Jishkumati*.

142 I also worship Takshaka's younger brother Srutasena who dwelt at the holy place called Mahadumna with the intention of becoming one of the chiefs of the Nagas."

143 After having thus saluted the chief Nagas, the Brahmana Rishi Uttanka did not get his ear-rings, and he became very thoughtful.

144 When he saw that he did not get the ear-rings although he had worshipped the Nagas, he looked around him and beheld two women working in a loom with a fine shuttle and weaving a piece of cloth. There were black and white threads in the loom. He also saw a wheel with twelve spokes which was turned round by six boys. He also saw a man with a horse. In order to please them all he uttered the following *Mantras*.

145 "This wheel the circumference of which is marked by twenty-four divisions, representing twenty four lunar changes, contains three hundred spokes. It is continually set in motion by six boys."

146 These maidens, representing universe, are continually weaving a cloth with white and black threads, creating innumerable worlds and millions of beings to inhabit them.

Souti said :—

174 Having been thus addressed by the Brahmana, king Janamejaya duly saluted him and said to the best of Brahmanas

Janamejaya said :—

175 I perform the duties of my Kshatriya race by looking after my these subjects Tell me what is the business that I am to perform and by which you are led to come here

Souti said :—

276 Having been thus addressed by the best of kings, Janamejaya, the best of Brahmanas distinguished for good deeds, thus replied, "O king, the business is your own that demands your attention. Therefore do it"

Uttanka said :—

177. O king of kings, your father was killed by Takshaka therefore take revenge on that vile serpent for the death of your noble father

178 The time has come I say, for your taking vengeance, ordained by fate Go O king and avenge the death of your noble father,

179 Who was unoffending but who died like a tree stricken by thunder, having been bitten by this vile serpent

180 The worst of the serpent race Takshaka being intoxicated with power, committed a wicked act when he bit your father

181 Wicked in his deeds, he even made Kashyapa run away when he was coming for the relief of your god like father the protector of the race of royal usages

182 It is proper for you to burn the wicked wretch in the blazing fire of a Snake Sacrifice Therefore, O king soon do the needful for it

183 You can thus revenge your father's death O king, you can thus do me a great favour

184 O king of the world, my business was obstructed on one occasion by that wretch when I was going (to get a present for my preceptor)

Souti said :—

185 The King, having heard these words got angry on Takshaka Uttanka's speech inflamed him as ghee does the sacrificial fire

186 Even before the presence of Uttanka he sorrowfully asked his ministers the particulars of his father's going to heaven (death)

187 When he heard all the circumstances of his father's death the king of kings was overcome with sorrow and pain.

Thus ends the third chapter, Paushya, in the Adi Parva of the blessed Mahabharata

CHAPTER IV.

(PAULAYA PARVA)

1 I omharshana's son Ugrasrava Souti, well read in the Puranas, being present at the twelve years' sacrifice of Kulapati Saunaka in the forest of Naimisha, stood before the Rishis in attendance

2 Having read the Puranas with great pains he was very learned in them Now with joined hands he addressed them thus, 'What, Reverend Sirs do you wish to hear? What am I to relate?'

3 The Rishis replied, 'O son of Lomharshana, we shall ask you and you will relate to us, who are anxious to hear, some excellent stories

4 But noble Kulapati Saunaka is now engaged in the room of the holy fire

5 He knows the divine stories relating to the Devis and Asuras He also knows the stories relating to men, Nagas and Gandharvas

6 O Souti that Kulapati Brahmana is the chief in this sacrifice, he is able faithful to his vows wise and a master of the Sastras and Aranyakas

7 He is truthful a lover of peace a Rishi of hard austerities, and an observer of the ordained penances

8 He is respected by all of us and we should, therefore wait for him

9 When he will sit on the highly honoured seat for the preceptor, you will reply to what that best of the twice-born will ask you"

Souti said :—

10 So be it When the noble Rishi will be seated, I shall relate sacred stories relating to variety of subjects as I shall be asked by him

11 The best of Brahmanas (Saunaka), after having performed all his duties, having adored the divinities with prayers and the Pitris by offering water,—came back to the place of sacrifice where Souti was seated before the assembly of Rishis of rigid vows

12 When Saunaka was seated in the midst of Ritwikas and Sadasyas who also

had come to their places Souti spoke as follows

Thus ends the fourth chapter, Katha pravesha in the Adi Parva

CHAPTER V

(PAULAMA PARVA)—Continued

Saunaka said —

1 Your father read the whole of the Puranas in the days of yore O Son of Lomharshana, have you also made them your study?

2 There are in the Puranas interesting stories and the history of the first generations of the wise men We have heard them all recited by your father

3 I am desirous of hearing the history of the Vrigu race Tell us that history We are all attention to listen to you

Souti said :—

4 That which was formerly studied by the noble Brahmanas which was studied and narrated by Vaishampayana

5—6 Which was also studied by my father has been acquired by me Hear with all attention O descendant of the Vrigu race the history of your race respected by Indra and all the celestials all the Rishis and the Marutas In this great race the great and blessed Rishi Vrigu was born

7 8 I shall properly relate O great Rishi, the history of this race as it is in the Puranas We are told that great Vrigu was begotten by self existing Brahma from the fire at Varuna's sacrifice Vrigu had a beloved son named Chyavana

9 Chyavana had a virtuous son named Pramati He had a son named Rubu by Ghritachi

10 Rubu had a son by his wife Pramadi 11 O Saunaka he was your grand father he was very virtuous and greatly learned in the Vedas

11 He was devoted to asceticism had great reputation was learned in the Suti truthful virtuous well regulated in his meals and was the most eminent amongst the learned in the Vedas

Saunaka said :—

12 O Son of Suta why was the illustrious son of Vrigu named Chyavana? I ask you, tell me all about it.

Souti replied :—

13 Vrigu had a very beloved wife,

(named Puloma) who became quick with child by him

14—15 When the virtuous and chaste Puloma was in that condition, one day the greatly famous and virtuous Vrigu, leaving her at home, went to perform his ablutions And it was then that a Raksha, named Paulama came to the Rishi's hermitage

16 He, having entered into the hermitage saw the irreproachable wife of Vrigu Seeing her he was filled with lust and lost his reason

17 Seeing that a guest had come, beautiful Puloma entertained him with roots and fruits of the wood

18 O Rishi the Raksha having seen her burnt in lust He was very much delighted and he determined to carry away the irreproachable lady

19 He said My desire is fulfilled So saying he seized that beautiful lady and carried her away And in fact that lady of captivating smiles was formerly betrothed to the Raksha by her father

20 But he afterwards gave her away to the Rishi Vrigu in due rites Since then O descendant of the Vrigu race this wound ran deep in the heart of the Raksha

21 He thought this was a very good opportunity to carry the lady away Then he entered into the room of the holy fire where it was brightly burning

22 The Raksha asked the burning fire 'O Agni' tell me whose rightful wife this lady is

23 You O Agni is the mouth of celestials tell me I ask you This beautiful lady was formerly betrothed to me,

24 But her father subsequently gave her to the vile Vrigu (Tell me truly) if she can be truly called the wife of Vrigu

25 As I have found her alone in the hermitage I am determined to carry her away by force My heart burns with rage when I think that Vrigu has obtained this beautiful woman who was betrothed to me

26 Thus did the Raksha ask the flaming fire again and again, whether the lady was Vrigu's wife

27 'O Agni you always dwell in every creature as the witness of their piety and impiety Answer my question truthfully

28 Bhrgu has appropriated her who was chosen by me as my wife Tell me truly therefore, whether she is not truly my wife by first choice

29 Hearing from you whether she is Vṛigu's wife or not I shall carry her away from the hermitage even before your presence. I therefore, answer me truthfully.

Souti said —

30 Having heard his words the seven flamed Deity felt himself very much in difficulty. He was afraid to tell an untruth and was equally afraid of Vṛigu's curse. He at last slowly said

Agni said —

31 O Raksha it is true that this Puloma was first betrothed to you but she was not taken by you with (the necessary) holy rites and invocations.

32 And her father gave this famous Puloma to Vṛigu in gift. He did not give her to you.

33 O Raksha she was duly taken by Vṛigu as his wife in my presence with all the Vedic rites.

34 This is she I cannot tell a falsehood. O best of Rakshas falsehood is never respected in this world.

Thus ends the fifth chapter Paulama in the Adi Parva

CHAPTER VI

(PAULAMA PARVA)—Continued

Souti said —

1 O Brahman having heard these words of Agni the Raksha assumed the form of a boar and carried her away as fast as the wind or the mind.

2 The child of Vṛigu who was in her womb was very much enraged at this violence and he dropped down from his mother's womb. For this reason he got the name of Chyavana.

3 On seeing that the child had dropped from her mother's womb is shunning as the sun he quitted the grasp of the lady. But he fell down and was burnt to ashes.

4 O descendant of Vṛigu the beautiful Puloma being afflicted with grief took up her child Chyavana and walked away.

5 The Grandfather of all beings Brahma himself saw the faultless wife of Vṛigu weeping with eyes full of tears.

6 The Grandfather of all beings noble Brahma consoled his own daughter in law (Puloma) and a great river was formed from the tears that fell from her eyes.

7 8 The river followed the foot steps of the wife of the great Rishi Vṛigu, and the

Grandfather of the worlds, seeing it follow the path of his son's wife named it himself. He called it *Madhusara* and it passed by the hermitage of Chyavana.

9 In this way was born Chyavana the son of Vṛigu of great power. And Vṛigu saw his son Chyavana and his beautiful mother. He asked his wife Puloma in a rage.

Vṛigu said —

10 Who made you known to the Raksha resolved to carry you away? O lady of captivating smiles he could not (himself) know you to be my wife.

11 Tell me who it was that told the Raksha of you so that I may curse him from anger.

Puloma said —

12 O Lord I was made known to the Raksha by Agni. He carried me away weeping like the Kurari.

13 I was rescued only by the extraordinary brightness of your son. The Raksha quitted his grasp and falling to the ground, was turned into ashes.

Souti said —

14 Having heard this from Puloma Vṛigu became exceedingly angry and out of anger he cursed Agni saying 'Be an all devouring element.'

Thus ends the sixth chapter, 'Curse of Agni' in the Adi Parva

CHAPTER VII

(PAULAMA PARVA)—Continued

Souti said —

1 Thus being cursed by Vṛigu Agni said in anger 'What do you mean O Brahmana by this rashness that you have shown towards me?'

2 What transgression is committed by me who tried to do justice and to speak the truth impartially? Being asked I told the truth.

3 A witness who being asked about a thing which he knows says something else than what it (really) is ruins his ancestors and descendants both to the seventh generation.

4 He who knowing a thing full well does not disclose what he knows when asked, is undoubtedly tainted with sin.

5 I can also curse you but Brahma has been held in respect by me. Although,

O Brahmana these are known to you I shall yet speak them to you Please attend

6 Having multiplied myself by Yoga power I am present in many forms (I am present) in the Agnihotra, Yoga in Karma, and in other sacrifices

7 The Devas and Pitris appear from the *ghee* that is poured in my flame according to the ordinances of the Vedis

8 The Devas are waters the Pitris are also waters The Devas have equal rights with the Pitris to perform the sacrifices called *Darsas* and *Purnamashas*

9 Therefore the Devas are the Pitris and the Pitris are the Devas They are identical beings, and they are also separately worshipped at *Parvas* (changes of the moon)

10 The Devas and the Pitris eat what is poured upon me I am therefore called the mouth of the Devas and the Pitris

11 At the new moon the Pitris and at the full moon the Devas are fed through my mouth with the *ghee* that is poured on me Being their mouths how can I be the eater of all things?

Souti said :—

12 After reflecting for some time Agni withdrew himself from all places in the world (He withdrew himself) from the Agnihotra of the twice born from Yagma from places of holy rites and from other ceremonies

13 Being deprived of *Oms* and *Vashats* of *Saadhas* and *Suahas* all creatures became very much distressed for want of fire

14 15 Thereupon the Rishis went to the celestials in great anxiety and addressed them thus O immaculate beings the three worlds have been confounded at the cessation of their sacrifices and ceremonies for the loss of fire Therefore be pleased to do it needful There should not be any loss of time The celestials and the Rishis then went together before the great Brahma

16 They told him all about the curse on Agni and consequent interruption of all ceremonies They said O Mahabhaga Agni has been cursed by Vriku for some reason

17 How is it possible for Agni who is the mouth of the celestials who eats the first part of what is offered in sacrifice who eats also the sacrificial *ghee* to become the eater of every thing promiscuously?

18 The creator of the world having heard all this called Agni to his presence He said to Agni who is eternal like him and who is creator of all, in gentle words

19 'You are the master of all creatures, you are their destroyer you preserve the three worlds you are also the promoter of all sacrifices and ceremonies,

20 Therefore act in a way so that world's ceremonies are not interrupted O the eater of sacrificial *ghee* you being the Lord of all, how have you become so foolish?

21 You are always pure in the Universe, you are the stay of all creatures You shall not be the eater of all thing with all your body

22 O Diety of flames, only the flames that are in the eldest part of your body will eat all things alike, and the part of your body which eats flesh will also eat all things As all things become pure, touched by the sunbeams,

23 So will every thing be pure that will be burnt in your flames O Agni you are the supreme energy, born of your own power

24 By that power, make the Rishis' curse true Continue to receive your portion and that of the celestials offered into your mouth

Souti said —

25 Agni then replied to the Grandfather, Be it so and he went away to obey the command of the Parameshu (Supreme Lord)

26 The Rishis and the celestials also in great delight returned to the place whence they went And the Rishis continued to perform their ceremonies and sacrifices as before

27 The celestials in heaven and all creatures on earth were exceedingly rejoiced, and Agni too was rejoiced because he became free from the curse

28 Thus in the days of yore O possessor of the six attributes was Agni cursed by Vriku Such is the ancient history founded thereon, which contains the account of the destruction of Paulama and the birth of Chyavana

Thus ends the seventh chapter, Paulama, in the Adi Parva

CHAPTER VIII

(PAULAMA PARVA)—Continued

Souti said —

1 O Brahman Chyavana, the son of Vriku begat a son on his wife named Sukanya And son of Sukanya was the illustrious and the resplendently energetic Pramati

2 Pramati begot a son called Ruru on Ghrutachi. Ruru begot a son called Sunaka on his wife Pramaditra.

3 I shall tell you at length O Brahmana the history of the resplendently energetic Ruru. Listen to it in detail.

4 In the days of yore, there was a Rishi named Sthulokesha who was possessed of ascetic powers and learning and engaged in doing good to all creatures.

5 At this time O Brahmana Rishi Menaka became quick with child by the king of the Ghandharvas named Viswa vasu.

6 O Descendant of Vrigu the Apsara Menaka when the time came delivered her child near the hermitage of Sthulokesha.

7 And O Brahmana the cruel and shameless Apsara Menaka after dropping the child on the banks of the river, went away.

8-9 The great Rishi saw the girl lying forsaken in a lonely place on the banks of the river, blazing in beauty she was as beautiful as a child of an immortal. And the great Brahmana Sthulokesha the chief of Munis, finding it a female child.

10 Out of compassion took it home and brought it up. The lovely child grew up in the hermitage of the great Rishi.

11 The great Rishi the blessed Sthulokesha performed for her in succession all the ceremonies with that of her birth as ordained in the Sastras.

12 As she surpassed all others in beauty in goodness and in every good quality the great Rishi gave her the name of Pramadvara.

13 Ruru saw her in the hermitage and the pious man fell in love with her.

14 He made his father Pramati the son of Vrigu acquainted with his love through his companions. Thereupon Pramati asked the illustrious Sthulokesha to give Pramadvara to his son.

15 The Rishi betrothed Pramadvara to Ruru fixing the day of marriage when the star Varga Darvata would be in ascendant.

16 A few days before the date fixed for the nuptials while the lovely girl was playing with her companions.

17 Her time having come and impelled by fate she trod upon a snake. She did not perceive it as it lay coiled.

18 The snake to fulfil the will of Fate stung the heedless girl with its venomous fangs.

19 Stung by the snake she suddenly fell senseless on the ground with her color faded and all her beauties gone.

20 Her hair dishevelled a spectacle of woe to her friends and companions. She, who was so handsome when alive became in death what was too painful to look at.

21 The slender-waisted girl as she lay on the ground as one asleep looked more beautiful than she was when alive.

22 Her father and other ascetics who were present saw her lying motionless on the ground with the beauty of a lily.

23 Then there came all the noted Brahmanas, filled with compassion. Swastya-treya Mahajana Kushika Sankhyamekhala,

24 Uddalaka Katha and the renowned Sweta Bharidwaja Kaunakutsya, Arshitsena Goutama.

25 Pramati and Pramati's son Ruru, and other inhabitants of the forest were filled with compassion and they all wept when they saw the maiden lying on the ground overcome by the poison of the snake. And Ruru being exceedingly pained, left the scene.

Thus ends the eighth chapter, Paulama, in the Adi Parva.

CHAPTER IX

(PAULAMA PARVA) — Continued

Souti replied —

1 While the noble Brahmanas were sitting round the dead body Ruru much aggrieved retired into a deep forest and swept alone.

2 Overwhelmed with grief he indulged in much piteous lamentations. Remembering his beloved Pramadvara he thus lamented in grief.

3 Alas! The slender bodied beauty who increases my grief is now lying on the bare ground. What can be more painful than this to all her friends!

4 If ever have I bestowed charity, if ever have I observed penances, if ever have I showed respect to my superiors let the merits of these acts restore to life my beloved one.

5 If ever have I controlled my passions from my birth, if ever have I stuck to my vows let the beautiful Pramadvara rise from the ground.

6 While he was thus lamenting in sorrow for the loss of his bride a heaven's

messenger came to him in the forest and addressed him thus,—

The Devaduta said —

7 O Ruru, the words that you are uttering in grief can have no effect, for, O noble-minded (Rishi) one belonging to this world, whose days are run out, cannot come back to life again.

8 This poor child of the Gandharva and the Apsara has her days run out, therefore, O child, do not give yourself up to grief.

9 The great dieties however, have provided beforehand a means. If you comply with it, you may get back your Pramadvara.

Ruru said —

10 O messenger of heaven (tell me) what means have been provided beforehand by the dieties. Tell me in full, so that I may comply with it. You should save me.

The Devaduta said —

11 O Descendant of Vriṇu give up half of your own life to your bride and, O Ruru, your Pramadvara will then rise from the ground.

Ruru said —

12 O best of heaven's messengers I give up half of my life to my bride. Let my beloved one rise in the dress and the form of love.

Souti said —

13 The king of the Gandharvas and the greatly qualified messenger of heaven, both went to the Diety Dharma and addressed him thus —

14 "O king Dharma, if it pleases you, let the beautiful bride of Ruru Pramadvara, rise up endued with a moiety of Ruru's life."

The Dharmaraja said —

15 'O messenger of heaven if it be your wish, let the bride of Ruru, Pramadvara rise up endued with a moiety of Ruru's life.'

Souti said —

16 When Dharma thus spoke the beautiful Pramadvara the betrothed bride of Ruru, rose up as from a slumber.

17 It was seen afterwards that the bestowal of a moiety of his own life to revivify his bride by Ruru of long life, led to a curtailment of his own life.

18 Thereupon their fathers gladly married them with due rites, and the couple passed the days devoted to each other.

19 Thus having obtained a wife difficult to be obtained, who was beautiful and bright as the filaments of the lotus, the Rishi of hard austerities (Ruru) made a vow to destroy the serpent race.

20 Whenever he saw a snake, he was filled with great anger, and he always killed it with a weapon.

21 One day, O Brahmaru Ruru entered into a very large forest. He saw an old Dunduta snake lying on the ground.

22 Thereupon with the intention of killing it, Ruru raised his staff in anger,—a staff like the staff of Death. The Dunduta then said to the angry Brahmaru,

23 'O Rishi I have done you no harm. Why should you kill me in anger?'

Thus ends the ninth chapter, Paulama, in the Adi Parva.

CHAPTER X.

(PAULANA PARVA)—Continued

Ruru said —

1 My wife, who was as dear to me as my life was stung by a snake, on which I took, O snake, a fearful vow.

2 Namely that I would kill every snake that I might meet with. Therefore I shall strike you and you shall be deprived of your life.

The Dunduva said —

3 O Brahmaru there are other snakes which bite man. The Dundutas are only snakes in name. Therefore, you should not kill the Dundutas.

4. Subject to the same calamity, but not sharing the same good fortune, being same in woe, but different in joy, you should not kill the Dundutas, for you cannot judge between right and wrong.

Souti said:—

5 Hearing those words of the snake, and seeing that the snake was really of the Dunduta kind, and that it was terribly frightened Ruru did not kill it.

6 Then Ruru, the possessor of six attributes cheering up the snake, said to it, 'Who are you tell me, O snake, that have been thus metamorphosed?'

The Dunduva said —

7 O Ruru I was formerly a Rishi named Shishavripata. It is by the curse of a Brahmana that I have become a snake.

Ruru said —

8. O best of snakes, why were you cursed by an angry Brahmana? And how long will your this body continue?

Thus ends the tenth chapter, Paulama, in the Adi Parva.

CHAPTER XI.

(PAULAMA PARVA)—Continued.

The Dunduva said —

1. In time gone by, I had a friend, a Brahmana, by name Khagami. He was truthful, and possessed spiritual powers by penances.

2. When he was engaged in Agnihotra, out of boyish frivolity, I made a snake of the blades of grass and tried to frighten him. He fainted away (when he saw this mock snake).

3. Recovering his senses, that truthful and penance-performing Rishi exclaimed in anger,

4. "As you made a powerless mock snake to frighten me, you will yourself turn into a venomless serpent by my curse."

5. O Rishi, I was well aware of the power of penances that he possessed. Therefore, with an agitated heart, I addressed him thus,

6. Bending low and joining both hands, "As I am your friend, I have done this only as a joke to make you laugh."

7—8. You should, O Brahmana, pardon me and revoke your curse." Seeing me very much distressed, the ascetic was moved, and breathing hot and hard, he said, "What I have said must happen."

9. O ascetic, listen to what I say; and hearing it, O pious man, always lay it to your heart.

10. When Ruru the holy, the son of Pramati will appear, you will be immediately relieved of the curse on seeing him."

11. You are the very Ruru, the son of Pramati. Now regaining my natural form, I shall speak something for your benefit.

Souti said:—

12. That illustrious man and the best of Brahmanas then left his snake-body and attained his own form and original brightness.

13. He then addressed Ruru of immeasurable power, saying "O, best of beings, the highest morality is. Not to destroy life."

14. Therefore, a Brahmana should never take the life of any creature. The injunction of the Sruti is that a Brahmana should always be mild.

15. I earned in the Vedas and the Vedangas and an inspirer of confidence in all creatures, kind to all, truthful, and forgiving.

16. And a great retainer of the Vedas in memory,—these are the natural duties of a Brahmana. The natural duties of Kshatriya are not those of yours.

17. To be stern, to hold sceptre, to rule the subjects, are the natural duties of the Kshatriya. Listen to me, O Ruru.

18. In days of yore, the snakes were destroyed in the sacrifice of Janamejaya, but the terrified snakes were saved by a Brahmana.

19. It was by Astika learned in the Vedas and the Vedangas and mighty in spiritual power."

Thus ends the eleventh chapter, Paulama, in the Adi Parva.

CHAPTER XII.

(PAULAMA PARVA)—Continued.

Ruru said:—

1. O best of the twice-born, why did king Janamejaya become the destroyer of the snakes, and how did he destroy them?

2. Why were they saved by wise Astika, the best of Brahmanas? I am desirous of hearing all this.

Rishi said —

3. O Ruru, you will hear the important history of Astika from the Brahmanas, saying this he disappeared.

Souti said:—

4. Ruru rushed in search of the Rishi, but he did not find him in all the forest. Finding him not, he sat down on the ground, much fatigued.

5. He felt himself confounded and seemed to lose his senses. He repeatedly pondered over the Rishi's words.

6. Regaining his senses, he came home and asked his father (to relate the history), and his father related to him the story.

Thus ends the twelfth chapter, Paulama, in the Adi Parva.

CHAPTER XIII.

(ASTIKA PARVA)

Saunaka said:—

1. Why did that best of kings, King Janamejaya, resolve to destroy the snakes in a Snake-sacrifice?

2. O Souti, tell us in full the true story Why did the best of the twice born Astika the foremost of ascetics, rescue the snakes from the blazing fire?

3. Whose son was the monarch who performed the Snake-sacrifice? Whose son was that best of the twice born, (who saved the snakes)? Tell us this

Souti said:—

4. O best of speakers the story of Astika is very long; I shall relate it in full O I listen.

Saunaka said:—

5. I am desirous of hearing in detail the interesting history of Astika, the illustrious Brahmana

Souti said:—

6. The Brahmanas call this history, recited by Krishna Dwaipayana, a Purana To the dwellers of Naimisharanya,

7. Was it formerly narrated by my learned father Lomharshana, the disciple of Vyasa, as requested by the Brahmanas

8. I was present at the time, O Saunaka As you ask me, I shall recite it exactly as I heard it.

9. (Listen) to this all sin destroying history Astika's father was as powerful as the Prajapati

10. He was a Brahmachari, always engaged in austere penances regular in meals in great Rishi of controlled sexual desire He was known by the name of Jaratkaru

11. He was the foremost of *Yayataras*, a man of rigid vows highly religious and endowed with great ascetic powers Once at a time this great ascetic,

12. Bring *Yatra Shayan Griha* (living in the place where night overtook him), roamed all over the world bathed in many sacred waters and visited many holy shrines

13. He practised difficult austere penances, and feeding on air, remaining in fast and renouncing sleep forever, he roamed (over the world)

14. As he lit a blazing fire he roamed all night and thus going about, he encountered his ancestors,

15. Hanging their heads down in a great hole, their feet pointing upwards On seeing them, Jaratkaru addressed his ancestors thus,

16. "Who are you thus hanging in the hole, your heads downward, by a rope of the *Birana* fibre which has been eaten by the rats that live secretly near this hole?"

The Ancestors said:—

17. We are Rishis of austere penances, called *Yayataras* We are sinking down into the earth for the want of an offspring

18. We have a son, named Jaratkaru Unfortunate we are, that wretch has adopted asceticism

19. And therefore that fool does not think of marriage to raise up offspring It is for this reason namely the want of offspring, that we are thus suspended in the hole

20. Having means, we are like sinners who have no means O excellent man, who are you that are sorrowing for us like a friend?

21. O Brahmana, we wish to know who you are that stand near us, and why, O excellent man, are you sorrowing for us?

Jaratkaru said:—

22. You are my sires and grand-sires, I am that very Jaratkaru Tell me what I shall do.

The Ancestors said:—

23. Try your best to do that by which you can raise up an offspring to extend our line You will then do an act meritorious both for you and for us

24. O Son, not by the fruits of virtue, not by the hoarded up ascetic penances does one acquire such merit as is acquired by one who is a father.

25. Therefore O son, set your mind upon marriage and offspring at our command It will do us the highest good.

Jaratkaru said:—

26. I shall not marry, nor shall I earn money for my own self But I shall marry to do you good

27-28. If a bride can be had whose name will be the same as mine, whose friends will give her to me willingly and as a gift,—O fathers under these conditions, if I get a girl, your command will be obeyed I shall duly marry her according to the ordinances of the *Sastras*

29. But who will give his daughter to a poor man like me to be my wife? I shall, however accept the girl who will be given to me as a gift

30 O Sires I shall try to marry such a girl Having said so, I shall not act otherwise

31 O fathers, I shall beget offspring on her for your release, so that you may attain to the heaven, called *Saswata*, and rejoice there at will

Thus ends the thirteenth chapter, Astika in the Adi Parva

CHAPTER XIV

(ASTIKA PARVA)—*Continued*

Souti said —

1 The Brahmana of hard austerities (Jaratkaru) roamed over the world for a wife, but wife he did not get

2 One day he went into the forest and remembering the words of his ancestors he thrice begged for a bride in a faint voice

3 Thereupon, Vasuki appeared and offered his sister for the Rishi's acceptance But the Rishi hesitated to accept her thinking her to be not of the same name with himself

4 The high souled Jaratkaru thought within himself, 'I will take none for my wife who does not bear my name'

5 Then Jaratkaru the great ascetic of rigid austerities said, 'O snake tell me truly what is the name of your sister?'

Vasuki said —

6 O Jaratkaru my sister's name is also Jaratkaru Given as a gift by me accept this girl of slender waist for your wife O best of the twice born I had kept her in reserve for you Therefore take her.

7 Saying this he offered his beautiful sister to Jaratkaru, who then married her according to the ordained rites

Thus ends the fourteenth chapter Astika in the Adi Parva

CHAPTER XV

(ASTIKA PARVA)—*Continued*

Souti said —

1 O Foremost of Brahma knowing men the mother of the snakes in the days of yore cursed the Naga race saying "He whose character is wind (Agni) will consume you at Jyamejya sacrifice"

2 To neutralise the effect of that curse the best of snakes (Vasuki) married his sister to the high souled Rishi of rigid vow.

3 Accepting her according to the ordained rites he begot on her a high-souled son, called *Astika*,

4 Who was a great ascetic who was vastly learned in the Vedas and the Vedangas who removed the fears of his parents, and who saw everything with an equal eye

5 Then after a long time, a descendant of the Pandavas celebrated a great sacrifice, known as the Snake sacrifice

6 When the sacrifice for the destruction of the snakes had begun, the great ascetic Astika rescued the Nagas,

7 His brothers, his maternal uncles, and other snakes He also delivered his fathers by begetting a child

8 O Brahmana he freed himself from their debts by rigid austerities, by various vows and the study of the Vedas He propitiated the celestials by sacrifices in which various presents were made

9 He pleased the Rishis by his Brahmacharya and his ancestors by begetting offspring Thus discharging the heavy debt that he owed to his ancestors,

10 Jaratkaru of great austerity, attained heaven with his forefathers Begetting the son Astika and acquiring great religious merit, the best of the Munis,

11 The greatly noble Jaratkaru after a long course of years went to heaven This is the story of Astika I have briefly narrated it (to you) Now tell me O best of the Vrigu race what else I shall narrate

Thus ends the fifteenth chapter, Astika, in the Adi Parva

CHAPTER XVI

(ASTIKA PARVA)—*Continued*

Souti said:—

1 O Souti once more relate to us in detail the history of the learned and virtuous Astika Great is our curiosity to hear it

2 O gentle one you speak very sweetly with proper accent and emphasis We are very much pleased with your speech You speak like your (late) father

3 Your father was always ready to please us Tell us therefore, the story that your father had related

Souti said —

4 O long lived ones I shall narrate the story of Astika as I heard it from my father.

5 O Brahmana in the golden age, Prjapati had two fair daughters O sines

CHAPTER XIII

(ASTIKA PARVA)

Saunaka said:—

11 Why did that best of kings King Janamejaya resolve to destroy the snakes in a Snake sacrifice?

2 O Souti tell us in full the true story Why did the best of the twice born Astika the foremost of ascetics rescue the snakes from the blazing fire?

3 Whose son was the monarch who performed the Snake sacrifice? Whose son was that best of the twice born, (who saved the snakes)? Tell us this

Souti said:—

4 O best of speakers the story of Astika is very long, I shall relate it in full O Listen

Saunaka said:—

5 I am desirous of hearing in detail the interesting history of Astika the illustrious Brahmana

Souti said:—

6 The Brahmanas call this history recited by Krishna Dwaipayana a Purana To the dwellers of Naimisharanya

7 Was it formerly narrated by my learned father Lomharshana the disciple of Vyasa as requested by the Brahmanas

8 I was present at the time O Saunaka As you ask me I shall recite it exactly as I heard it

9 (Listen) to this all sin destroying history Astika's father was as powerful as the Prajapati

10 He was a Brahmachari always engaged in austere penances regular in meals a great Rishi of controlled sexual desire He was known by the name of Jaratkaru

11 He was the foremost of Jayatara's a man of rigid vows highly religious and endowed with great ascetic powers Once at a time this great ascetic

12 Being *Jatra Shayan Griha* (living in the place where night overtook him) roamed all over the world braved many sacred waters and visited many holy shrines

13 He practised difficult austere penances and feeding on air remaining in fast and remaining sleep forever he roamed (over the world)

14 And thus alluring fire he roamed about and thus he came to the end of his life

15 Hanging their heads down in a great hole their feet pointing upwards On seeing them Jaratkaru addressed his ancestors thus,

16 Who are you thus hanging in the hole your heads downward by a rope of the *Birana* fibre which has been eaten by the rats that live secretly near this hole?

The Ancestors said:—

17 We are Rishis of austere penances called *Jayatara* We are sinking down into the earth for the want of an offspring

18 We have a son named Jaratkaru Unfortunate we are, that wretch has adopted asceticism

19 And therefore that fool does not think of marriage to raise up offspring It is for this reason namely the want of offspring that we are thus suspended in the hole

20 Having means we are like sinners who have no means O excellent man who are you that are sorrowing for us like a friend?

21 O Brahmana we wish to know who you are that stand near us and why O excellent man are you sorrowing for us?

Jaratkaru said:—

22 You are my sons and grandsons I am that very Jaratkaru Tell me what I shall do

The Ancestors said:—

23 Try your best to do that by which you can raise up an offspring to extend our line You will then do an act meritorious both for you and for us

24 O Son not by the fruits of virtue not by the hoarded up ascetic penances does one acquire such merit as is acquired by one who is a father

25 Therefore O son set your mind upon marriage and offspring at our command It will do us the highest good

Jaratkaru said:—

26 I shall not marry nor shall I earn money for my own self But I shall marry to do you good

27 28 If a bride can be had whose name will be the same as mine whose friends will give her to me willingly and as a gift—O fathers under these conditions if I get a girl your command will be obeyed I shall duly marry her according to the ordnances of the *Sastras*

29 But who will give his daughter to a poor man like me to be my wife? I shall never accept the girl who will be given to me as a gift

30 O Sires I shall try to marry such a girl Having said so I shall not act other wise

31 O fathers I shall beget offspring on her for your release, so that you may attain to the heaven called *Saswata* and rejoice there at will

Thus ends the thirteenth chapter Astika in the Adi Parva

CHAPTER XIV

(ASTIKA PARVA)—*Continued*

Souti said —

1 The Brahmana of hard austerities (Jaratkaru) roamed over the world for a wife but wife he did not get

2 One day he went into the forest, and remembering the words of his ancestors he thrice begged for a bride in a faint voice

3 Thereupon Vasuki appeared and offered his sister for the Rishi's acceptance But the Rishi hesitated to accept her thinking her to be not of the same name with himself

4 The high souled Jaratkaru thought within himself I will take none for my wife who does not bear my name

5 Then Jaratkaru the great ascetic of rigid austerities said 'O snake tell me truly what is the name of your sister'

Vasuki said —

6 O Jaratkaru my sister's name is also Jaratkaru Given as a gift by me accept this girl of slender waist for your wife O best of the twice born I had kept her in reserve for you Therefore take her

7 Saying this he offered his beautiful sister to Jaratkaru who then married her according to the ordained rites

Thus ends the fourteenth chapter Astika in the Adi Parva

CHAPTER XV

(ASTIKA PARVA)—*Continued*

Souti said —

1 O Foremost of Brahmins knowing men the mother of the snakes in the days of yore cursed the Naga race saying He whose charioteer is wind (Agni) will consume you at Janamejaya's sacrifice

2 To neutralise the effect of that curse the best of snakes (Vasuki) married his sister to the high souled Rishi of rigid

3 Accepting her according to the ordained rites he begot on her a high souled son called Astika

4 Who was a great ascetic who was vastly learned in the Vedas and the Vedangas who removed the fears of his parents, and who saw everything with an equal eye

5 Then after a long time, a descendant of the Pandavas celebrated a great sacrifice known as the Snake sacrifice

6 When the sacrifice for the destruction of the snakes had begun the great ascetic Astika rescued the Nagas,

7 His brothers, his maternal uncles, and other snakes He also delivered his fathers by begetting a child

8 O Brahmana he freed himself from their debts by rigid austerities by various vows and the study of the Vedas He propitiated the celestials by sacrifices in which various presents were made

9 He pleased the Rishis by his Brahmanacharya and his ancestors by begetting offspring Thus discharging the heavy debt that he owed to his ancestors

10 Jaratkaru of great austerity, attained heaven with his forefathers Begetting the son Astika and acquiring great religious merit the best of the Munis

11 The greatly noble Jaratkaru after a long course of years went to heaven This is the story of Astika I have briefly narrated it (to you) Now tell me, O best of the Vriku race what else I shall narrate

Thus ends the fifteenth chapter, Astika, in the Adi Parva

CHAPTER XVI

(ASTIKA PARVA)—*Continued*

Souti said —

1 O Souti once more relate to us in detail the history of the learned and virtuous Astika Great is our curiosity to hear it

2 O gentle one you speak very sweetly with proper accent and emphasis We are very much pleased with your speech You speak like your (late) father

3 Your father was always ready to please us Tell us therefore the story that your father had related

Souti said —

4 O long lived ones I shall narrate the story of Astika as I heard it from my father.

5 O Brahmana in the golden age, Pradyumna had two fair daughters O snakes

one, the two sisters were endued with great beauty.

6 They were named Kadru and Vinata, and they were the wives of Kashyapa. Their husband, who was like Prajapati, having been pleased with him, gave each a boon.

7. Kashyapa derived much happiness from his wives. Hearing that their husband Kashyapa was willing to bestow on them boons,

8. The most beautiful damsels felt a transport of joy. Kadru wished to have one thousand snakes as her sons, all of equal splendour.

9. Vinata asked for two sons, equal to all the sons of Kadru in strength, energy, size and prowess.

10. On Kadru did her husband bestow the boon of the multitude of sons, and to Vinata he said, "Be it so."

11. Vinata, having got the boon, was much pleased, and having obtained two greatly powerful sons, he regarded her boon granted.

12. Kadru also obtained one thousand sons, all of equal splendour. "Bear the embryos carefully," So saying the great ascetic Kashyapa went into the forest, leaving his two wives much gratified with his boons.

Souti said :—

13. O best of Brahmanas, after a long time Kadru gave birth to one thousand eggs and Vinata two eggs.

14. Their maid-servants kept them separately in warm vessels, and thus five hundred years passed away.

15. After five hundred years, the sons of Kadru came out of the eggs, but Vinata's eggs did not produce anything.

16. Thereupon the ascetic lady Vinata, feeling shame, broke open one of the eggs, and saw her offspring,

17. As an embryo with the upper part developed, but the lower part undeveloped. Thereupon the child grew angry and cursed its mother, saying,

18. "O mother, as you have prematurely broken this egg, and did not allow my body to be fully developed, being jealous (of Kadru), you will have to serve as the slave (of that very Kadru).

19—20. O mother, if you wait with patience five thousand years and do not deliver the other egg, the illustrious child within it will deliver you from your slavery.

21. O mother, if you are desirous of

having your son strong, take tender care of the egg for five thousand years.

22—23. Thus cursing his mother Vinata, the child rose to the sky. O Brahmana, Aruna (this child) became the charioteer of the Sun, and he is to be seen in the hour of the morning. At the stipulated time was also born the snake-eater Garuda.

24. As soon as he was born, he left his mother, and the king of the birds, being hungry, mounted on his wings to seek for the food assigned to him by the great Ordainer.

Thus ends the sixteenth chapter, Astika, in the Adi Parva.

CHAPTER XVII

(ASTIKA PARVA)—Continued.

Souti said :—

1. O ascetic Rishi, about this time the two sisters one day saw Uchaisrati approaching towards them.

2. (It was horse) who was worshipped by the celestials, who was the gem among all horses, who rose at the churning of the ocean for the Ambrosia,

3. Who was divine, graceful, ever-young, irresistible, vigorous, who was creator's masterpiece, and who was blessed with all the auspicious marks.

4. Why and where did the celestials churn the ocean for the Ambrosia, in which did rise, as you say, this best of steeds, so powerful and resplendent? Tell me this.

Souti said :—

5. There is a very great mountain, called *Meru* of blazing and effulgent appearance. The rays of the sun are scattered away when they fall on its golden summit.

6. Decked with gold, and exceedingly beautiful, this mountain is frequented by the Devas and Gandharvas, it is immeasurable and unapproachable by men of many sins.

7. It is illuminated with many medicinal plants, and fearful beasts of prey roam on its heights.

8. It is unapproachable even by mind; it is graced with many trees and streamlets, and resounds with the sweet melody of innumerable birds.

9. It stands high for infinite ages. Once did the celestials sit on its golden summit and held a council.

10. They, who had practised penance and observed *vraja*, came in quest of it.

Ambrosia They consulted together about the possession of the Ambrosia and seeing them in this mood Narayana addressed Brahma saying

12-13 Churn the ocean with both the Devas and the Asuras By doing so the Ambrosia and all durgs and gems will be obtained O celestials churn the ocean you will then get the Ambrosia

Thus ends the seventeenth chapter, Amritamanthana in the Adi Parva

CHAPTER XVIII

(ASTIKA PARVA) — Continued

Souti said —

1 There is a mountain called *Mandara* with peaks like the clouds It is the best of mountains and adorned with innumerable creepers

2 On it do many birds pour forth their melody and many herds of prey roam about it is frequented by the Kinnaras Apsaras and celestials

3 It rises eleven thousand *Yojanas* upwards and descends eleven thousand *Yojanas* downwards

4 The celestials having failed to uproot it came to Vishnu and Brahma who were sitting together and said to them

5 Devise some means you yourselves Do try to uproot *Mandara* for our good

6 O son of Vriha Iet it be so said both Narayana and Brahma The lotus eyed (Vishnu) laid the hard task on the king of the snakes (Ananta)

7-8. Being directed by both Brahma and Narayana to do it the mighty Ananta uprooted the mountain with all the woods and the denizens of woods that were on it

9 Then came all the celestials with Ananta to the shores of the ocean Addressing it they said — O Ocean we have come to churn you for the Ambrosia

10 The ocean replied Be it so as I shall get a share of it I am quite able to bear the great agitation arising out of the churning of my water by *Mandara*

11 The Devas and the Danavas then went to the tortoise king and said 'You will have to hold the mountain on your back

12 The Tortoise king having agreed Indra placed that mountain on its back by means of instruments

13-14 The Devas and the Danavas having made *Mandara* the churning staff

and Vasuki the rope O Brahmana, in days of yore began to churn the ocean for the Ambrosia The Asuras held him by the head and the Devas by the tail

15 And Ananta who was a manifested form of Narayana again and again raised and lowered the hood of the Naga

16 On account of the great agitation received at the hands of the celestials black vapours with flames issued from the mouth of the Naga Vasuki

17 From these vapours were created clouds with lightning, and they poured showers on the tired celestials who were thus refreshed

18 The flowers that fell from the trees on the mountain sides on the Devas and the Danavas also refreshed them

19 There rose from *Mandara* dragged by the Devas and the Danavas a terrible roar like the roar of the clouds (at the Universal dissolution)

20 Various aquatic animals were crushed by the great mountain and gave up their lives in the salt sea

21 Many denizens of the lower region and those of the land of Varuna were killed by the mountain

22 From the whirling *Mandara* large trees being struck at one another were torn from their roots and fell into the ocean with all the birds (that roosted on their branches)

23 And great fires were produced from the mutual friction of the trees that frequently blazed up and the *Mandara* mountain looked like black clouds charged with lightning

24 It burnt the lions elephants and other various creatures that were on the mountain and killed them (on the spot)

25 Then the best of the celestials Indra began to extinguish the blazing fire by pouring heavy showers

26 Then the gums of various great trees and herbs mingled with the waters of the ocean

27 The celestials became immortal by drinking the water mixed with the liquid extract of gold and those gums which had the quality of the Ambrosia

28 The milky water of the churned ocean by degrees produced clarified butter by virtue of those gums and juices

29 Thereupon the Devas came to the boon granting God who was comfortably seated on his seat and said O Brahman we are spent out but the Ambrosia has not yet arisen

30 Except Narayana both the Devas and the Danavas have no strength to churn the ocean (any longer),

31 Then did Brahma say to Narayana 'Kindly give the celestials strength to churn the Ocean again with *Vandara* mountain

Narayana said :—

32 I grant you all necessary strength Go insert the mountain and churn the Ocean

33 Thus hearing the words of Narayana and being re equipped with fresh strength the celestials recommenced churning

34 Then from the ocean rose the mild and brilliant Moon of thousand rays

35 Then rose from *Ghee* the lotus-seated Lakshmi then *Sura Devi* (Wine) then the great *Steed*

36 Then from the *Ghee* rose the celestial gem *Kaustuba* which adorns the breast of Narayana

37 Then rose O Brahmana *Parijat* tree and *Suravi* all giver of every thing

38 Lakshmi Wine Moon Horse (*Uchaisrava*) fleet as the wind all directed by *Aditya* went to the place where the celestials were

39 Then rose the divine *Dhanyantari* with a white vessel in his hand and (there in that vessel) was the Ambrosia

40 Seeing this wonderful phenomenon the Danavas raised a great uproar for the Ambrosia saying It is ours

41 Then rose the great elephant *Airavata*, with two white tusks and a huge body and he was seized by the wielder of thunder (*Indra*)

42 The churning was still continued and then appeared deadly poison which soon covered the whole earth and blazed up like a fire with fumes

43 The three worlds were stupefied by its terrible smell and then *Shiva* asked by Brahma swallowed it to save the creation

44 The great Deity *Maheshwara* of *Mintra* form held it in his throat and it is said that from the very day he was called *Nilkantha* (blue throat)

45 Seeing all those wonderful phenomena the Danavas were filled with despair They raised up great hostilities with the celestials for the possession of Lakshmi and Ambrosia

46 Thereupon Narayana assumed a form of a ravishing beauty by the aid of *Mitra* and he began a flirtation with the Danavas in the form of a female

47 The foolish Danavas and Daityas becoming fully enamoured of her, placed the Ambrosia in her hands

Thus ends the eighteenth chapter, Anurita Mantana, in the Adi Parva

CHAPTER XIX

(ASTIKA PARVA)—Continued

Souti said.—

1 Then the Daityas and Danavas in best armours and with various weapons, pursued the celestials

2 In the meantime the greatly powerful Lord Vishnu accompanied with Narayana took away the Ambrosia from the mighty Danavas

3 Thereupon all the celestials in that great struggle drank the Ambrosia receiving it from Vishnu

4 When the celestials were drinking the much longed for Ambrosia a Danava named *Rahu* drank it in the guise of a celestial

5 When the Ambrosia had only reached his throat *Chandra* and *Surja* (recognised him and) informed the celestials of what had happened

6 Narayana immediately with his discus cut off the well adorned head of the Danava who was drinking the Ambrosia

7 The huge head of the Danava cut off by the discus rose up to the sky like a mountain peak and it uttered terrible cries

8 The headless body of the Danava fell on the earth shaking it with all her mountains forests and islands

9 From that day a great enmity was created between the head of *Rahu* and *Chandra* and *Surja* To this day it swallows *Chandra* and *Surja* (causing eclipses)

10 Then *Hari* quitting his matchless female form made the Danavas tremble by hurling at them various weapons

11 Thus began the terrible battle between the Devas and Danavas on the shores of the salt sea

12 Thousands of sharp javelins and lances and various other weapons were hurled on all sides

13 Cut by the discus and wounded by swords darts and maces the Asuras vomited blood and lay prostrate on earth

14 The heads adorned with bright gold cut off by the discus fell continually in the fearful battle

15 The great Asuras covered with blood, lay dead everywhere and they looked like red dyed mountain peaks

16 When the sun grew red, the piteous cries of distress issued from everywhere and from the dying Asuras.

17 The roars, of the warriors that cut one another down by missiles when at a distance, and by blows of their fists when at close quarters rose to the sky

18 'Cut down' 'pierce them', 'pursue', 'advance' these fearful war-cries were heard everywhere

19 When this fearful battle was raging, Narā and Nārāyaṇa entered the field

20 Seeing the celestial bow in the hand of Nārā, Nārāyaṇa thought of his Danava-destroying discus

21 As soon as it was thought of the discus *Sudarshana*, the destroyer of enemies, effulgent as Agni and dreadful in battle, came down from the sky.

22 When it came, Achyuta of fearful energy (Nārāyaṇa) as bright as the blazing fire, with arms like the trunk of an elephant, hurled with great force that weapon, as bright as the blazing fire, dreadful, of extraordinary lustre, capable of destroying hostile towns

23 That discus blazing like the fire at the great dissolution of the universe, being hurled by the hand of Nārāyaṇa continually, falling everywhere destroyed the Dutiya and the Danavas by thousands

24 Sometimes it blazed like fire and consumed them all, sometimes it struck them down like a goblin, sometimes it drank the blood of the slim Danavas as it travelled through earth and sky

25 The greatly powerful and bold Danavas looking like the rainless clouds rose to the sky and continually hurled down thousands of mountains on the celestials, thus harassing them (with terrible vengeance)

26 And those fearful mountains, with their forests and flat tops like masses of clouds fell from the sky, collided with one another and produced a tremendous roar

27 And when thousand is of warriors continually showered on the field of battle and mountains with forests thereon fell all around the earth with her forests began to tremble

28 Then the divine Nārā appearing in the fearful battle of the Asuras and Garuras and finding that these mountains by means of his gold-headed arrows covered the Asuras with death.

29 Then the mighty Danavas having been overpowered by the celestials and having seen the fearful discus roving over the fields of heaven like a blazing fire, entered into the bowels of the earth, and some of them plunged into the salt sea.

30 The celestials, having gained the victory, placed with due respect *Mandara* on its own base and the clouds, making the heaven resound with their shouts, went to their own abodes

31 The celestials returning to heaven, were greatly rejoiced and kept the Ambrosia in great care

32 Indra and other celestials made over the vessel containing Ambrosia to Nārā to keep it with all care.

Thus ends the nineteenth chapter, *Amritamanthan*, in the *Adi Parva*

CHAPTER XX

(ASTIKA PARVA)—Continued.

Souti said:—

1. Thus have I narrated to you how the Ambrosia was churned out of the Ocean, in which the beautiful and powerful horse (*Uchaisrava*) was produced

2 Respecting this horse Kadru asked Vinata saying "Tell me sister, without delay, what is the color of *Uchaisrava*?"

Vinata said —

3 This king of the horses is of white colour. What color do you think, sister? Say what is its color let us lay a wager on it

Kadru said:—

4 O sweet lady of smiles I think the horse is black in color. Let us lay this wager that she whose words will be untrue, will become the slave of the other

Souti said:—

5 Thus wagering that one will be the slave of the other they went home, saying "We shall see the horse to-morrow"

6 Wishing to play a deception, Kadru ordered her thousand sons to be black hair.

7 And speedily cover the horse's tail, so that she might not become a slave. But on her refusal to do her bidding she cursed the snakes saying,

8 "In the Snake sacrifice of the royal sage wise Janamejaya of the Pāṇḍava race, you will ensure you a

9 The Grandsire (Brahma) himself heard this exceedingly cruel curse, denounced by Kadru impelled by Fate

10 And he (Brahma) out of kindness for creatures and seeing that the snakes had enormously multiplied approved of this curse with all the dietics

11-12 'Considering their virulent poison excessive strength great prowess biting poison their mother's curse had been very proper for the good of all creatures

13 For always inflicts death on those who seek the death of others' Talking thus the celestials much praised Kadru

14-15 Then calling Kashyapa, the Deity said "O sinless one O powerful one the snakes of virulent poison of huge bodies and of biting propensity whom you have begotten have been cursed by their mother O child, you should not be least sorry for it

16 The destruction of the snakes in the sacrifice (of Janamejaya) has been told in the Purana Saying thus the Divine creator of the Universe propitiated Kashyapa and bestowed on that great man the knowledge of neutralising poison

Thus ends the twentieth chapter Sau-
sparna in the Adi Parva

CHAPTER XXI

(ASTIKA PARVA)—Continued

Souti said —

1 O Rishi when the night was gone and the sun rose in the morning the sisters Kadru and Vrutra,

2 Having had an wager of slavery and burning in jealousy, started to see the horse Uchishravu

3 On their way they saw the great ocean vast and deep agitated by wind making a tremendous roar

4 It was full of whales fishes large enough to swallow whales Makaras tortoises and creatures of various forms by thousands

5 It was inaccessible by any creatures on account of the presence of terrible monster-shaped dark and ferocious aquatic animals It was full of crocodiles and tortoises

6 It abounded with all kinds of gems it was the home of Varuna the beautiful and excellent abode of the Nagas, it was the lord of all rivers

7 It was the abode of subterranean fire the friend of the Asuras the terror of all creatures the great reservoir of waters having no bottom

8 It was holy it was beneficial to the celestials it was the great mine of Ambrosia, it was infinite inconceivable, sacred and highly wonderful

9 It was fearful with the terrible roars of aquatic creatures tremendously roaring, and full of deep whirlpools It was an object of terror to all creatures

10 Moved by winds heaving high with agitation and disturbance it seemed to dance everywhere with uplifted hands represented by its waves

11 It was full of heaving billows, caused by the changes of the moon it was the parent of (the great conch of Krishna) Panchajanya it was the great mine of gems

12 It was in days of yore disturbed by the greatly powerful Lord Govinda (Vishnu) when he assumed the form of a boar for rousing the earth

13 The Rishi Attri of great austerity could not fathom its bottom lower than the nether regions though he tried to do it for one thousand years

14 It became the bed of lotus navelled Vishnu when at the end of every Yuga the immeasurably powerful Deity fell asleep in spiritual meditation

15 It was the asylum which (the hill) Munaka took under the fear of the falling thunder It was the retreat of the Asuras overcome (by the celestials) in the fearful battle

16 It was the ghee in the shape of its waters in the (sacrificial) fire that issued forth from the mouth of Iaraa It was without limits faithless vast immeasurable and the lord of rivers

17 They saw that thousands of great rivers were rushing into it in great pride like rivals of its love They saw that it was full always dancing in its waves

18 They saw that it was deep and re-echoed with the terrible uproar of Asuras, Timées and other aquatic creatures, they saw it was vast unlimited in space, unfathomable infinite and the great reservoir of waters

Thus ends the twenty first chapter,
Sa sparna, in the Adi Parva

CHAPTER XXII

(ASTIKA PARVA)—Continued

Souti said :—

1 The Nagas after a consultation came to the conclusion that they should obey their mother's command for if her wish was not

gratified she abandoning her love towards them, would burn them all

2 If she was gratified she might free them from curse They said — We shall undoubtedly make the horse's hair black

3 It is said that they then went and became hairs on the tail of the horse (Uchisravā) In the mean time the two co-wives laid the wager

4 And having laid the wager, O best of Brahmanas, the two sisters proceeded in great delight to the other side of the great ocean

5 Kadru and Virmā, the daughters of Dakṣa, saw on the way the ocean, incapable of being easily disturbed,

6 (But) greatly agitated all on a sudden by the wind (It was) terribly roaring, full of livingis and Mākaras

7 And thousand other creatures of various forms it was frightful for the presence of horrible monsters, it was inaccessible fearful and terrible,

8 The mine of all gems the home of Varuṇa the beautiful habitation of the Nagas the Lord of rivers,

9 The abode of subterranean fire the home of the Asuras and many fearful creatures the reservoir of waters

10 It was full, the great receptacle of the Ambrosia of the celestials, immeasurable and inconceivable full of holy waters

11 Filled with many thousands of rivers and thus disturbed dancing in its waves

12 Such was the ocean full of liquid waves (it was) full in the sky, deep lighted with the flames of subterranean fire, roaring — they (the sisters) passed quickly over it

Thus ends the twenty-second chapter, Sauparna in the Adī Parva

CHAPTER XXIII

(ĪSTHA PARVA) — Continued

Souti said —

1 Kadru of swift speed accompanied by Virmā having crossed the ocean very soon came to the horse

2 They then saw that swift and the best of horses as white as the rays of the moon but with black hairs (on the tail)

3 Seeing many black hairs in the tail Kadru put much dejected Virmā into slavery

4 It is having lost wages Virmā became a slave of Kadru

5 Meanwhile when the time came, Garuda of great splendour came out bursting the egg without the help of his mother

6 He encompassed all the points of the universe he was the bird endowed with strength capable of assuming any form at will, of going every where at will and calling any amount of energy to action at will

7 He looked terrible like a heap of blazing fire — of lustre equal to that of the fire at the end of Yuga His eyes were bright like the flush of lightning

8 As soon as born the huge bird increasing his body rose to the sky, fearfully roaring like a second ocean fire

9 All the celestials seeing him sought the protection of Vīśvadevas (Agni) They bowed down to that Deity of Universal form who was seated on his seat and addressed him thus —

10 "O Agni do not extend your body, Have you resolved to consume us? For the huge heap of your flames is spreading wide!"

Agni said —

11 O persecutors of the Asuras it is not as you think It is mighty Garuda, equal to me in splendour

12 He is born endowed with great energy to promote the joy of Virmā Seeing this heap of effulgence, your this delusion has come (in you)

13 He is the mighty son of Vajraspati he is the destroyer of the Nagas, the enemy of the Daityas and Rakshasas he is ever engaged to do good to the celestials

14 Do not be afraid in the least Come with me and see him

Souti said —

15 Thus asked the celestials went with the Rishis towards Garuda and from a distance addressed him thus

The Celestials said —

16 O Lord of birds you are a Rishi you are the purifier of the largest portion of the sacrifice you are Deity You are Lord you are the sun of hot rays you are Paramahansa you are Prayagrat

17 You are Indra, you are steel necked Vishnu you are the Lord of the universe you are the principal you are Brahma and Brahmanas you are Agni you are wind

18 You are Deva, you are the greatest truth, you are fearless you are the great hero you are the great

19 You are the energy of the sun you are the intellectual function, you are our great protector, you are the ocean of strength you are purity, you are beyond the attributes and darkness, you are the possessor of all wrath, you are unconquerable

20 From you have emanated all things, you are the doer of excellent acts You are all that has not been and all that has been You are pure knowledge, you display as sun by his rays this animate and inanimate universe

21 Darkening the splendour of the sun you become the destroyer of all, you are all that is perishable and all that is imperishable O Diety with the splendour of fire you consume all as sun in his anger burns all creatures

22 You rise like the fire which at the changes of the Yuga and at the dissolution of the creation, destroys everything O king of birds, having come to you we seek your protection, you move in the sky, your energy is great, you are as mighty as the fire

23 Your brightness is like the lightning You are the dispeller of darkness, you reach the very clouds you are mighty bird Garuda You are both the cause and the effect, you are the dispenser of boons and invincible in prowess

24 O Lord the whole universe has become hot like the heated gold Protect the noble celestials, who having been frightened, are flying along the heaven to all directions

25 O best of birds you are the son of the merciful and high-souled Rishi Kashyapa you are the lord of all therefore do not be angry with the universe, have mercy for it You are the Supreme Lord assuage your anger and save us

26 The ten points, the skies, the heavens the earth and our hearts O bird are continuously trembling at your voice loud as the roar of thunder Diminish your body which is like the fire

27 Our hearts losing all equanimity are trembling at your splendour, resembling that of the angry Yama

28 O king of birds, we pray to you be kind towards us Bestow on us O Bhagvina benefit fortune and happiness Having been thus loved by all the celestials and Rishis the bird of beautiful feathers diminished his own energy and splendour.

*To us of the twenty third chapter Surpana
Stat in the text in the Adi Parva*

CHAPTER XXIV

(ASTIKA PARVA)—Continued

Souti said —

1 Having heard (of the hugeness of his body) and seeing it himself, he began to diminish his body

Garuda said —

2 No one need be afraid of my body As you are also very much frightened at its sight, I shall diminish it

Souti said :—

3—4 Then the bird, capable of going every where at will and of calling all energy at will placing his brother Aruna on his back, went from his father's house to that of his mother, (which was situated) on the other side of the ocean He placed in the East Aruna of great splendour when the sun determined to burn the world with its fearful rays

Ruru said —

5 What for did the highly noble sun resolve to burn the world? What wrongs were done to him by the celestials, that he grew angry?

Souti said —

6 O sinless one, from the day on which Rahu was discovered by Surya and Chandra in the act of drinking the Ambrosia, he bore a deadly enmity towards them.

7 When Rahu began to devour Surya, he became angry and thought 'This enmity of Rahu has risen from my benefitting the celestials,

8 And I am alone to suffer from this great evil, I do not get any help at my this difficulty

9 The inhabitants of the celestial regions (unconcernedly) see me devoured and they quietly brook it Therefore I must make an attempt to destroy the worlds I here is no doubt about it

10 With this resolution Surya went to the western mountains and from that place began to scatter his scorching rays to destroy the worlds

11 Thereupon the great Rishis, came to the celestials and said,—"To dry in the middle of the night a fire, fearful to all creatures will rise to destroy the universe"

12 Then the celestials with the Rishis went to the Grandure (Brahma) and said, "What is this great and fearful heat today?"

13 The sun has not as yet risen still the traction of the world is obvious What will happen when he will rise?

14 The sun is ready to rise in order to destroy the worlds. As soon as he will rise he will burn everything into ashes."

Brahma said :—

15. I have, however, provided the remedy beforehand.

16—17 The wise son of Kashyapa, known by the name of Aruna, has a huge body. He will sit before the sun as his charioteer, and will take away all his energy. This will secure the good of the world, of the Rishis and of the celestials.

Souti said :—

18. Thereupon Aruna, ordered by the Grandsire did all that he was commanded to do. The sun rose covered by Aruna.

19 I have told you why Surja was in anger and how Aruna was appointed his charioteer. Hear next, the reply of the other question, asked by you a little while ago.

Thus ends the twenty fourth chapter Sauparna in the Adi Parva

CHAPTER XXV.

(ASTIKA PARVA)—Continued.

Souti said :—

1. Then the bird, of great strength and energy, capable of going every where at will, went to his mother on the other side of the great ocean.

2 There lived Vinata in great affliction after losing the wager and becoming a slave.

3 Sometime after on a certain day, Kadru called Vinata, who prostrated herself before her, and said before her son (Garuda) "O gentle Vinata, take me to the beautiful and delightful abode of the Nagas which is situated in the deep recess of the sea."

4 Thereupon the mother of the bird took upon her shoulder the mother of the snakes. Garuda also, requested by his mother, took the snakes on his back.

5 The son, of Vinata, the bird, began to ascend towards the sun, and the snakes, scorched by the rays of the sun, all lamed away.

6 Seeing her sons in this plight, Kadru began to adore Indra thus—"I bow to you O Lord of the celestials, I bow to you, O slayer of Vala.

7. O slayer of Namuchi, I bow to thee, O god of thousand eyes O Lord of Sachi save my sons oppressed by the rays of the sun by your showers.

8 You are our great protector, O best of gods, O Purandar, you can grant rains in torrents.

9 You are Vayu, you are the clouds, you are Agni, you are the lightning in the sky, you are the propellers of the clouds and therefore you are called the great cloud.

10. You are the incomparable thunder, you are the roaring clouds, you are the creator and the destroyer of the worlds, you are unconquerable.

11. You are the light of all creatures you are Aditya and Vivabara, you are the highest knowledge, you are wonderful, you are king, you are the best of the celestials.

12. You are Vishnu, you have one thousand eyes, you are a diety, you are the final resource, you are all Ambrosia, you are the much adored Soma.

13 You are moments, you are the Tithis, you are the Lava, you are the Kshana, you are the white fortnight, you are Kalakartha, Truti, you are the year, seasons, months, the nights and the days.

14 You are the beautiful earth with its mountains and forests, you are the clear sky with the sun that drives away all darkness. You are the great ocean with heaving billows and abounding in Trimingils, Timis, Makaras and various other fishes.

15. You are of renown, you are always adored by the wise and the great contemplative Rishis. You drink the Soma juice and the clarified butter offered with sacred invocation in the sacrifices.

16 You are always worshipped in the sacrifices by the Brahmanas, desirous of receiving fruits, O God of incomparable strength, you are sung in the Vedas. It is for this reason that the learned Brahmanas, engaged in sacrifices, study the Vedangas with all care.

Thus ends the twenty fifth chapter Sauparna in the Astika of the Adi Parva.

CHAPTER XXVI

(ASTIKA PARVA)—Continued

Souti said :—

1 Having been thus adored by Kadru, the God, having the best horses to ride, covered all the sky with blue clouds.

2 He commanded the clouds saying "Pour down your life-giving and beneficial showers." Those clouds, luminous with lightning then poured abundant water.

3-4 On account of the wonderful and terribly roaring clouds, that incessantly begot water, the sky looked as if the end of the Yuga had come. And in consequence of myriads of waves, caused in the falling torrents of the deep roars of the clouds the flashing of lightnings the violence of the wind and the general agitation the sky looked as if it was dancing in madness.

5 The sky thus became dark the rays of the sun and the moon disappeared on account of the incessant downpour. And upon Indra's causing this downpour, the Nagas became exceedingly delighted.

6 The world became full of water the cool and clear water reached even the nether regions.

7 When there became countless watery waves, the snakes with their mother reached the island called *Rivariaka*.

Thus ends the twenty sixth chapter, Sauparna in the Adi Parva

CHAPTER XXVII

(ASTIKA PARVA)—Continued

Souti said:—

1 The Nagas became exceedingly glad on being wetted by the great shower, and carried by the bird (Garuda) they soon arrived at the island.

2 That island was assigned by the creator as the abode of Makaras. Coming there they first saw the fearful *Lazana*.

3 They with Garuda saw the charming woods washed by the waters of the sea and resounding with the music of the birds.

4 There were beautiful trees full of various fruits and flowers there were also charming mansions and many tanks with lotuses.

5 It was adorned with many beautiful lakes of pure water it was refreshed with sweet incense breathing breezes.

6 It was adorned with many trees that only grow on the *Malaya* hill as high as the high heavens. It being shaken by the breeze, dropped showers of flowers.

7 There were also various other trees whose flowers were scattered about by the breeze. It seemed as if these trees bathed the Nagas with a shower of rain in the shape of their flowers.

8 It was charming beautiful and dear to the Gandharvas and always gave them pleasure. It was full of bees intoxicated with the honey they sucked. The sight of its appearance was exceedingly beautiful.

9 It was beautiful beneficial holy and charming to all. Echoing with the sweet notes of various birds, it much delighted the sons of Kadru.

10 Having arrived at that forest the snakes very much enjoyed themselves and then they commanded the king of the birds, Garuda of great strength,

11 'Take us to some other beautiful islands with pure water. O bird you must have seen many beautiful countries when coursing through the sky.'

12 Having reflected for some time he (Garuda) asked his mother, 'Why, O mother am I to do the bidding of these snakes?'

Vinata said:—

13 O best of birds, from misfortune I have become a slave of my husband's second wife. The snakes caused me to lose the wager by deception and thus have I become a slave.

14 When his mother told him the reason, the bird in great sorrow said to the snakes.

15 Tell me O snakes by bringing what or giving what knowledge or doing what great work we may be freed from this state of slavery.

Souti said:—

16 Having heard him the snakes said, 'Bring the Ambrosia by force. Then O bird you will be freed from slavery.'

Thus ends twenty seventh chapter, Sauparna, in the Adi Parva

CHAPTER XXVIII

(ASTIKA PARVA)—Continued

Souti said:—

1 Thus told by the snakes Garuda said to his mother 'I shall go to bring the Ambrosia but I wish to eat something. Tell me where to get it.'

Vinata said:—

2 The Nishadas have their homes in a remote place in the midst of the ocean. Let thousands of Nishadas and bring the Ambrosia.

3 But let not your heart be ever set on killing a Brahmana. A Brahmana is not to be killed amongst all creatures, he is like the fire.

4 A Brahmana when angry becomes like the fire or the sun or the moon or a

sharp weapon. A Brahmana is declared to be the Lord of all creatures. For these and other reasons the Brahman is adored of all.

5 O child, he is never to be killed by you even if you be angry. Enmity with Brahmanas is never proper under any circumstances.

6 O sinless one, neither fire nor the sun does consume so much as does a Brahman of rigid austerity when angry.

7 You must know a good Brahmana by these indications. A Brahmana is the first born of all creatures, the best of four castes, the father, master and teacher of all.

Garuda said —

8 O mother, what form a Brahmana has? What is his character, and what is his power? Does he shine like fire or is he of gentle mien?

9 O mother, you should tell me, who ask you the auspicious indications by which I shall be able to recognise a Brahmana.

Vinata said —

10 O son, know him to be a Brahmana who will torture you like a fishhook, or burn you like a hot charcoal, when he will enter into your throat.

11 You must not kill a Brahmana even in anger. Out of affection for her son Vinata again said,

12 'Know him to be a good Brahmana who will not be digested in your stomach.' Vinata again repeated those words from the great love she bore for her son.

Souti said:—

13 Though she knew the matchless strength of her son yet being exceedingly sorrowful and gentle and deceived by the Nagas, Vinata heartily blessed him, (saying)

Vinata said —

14 Let Marut protect your wings let Chandra and Surya protect your back, let Agni protect your head and the Vasus your whole body.

15 I also my son shall set before wishing for your good and being engaged in ceremonies that will produce you good. Go then my son, in safety to accomplish your purpose.

Souti said:—

16 Having heard what his mother said Garuda stretched his wings and rose to the sky, and then being endowed with great strength he and her soon came upon the Nishadas becoming exceedingly hungry like Samas.

17 Bent upon destroying the Nishadas he raised up a great storm of dust that covered the whole sky. He sucked up water from the ocean and shook the trees growing on adjacent mountains.

18 Then the king of birds, opening his great mouth stopped the road of the Nishadas and the Nishadas too went into his open mouth flying in fright.

19 As birds in great affliction rise by thousands into the skies when the trees of the forest are stricken in a great storm, so the Nishadas, blinded by the dust raised by the storm, entered into the wide-opened mouth of the great snake eater.

20 Then the hungry bird, the chastiser of his enemies, who is endowed with great strength and who moves with the greatest speed to achieve his end closed his mouth, thereby killing thousands of Nishadas who followed the occupation of fishermen.

Thus ends the twenty eighth chapter, Sauparna, in the Adi Parva.

CHAPTER XXIX.

(ASTIKA PARVA)—Continued

Souti said:—

1 A Brahmana with his wife had entered into his throat and he began to burn the bird's throat like a flaming piece of charcoal.—The great bird addressed him thus,

2 "O best of the twice born, soon come out of my mouth. I open it for you. A Brahmana will never be killed by me even if he is always engaged in sinful acts."

3 When Garuda addressed the Brahmana thus he said 'Let my wife who is a Nishada come out with me.'

Garuda said —

4 Take the Nishada with you and come out at once. Save yourself without delay, for you are not yet digested by the heat of my stomach.

Souti said —

5 Thereupon the Brahmana came out with the Nishada woman, and eulogising Garuda went to the country where he desired to go.

6 When the Brahman with his wife came out the king of the birds, first as mind stretching his wings rose to the sky.

7 He then saw his father, and hailed by him made him proper answer. And the great I shall then asked him.

Kashyapa said —

8 My son are you doing well ? Do you get sufficient food every day Is there plenty of food for you in the world of men ?

Garuda said —

9 My mother is well, and so is my brother and so am I But father, I do not get sufficient food, and therefore my happiness is not complete

10 I have been sent by the snakes to get the Ambrosia which is not easy to get (However) I shall bring it to day in order to emancipate my mother from her slavery.

11 My mother commanded me to eat the Nishadas I have eaten them by thousands, but my hunger is not appeased

12 O great one point out to me some other food, by eating which, O Lord, I can bring the Ambrosia by force You should point out some food which can appease my hunger and thirst

Kashyapa said :—

13 This lake you see before you is very sacred It is even known in the celestial regions There is an elephant with its face downwards continually dragging a tortoise which is his elder brother

14 I shall speak to you in detail their hostility in the former life Hear from me the true story, the proof of which is their presence here

15 There was in the olden time a great Rishi, named Vivavasu, who was of exceedingly angry disposition He had a younger brother, named Supratika, a great ascetic.

16 That great Rishi was not willing to keep his wealth joint with his brother. Supratika always spoke of a partition

17. Some time after Vivavasu told his brother Supratika " It is from foolishness blinded by wealth, that many wish to divide (paternal) wealth

18—19 But as soon as it is partitioned, they begin to quarrel from the blindness arising from wealth. And enemies in the guise of friends cause estrangement between ignorant and selfish brothers They confirm their quarrels by pointing out faults, and thus they fall one by one.

20 Absolute ruin very soon overtakes those (brothers) that are separated Therefore, good men never approve of the partition among brothers.

21 Who when divided do not have any reward for *Sastras* or *Gurus* As you without regard to my advice, impelled by the

desire of separation, wish to partition the wealth,

22 For this O Supratika, you will become an elephant ' Thus being cursed Supratika told Vivavasu,

23 ' You will become an aquatic tortoise ' Thus being cursed by each other Supratika and Vivavasu,

24 Both fools now live as a tortoise and an elephant Owing to their wrathful nature they have both become inferior animals

25 They are both engaged in hostilities with each other Proud of their great strength and the weight of their body, in this lake, these two huge creatures are now engaged in their old hostilities.

26—27 I look, the handsome elephant is coming to the lake Hearing his roar the huge tortoise rises up, violently agitating the water of the lake, and seeing him the elephant, coiling his trunk, rushes into the water.

28 The greatly powerful elephant, with the motion of his tusks and forepart of his trunk and with tail and feet, violently agitates the water of the lakes full of fishes

29 The greatly powerful tortoise also, with its head up comes to the fight The elephant is six *yojanas* in height and twice that measure in circumference

30 The tortoise is also three *yojanas* in height and his circumference is ten *yojanas* Eat up both of these animals madly engaged in battle and bent upon killing each other

31 (After eating them), accomplish the task you desire to perform Eating the fearful elephant which looks like a huge mountain and a huge mass of clouds, go and bring the Ambrosia

Saati said :—

32 Having said this to Garuda, he blessed him, saying,

33—34 "O omnipotent one, let good come to you when you engage in battle with the celestials Let water pots filled to the brim let Brahminas, kine and other auspicious objects bless you In the battle with the powerful celestials,

35. Let *Riks*, *Yajus*, *Shaman*, the sacred sacrificial *ghee*, all the mysteries, and all the Vedas become your strength "

36 Having been thus addressed by his father, Garuda went to the side of the lake He saw it full of clear water and full of birds of various kinds flying all around

37. Remembering his father's words the swift flying great bird seized the elephant and the tortoise, one in each claw,

illustrious one point me out a place where there is no man

21 Kashyapa told him of a mountain without human beings with caves and diles always covered with snow and inaccessible by ordinary men even in thought

22 The great bird carrying the bough the elephant and the tortoise proceeded in great speed towards that mountain of broad waist

23 The great bough with which the huge bird flew away could be girt round with a cord made of a hundred hides

24 The king of the birds Garuda, flew away one hundred thousand *yoyanas* in the shortest time

25 Going almost within a moment to the mountain as directed by his father the bird let fall the great bough And it fell with a great noise

26 That king of the mountains trembled having been struck with the storm raised by Garuda's wings The trees thereon dropped showers of flowers

27 And the peaks of that great mountain, decked with gems and gold were loosened and fell down on all sides

28 The falling bough struck down many trees, which with golden flowers amid the dark leaves, looked like clouds charged with lightning

29 And these trees bright as gold falling down upon the ground and dyed with the mountain metals looked as if they were bathed in the rays of the sun

30 That the best of birds sat on the summit of that mountain and ate both the elephant and the tortoise

31 The son of Viriksha (Garuda) having thus eaten the elephant and the tortoise rose on his wings from the top of that mountain summit

32 Various evil omens appeared before the celestials foreboding fear Indra's thunder bolt blazed up in a fright

33-34 Metors with flames and smoke loosened from the walkin shot down during the day, and the weapons of the Vasus, the Rudras the Adityas the Sadhyas the Maruts and of all other classes of celestials began to fight among one another

35 Such things had never happened —no not even during the war between the Devas and the Danavas The winds blew with thunder meteors fell in thousands

36 The cloudless sky made a tremen-
dous roar In a le who was the god of the god dropped all and

37 The garlands in the necks of the celestials grew pale and dim and their splendour was lost And terrible masses of clouds vomitted thick showers of blood

38 The dust raised by the winds darkened the splendour of the coronets worn by the celestials Thereupon Indra with the other celestials perplexed with fear on account of these evil omens, addressed Vrihaspati thus

Indra said.—

39 O illustrious one why have these great disasters suddenly arisen? I do not see any enemy who will oppress us in a war?

Vrihaspati said —

40 O king of the celestials O Satakratu it is from your carelessness and from your fault, and owing to the penances of the illustrious Rishi Valikhilyas,

41 That the son of the Rishi Kashyapa and Vamara the great bird capable of assuming any form it will, is coming to take away the *Soma*

42 And the strongest of all the strong, that bird is capable of taking away the *Soma* Everything is possible in him He can achieve even the unachievable

Souti said.—

43 Having heard this Indra spoke to those that guarded the Ambrosia A greatly powerful bird has determined to take away the *Soma*

44 I warn you beforehand so that he may not succeed in taking it by force Vrihaspati has told me that his strength is matchless

45 The celestials when they heard it were astonished and they took precautions They stood surrounding the Ambrosia and the greatly powerful Indra stood with them—thunder bolt in hand

46 The celestials wore wonderful and greatly valuable breast plates of gold set with gems,

47 They wore bright leather armours of great toughness, and wielded various sharp weapons of terrible forms

48 All smelting fire with smoke and all raised up by the best of the celestials

49 They were armed with many discuses iron maces spikes lances tridents battle axes and various other sharp pointed missiles polished swords and maces of terrible forms all suited to their respective bodies

50 Armed with these bright weapons and adorned with all celestial ornaments

38. The great bird then soared high into the sky. Coming to a holy shrine, called *Alamvra*, he saw many celestial trees

39. Struck by the wind raised by his wings, the trees began to tremble in fear. Those trees, with golden boughs, feared that they would be broken down

40. Thereupon the bird, seeing the trees that are capable of giving every thing, were trembling in fear, went to other trees of matchless appearance

41. And those big trees were adorned with fruits of gold and silver, and with branches of precious gems, and they were washed by the waters of the sea. There was a big banian amongst them

42. The great tree spoke to the best of the birds, who was flying away with the speed of the mind, saying,

43. "Sit down on this big branch of mine which extends a hundred *yojanas*, and eat the elephant and the tortoise"

44. When the best of birds, huge as a huge mountain and of great swiftness, alighted on the tree, the abode of thousands of birds, it trembled, and the bough, full of leaves, was broken.

Thus ends the twenty ninth chapter, *Saunparna*, in the *Adi Parva*.

CHAPTER XXX

(ASTIKA PARVA)—Continued

Souti said :—

1. The moment the branch of the tree was touched by the greatly powerful *Garuda* with his feet, it broke down. As it was about to fall, it was caught by him.

2. As he cast his eyes in wonder on the broken branch of the tree, he saw that the *Valikhilya* Rishis were hanging from it, with their heads downwards

3. Having seen the holy Rishis thus suspended, he said to himself, "These Rishis of great penances must not be killed"

4. If the bough fell down, the Rishis will be killed. Reflecting thus the mighty bird held more firmly the elephant and the tortoise.

5. The king of birds, from the fear of killing the Rishis, and from the desire of saving them, held the bough in his beaks and rose on his wings

6. The great Rishis, seeing this act which was beyond the powers of the celestials, was filled with wonder, and they gave the great bird a name,

7. They said,—“As this great bird rises on its wings with a heavy burden, let the best of the birds, the eater of snakes, be called *Garuda*”

8. Then shrieking the mountains, the bird slowly moved onward in the sky, and when he was thus going he saw many countries underneath

9. Wishing to save the *Valikhilyas* he could not find a (proper) place to sit on. At last he went to that best of mountains, called *Gandhamadana*

10. There did he see his father, *Kashyapa*, engaged in ascetic devotions. His father also saw that great bird of divine form,

11. And of great splendour, strength and energy, as swift as the wind or the mind, huge as a mountain peak, a ready smiter as a curse of a *Brahmana*,

12. Inconceivable, indescribable, fearful to all creatures possessed of great powers, terrible, as full of splendour as *Agni* himself,

13. Incapable of being overcome by the *Devas* and *Danavas*, capable of splitting mountains and of sucking the ocean,

14. Capable of destroying the three worlds and as fierce-looking as *Yama* himself. The greatly illustrious *Kashyapa*, seeing him approach, and knowing his intention, thus addressed him,

Kashyapa said :—

15. My son, do not commit a rash act, for you will then have to suffer pain. The *Valikhilyas*, that support on the rays of the sun, if angry, can blast you

Souti said :—

16. Therefore *Kashyapa* for the sake of his son propitiated the greatly fortunate, exceedingly ascetic and sinless *Valikhilyas*

Kashyapa said —

17. O great Rishi, the rise of *Gyrua* is for the good of all creatures. He is trying to accomplish a great act, and therefore, you should give him permission.

Souti said :—

18. The great ascetics, having been thus addressed by the illustrious *Kashyapa*, quitting the bough, went to the sacred *Himachyas* to observe ascetic penances

19. When the Rishis went away, the son of *Yama* his voice choked by the bough in his beaks, asked his father *Kashyapa*,

20. "O illustrious one, where shall I throw this great bough of the tree?" O

21. Those greatly powerful and energetic celestials, mangled all over by that great bird, looked like masses of black clouds, dropping showers of blood.

22. Thus making the celestials almost dead, the best of the birds went where the Ambrosia was. He saw it surrounded on all sides by fire.

23. The terrible flames of that fire covered whole of the sky, and moved by violent winds, they bent on burning the very sun.

24-25. The illustrious Garuda assumed ninety times ninety mouths, and drinking in many rivers by those mouths, and coming back in great speed, having wings for his vehicle, extinguished the fire with those rivers' water. And extinguishing that fire, he assumed a very small form, wishing to enter into the place where the Ambrosia was.

Thus ends the thirty second chapter, Sau-parva, in the Adi Parva.

CHAPTER XXXIII.

(ASTIKA PARVA)—Continued.

Souti said —

1. The great bird, assuming a golden body, bright as the rays of the sun, entered (where the Soma was) with great force as a torrent enters the sea.

2. He saw near the Ambrosia a wheel, keen-edged and sharp as the razor, revolving incessantly (round it).

3. And that fearful instrument of fearful form, as blazing as the blazing sun, was skillfully created by the celestials to cut down the robbers of the Ambrosia.

4. The great bird saw a passage through it, and stopped for a while. Diminishing his body within an instant, he passed through the spokes of that wheel.

5-6. He beheld, within the line of the wheel, stationed there to guard the Soma, two great snakes, as blazing as the blazing fire, having tongues like lightning, power incomparable, face and eyes emitting fire, poisonous, terrible, always in anger and always in activity.

7. Their eyes were workless and always inflamed in anger. He who was even seen by any of the two was instantly reduced to ashes.

8. The great bird (Suparna) suddenly covered their eyes with dust, and thus making them blind, he attacked them from all sides.

9. The son of Vinata, that ranger of the sky, attacking their bodies, mangled them into pieces, and he then without the least delay came to the place where the Soma was.

10. The mighty son of Vinata, taking up the Ambrosia from the place where it was, rose on his wings, breaking the instrument into pieces.

11. He soon came out, but he did not drink the Ambrosia. He then proceeded on his way without the least fatigue, darkening the splendour of the sun.

12. The son of Vinata then saw Vishnu on his way in the sky, and Narayana was pleased with him for his self-denial.

13. The undeteriorating Diety said to the great bird, "I am willing to grant you a boon." Thereupon the bird said, "I want to stay above you."

14. He again said to Narayana, "I want to be immortal, and free from disease without drinking the Ambrosia."

15. Vishnu said to the son of Vinata, "Be it so." Receiving these two boons, Garuda said to Vishnu,

16. "I shall also grant you a boon." Thereupon Vishnu asked the mighty carrier of great weights to become his vehicle.

17. He placed the bird on the flag-staff of his car saying, "Thus shall you stay above me." And the bird said to Narayana, "Be it so."

18. Mocking the wind with fleetness, he then swiftly proceeded on his way, and when the great bird was thus going away, Indra hurled at him his thunder-bolt.

19. The best of birds, Garuda, when carrying away the Ambrosia, was thus struck with the thunder-bolt, and being greatly angry, he laughingly spoke to Indra.

20. In sweet words, "I shall respect the Rishi, with whose bones the thunder-bolt is made."

21. I shall respect the thunder-bolt and you also. O Indra, I cast a feather of mine, end of which even you will never find.

22. I have not felt the slightest pain being struck by your thunder-bolt." Having said this, the king of birds threw out one of his feathers.

23-24. Seeing that beautiful feather, cast by Garuda, all creatures became exceedingly pleased, and they said, "Let this bird be called Suparna (bird with beautiful feathers)." Seeing this, the diety of thousands eyes, Purandar, was much surprised, and he thought the bird must be a great being. He then addressed him thus,

desired to get you will get Two heroic sons will be born in you who will be the lords of the three worlds

27 Owing to the penances of the Vali-khilyas and by virtue of the desire with which I had began my sacrifice those sons will be of exceeding good fortune, and they will be worshipped by the three worlds "

28 The illustrious Kashyapa again spoke to her, " Carefully bear these auspicious seeds

29 These two will be the lords of all the winged creatures They will be birds capable of assuming any form at will and they will be great heroes, respected by all the worlds

30 The Prajapati then addressed Indra thus — You will have two brothers of great power and strength, who will be your helps

31 O Purander, by them will no injury be done to you I let your sorrow cease O Indra, you will remain as the only one Indra in the world.

32 But let not the utterers of Brahma, Brahmanas be ever slighted by you Let not those whose words are like the thunder-bolt, be again insulted by you "

33 Having been thus addressed Indra, his fear being dispelled, went to heaven, and Vinata was much pleased because her desire was accomplished

34 She gave birth to two sons, Aruna and Garuda and the undeveloped bodied Aruna became the fore runner (charioteer) of the sun

35 Garuda became the king of the birds O descendent of Vrigu, listen to his great deeds

Thus ends the thirty first chapter, Sau parna, in the Adi Parva

CHAPTER XXXIII

(ASTIKA PARVA) — Continued

Souti said :—

1 O best of the twice born the celestials having stood prepared for battle (in the way already narrated) the king of the birds Garuda soon came upon them

2 The celestials having seen him of excessive strength began to tremble in fear, and (having been confused) struck one another with all their weapons

3 Amongst those that were guarding the Soma was Bhaumana (Visvakarma) of matchless strength and of great energy He was as effulgent as the electric fire,

4 But after a moment's fight he lay as dead, mangled by the king of the birds with his beaks, talons and wings

5 The great bird, darkening the world with the dust raised by the great storm created by his wings, overwhelmed the celestials.

6 Having been overwhelmed with this dust, the celestials fainted away Those that were guarding the Ambrosia could not see Garuda on account of the dust

7 Thus Garuda agitated the celestial regions and mangled the celestials with his wings and beaks

8 Thereupon the celestial, the god of thousand eyes (Indra), commanded Vayu, saying, ' O Maruta, it is your work to drive the dust away ' "

9 Then the mighty Vayu drove the dust, and when darkness thus disappeared, the celestials attacked the bird,

10 When he was attacked by the celestials he roared in the sky, like the great cloud, frightful to every creature.

11-13 The greatly powerful king of birds, the slayer of enemies, rose on his wings, and stayed in the sky over the heads of the celestials, with their lord Indra, who showered on him double edged swords, iron maces, sharp lances, bright arrows and discs of the form of the sun Being thus attacked from every side,

14 The king of birds fought the great battle without being weary for a moment, and the greatly powerful son of Vinata blazing in the sky, attacked the celestials on all sides by his wings and breast, and scattered them in all directions

15 Mangled by the talons and the beaks of Garuda, copious blood began to flow from the bodies of the celestials

16 Thus overcome by the king of birds, the Sadhyas fled with the Gandharvas towards the east, the Vasus with the Rudras towards the south,

17 The Adityas towards the west and the Ashwins towards the north Gifted with great powers, they retreated fighting and looking back every moment at their enemy

18-19 Garuda fought with the greatly courageous Ashwakra and Ranukra, the bold Krathana, and Tapana, Uluka and Sashana, Nemesia, Puruja and Pulina

20 The son of Vinata mangled them with his wings talons and beaks, like the crusher of foes the angry Penaki (Siva) at the end of the Yuga

21. Those greatly powerful and energetic celestials, mangled all over by that great bird, looked like masses of black clouds, dropping showers of blood.

22. Thus making the celestials almost dead, the best of the birds went where the Ambrosia was. He saw it surrounded on all sides by fire.

23. The terrible flames of that fire covered whole of the sky, and moved by violent winds, they bent on burning the very sun.

24-25. The illustrious Garuda assumed ninety times ninety mouths and drinking in many rivers by those mouths, and coming back in great speed, having wings for his vehicle, extinguished the fire with those rivers' water. And extinguishing that fire, he assumed a very small form, wishing to enter into the place where the Ambrosia was.

*Thus ends the thirty second chapter, Sau-
parna, in the Adi Parva.*

CHAPTER XXXIII

(ASHIKA PARVA)—Continued.

Souti said —

1. The great bird, assuming a golden body bright as the rays of the sun entered (where the *Soma* was) with great force as a torrent enters the sea.

2. He saw near the Ambrosia a wheel, keen-edged and sharp as the razor, revolving incessantly (round it).

3. And that fearful instrument of fearful form, as blazing as the blazing sun, was skillfully created by the celestials to cut down the robbers of the Ambrosia.

4. The great bird saw a passage through it, and stopped for a while. Diminishing his body within an instant he passed through the spokes of that wheel.

5-6. He beheld, within the line of the wheel, stationed there to guard the *Soma*, two great snakes, as blazing as the blazing fire, having tongues like lightning, power incomparable, fire and eyes emitting fire poisonous, terrible, always in anger and always in activity.

7. Their eyes were winless and always inflamed in anger. He who was even seen by any of the two was instantly reduced to ashes.

8. The great bird (*Suparna*) suddenly covered their eyes with dust, and thus making the wheel blind, he attacked them from all sides.

9. The son of Vinata, that ranger of the sky, attacking their bodies, mangled them into pieces, and he then without the least delay came to the place where the *Soma* was.

10. The mighty son of Vinata, taking up the Ambrosia from the place where it was, rose on his wings, breaking the instrument into pieces.

11. He soon came out, but he did not drink the Ambrosia. He then proceeded on his way without the least fatigue, darkening the splendour of the sun.

12. The son of Vinata then saw Vishnu on his way in the sky, and Narayana was pleased with him for his self-denial.

13. The undeteriorating Deity said to the great bird, "I am willing to grant you a boon." Thereupon the bird said, "I want to stay above you."

14. He again said to Narayana, "I want to be immortal, and free from disease without drinking the Ambrosia."

15. Vishnu said to the son of Vinata, "Be it so." Receiving these two boons, Garuda said to Vishnu,

16. "I shall also grant you a boon." Thereupon Vishnu asked the mighty carrier of great weights to become his vehicle.

17. He placed the bird on the flag-staff of his car saying, "Thus shall you stay above me." And the bird said to Narayana, "Be it so."

18. Mocking the wind with fleetness, he then swiftly proceeded on his way, and when the great bird was thus going away, Indra hurled at him his thunder-bolt.

19. The best of birds, Garuda, when carrying away the Ambrosia, was thus struck with the thunder-bolt, and being greatly angry, he laughingly spoke to Indra.

20. In sweet words, "I shall respect the *Rishi*, with whose bones the thunder bolt is made.

21. I shall respect the thunder bolt and you also. O Indra, I cast a feather of mine, end of which even you will never find.

22. I have not felt the slightest pain being struck by your thunder-bolt." Having said this, the king of birds threw out one of his feathers.

23-24. Seeing that beautiful feather, cast by Garuda, all creatures became exceedingly pleased, and they said, "Let this bird be called *Suparna* (bird with beautiful feathers)." Seeing this, the duty of thousands eyes *Purandar*, was much surprised, and he thought the bird must be a great being. He then addressed him thus,

Indra said —

25 "O best of birds, I desire to know the limit of your strength. I also desire to form an eternal friendship with you."

*Thus ends the thirty third chapter, Sau-
parna, in the Adi Parva.*

CHAPTER XXXIV.

(ASTIKA PARVA)—Continued

Garuda said —

1. "O Purander, Iet there be friend-
ship between us as you desire. Know, my
strength is great and is hard to bear.

2. O Sitakratu, the learned do not ap-
prove of speaking highly of their own
strength or of their own merits.

3. O friend, as we are now made friends,
and as you ask me, I will tell you, although
self-praise without reason is always im-
proper.

4. O Indra I can bear, on a single fer-
ther of mine, this earth with her mountains,
forests, oceans, and even you with it.

5. Know, my strength is such that I
can bear, without fatigue, even all the worlds
put together, with their mobile and immobile
objects.

Souti said —

6. O Saunaki, when the great hero
(Garuda) said all this, the great Lord,
the king of the celestials, the wearer of the
heaven's crown the possessor of wealth, the
benefactor of all the worlds said —

7. "It is true what you say. Every
thing is possible in you. Accept now my
sincere and eternal friendship.

8. If you do not require the *Soma* kindly
return it to me. Those to whom you will
give it will always quarrel with us.

Garuda said —

9. There is a reason why I am taking
away the *Soma*. I shall not give the *Soma*
to any body to drink.

10. O diety of thousand eyes, after I
shall place it down O king of heavens you
can instantly take it up and bring it away.

Indra said —

11. O voracious One, I am highly
pleased with what you have just now said.
O best of birds, accept from me any boon
you like to have.

Souti said :—

12. Being thus addressed Garuda re-
collecting the sons of Indra and the slaves
of his mother by deception said

13. "Though I have power to do every
thing over all creatures, yet, O Indra,
I shall do your bidding. Let the mighty
snakes be my food."

14. "Be it so," said the destroyer of the
Danavas, and he went to Hari, the god of
gods, the great Soul, the lord of *Yoges*.

15. He (Vishnu) sanctioned all that was
said by Garuda. The illustrious lord of all
the worlds thus spoke to him,

16. "I shall take away the *Soma* when
you will place it down." Having said this
he bade farewell to Garuda, And Suparna
(Garuda) went to the presence of his mother
with great speed.

17. He then said to all the snakes in
joy, "Here have I brought the Ambrosia.
I shall place it on the (sacred) *Kusha* grass.

18. O snakes drink it after performing
your ablutions and religious rites. I have
done what you asked me to do.

19—20. Therefore, as you promised, let my
mother become free from this dry." "Be it so,"
said the snakes and went to perform their
ablutions. In the meantime, Indra taking
up the Ambrosia went away to heaven.

21. The snakes, after performing their
ablutions, their daily devotions, and other
sacred rites, came in joy to drink the
Ambrosia.

22. They saw that the *Kusha* grass on
which the Ambrosia had been placed was
empty. It had been taken away by a counter
act of deception.

23. They began to lick with their tongues
the *Kusha* grass in which the Ambrosia had
been placed, and by that act, their tongues
became divided into two.

24. The *Kusha* grass, from the contact of
the Ambrosia became sacred from that day.
Thus did the illustrious Garuda bring the
Ambrosia, and bring it for the snakes, but
thus were their tongues divided by what he
did.

25. Then Suparna (Garuda) lived in
that forest with his mother in great joy. The
son of Vinita delighted his mother by be-
coming the eater of snakes by being respec-
ted by all birds and by doing other great
acts.

26. He, who will listen to this story or
read it to an assembly of Brahmanas, must
surely go to heaven, acquiring great merit
from its recitation.

*Thus ends the thirty fourth chapter, the
conclusion of Sauparna, in the Adi Parva.*

CHAPTER XXXV

(ASTIKA PARVA)—Continued

Saunaka said:—

1 O son of Suta you have told us why the snakes were cursed by their mother and why Vinata also cursed her son

2 You have told us the bestowal of boons on Kadru and Vinata by their husband, you have also told us the names of the two sons of Vinata

3 O son of Suta you have not told us the names of the snakes (the sons of Kadru). We are anxious to know the names of the chief ones

Sauti said:—

4 O Rishi for fear of being lengthy, I shall not mention the names of all the snakes. But hear I shall only mention the names of the chief ones

5 16 Shesha was born first and then Vasuki (there were born) Ananta, Takshaka, Karkotaka, Dhruvanaga, Kilakeya, Muni, Purana, Pinarika, Phipatra, Vaman, Nila, Anila, Kalimasha, Sinala, Aryaka, Ugraka, Kalispotika, Suramukha, Dodhumukha, Vimlapindika, Apti, Karotika, Sankha, Valisukha, Nisthanika, Himagruha, Nahusa, Pingala, Vahyika, Hastipada, Mudgarapindika, Karmala, Ashvatar, Kalijaka, Vritta, Simurghala, Padma, Mahapada, Sankhamukha, Kushamandaka, Kshemika, Pindiraka, Kuruva, Pushpadanshtrika, Viluaka, Vilvapindara, Mushkadra, Sankhasara, Purnabhadra, Hindraka, Aparajita, Jyotika, Smriti, Kuruva, Dhritrasara, Sankhapada, Virajita, Savitha, Sulpinda, Probhikara, Hastipinda, Pitharika, Sumukha, Kuruva, Prishara, Kuthara, Kungara, Kumudra, Kumudiksha, Tattura, Hahika, Kardama, Vahumukha, Karakara, Akarkara, Kundo-dara and Mahodara

17 O best of the twice born I have told you the names of the chief snakes. For fear of being tedious I have not told you the names of the rest

18 O Rishi the sons and the grandsons of the snakes were innumerable therefore, I shall not mention their names to you

19 O Rishi the number of snakes defies calculation in this world. There are many thousands and millions of the snakes.

Thus ends the thirty fifth chapter, Astika in the Adi Parva

CHAPTER XXXVI

(ASTIKA PARVA)—Continued

Saunaka said:—

1 O child, you have told us of many greatly powerful and unconquerable serpents. What did they do after hearing of the curse?

Sauti said:—

2 Illustrious and famous Shesha, having left (his mother) Kadru practised austere penances, living on air and rigidly observing vows.

3 He practised his penances going to Gandhymadana, Vadari, Gokarna the forest of Pushkara and the foot of the Himalayas

4 He passed his days in these sacred places rigidly observing his vows completely controlling his passions and concentrating his mind

5 The Grandsire told him with knotted hair clad in rags his flesh skin and sinews dried up owing to the austere penances he was practising.

6 The Grandsire addressing that penance practising ascetic said 'O Shesha, what are you doing? let the welfare of the worlds also engage your thoughts

7 O sinless one you are giving pain to all creatures by your austere penances. O Shesha, tell me the desire of your mind

Shesha said:—

8 My brothers are all of wicked hearts. I do not wish to live with them kindly sanction this

9 They are jealous of one another like great enemies. I am therefore, engaged in penances. I shall not even see them

10 They never show any kindness for Vinata and her son who is our other brother, the bird of the air

11 They always envy him. He too is much stronger than (all of us) owing to the boon granted by our father, the illustrious and noble Kashyapa

12 Therefore I am practising penances, and I shall cast off this body of mine so that I may not live with them even in another life

Sauti said:—

13 When Shesha thus spoke the Grandsire told him 'O Shesha I know the character of your brothers

14 (And I know also) the great danger owing to their offence against their mother. O sinless one be ready to already provided for

15 You should not grieve for your brothers O Shesha, whatever you desire poto sseß, ask it from me.

16 I am highly pleased with you and I shall grant you a boon to-day O best of snakes, it is very good that your heart has been set on virtue Let your heart be more and more firmly set on virtue "

Shesha said.—

17. O divine Grandsire, O lord of all, I ask this boon,—let my heart always delight in virtue and in blessed penances.

Brahma said —

18 O Shesha, I am highly pleased with your self-denial and love of peace By my command let the following act be done by you for the good of all creatures.

19. Bearing properly and well, this earth which is so very unsteady, towns retreats and seas, with all her mountains and forests with her O Shesha, remain in the way as she may be steady.

Shesha said:—

20. O divine lord of all creatures, O granter of boons, O lord of the earth, O the lord of every created thing, O the lord of the universe, I shall hold the earth steady, as you command. O Prajapati, place it upon my head.

Brahma said —

21. O best of snakes, go underneath the earth. She herself will make a passage for you. O Shesha, you will certainly do what is highly valued by me by holding the earth (on your head)

Souti said:—

22. The elder brother of the king of the snakes, entering into a hole, went to the other side of the earth. He held that goddess (earth) with her belt of seas all around her.

Brahma said:—

23 O Shesha, O best of snakes, you are the Dharma, because you hold the earth alone with your huge body, with every thing on her, what I myself and Indra can do,

Souti said:—

24. Thus does the snake, Shesha, the greatly powerful lord Ananta, live underneath the earth, alone supporting the world at the command of Brahma

25 Then the Grandure the illustrious lord of the immortals, gave Suparna (Garuda), the son of Vata as Ananta's help

Thus ends the thirty-sixth chapter, Astika, in the Adi Parva.

CHAPTER XXXVII.

(ASTIKA PARVA)—Continued.

Souti said —

1. The best of snakes, Vasuki, hearing the curse of his mother, pondered over how to make it abortive

2 He held a consultation with all his brothers, Airavata and others, who were virtuous

Vasuki said —

3 O sinless ones, the curse on us is well-known to you. We should try to neutralise it

4. Remedies exist for all curses, but no remedy can avail those who are cursed by their mother.

5 Hearing that this curse was uttered before the immutable, the infinite and the true one, my heart trembles

6 Our annihilation has certainly come, otherwise the immutable Lord should have prevented our mother from uttering the curse.

7 Therefore, let us consult to day how we may secure the safety of the snakes. Let us not waste time.

8 You are all wise and discerning. We shall all consult together, and find out a means of deliverance,

9 As did the celestials, in the days of yore, to regain the lost Agni who had concealed himself within a cave, so that the sacrifice of Janamejaya for the destruction of the snakes may not take place, and so that we may not meet with our destruction.

Souti said.—

10 Thus addressed, all the offspring of Kadru assembled together, they were all wise in counsel, and they gave their opinions (one after the other)

11. One party said, "We shall assume the guise of Brahmana Rishis and asked Janamejaya not to hold the sacrifice."

12. Others, thinking themselves wise, said, "We shall all become his favourite counsellors

13 He will then certainly ask our advice in all things, and we shall then give him such advice as may obstruct the sacrifice.

14 The king, thinking us wise, will certainly ask our advice about his sacrifice, and we shall say, "Don't hold it."

15 We shall point him out many serious evils in this world and the next with reasons and causes, so that the sacrifice may not take place.

16-17 (We can do this also) ; let one of the snakes by biting kill the persons, who will try to do good to the king, and who will be well acquainted with the rites of the Snake-sacrifice and who will be appointed as the sacrificial priest. And by their death, the sacrifice will not be completed.

18 We shall also bite those who are acquainted with the Snake-sacrifice and who may be appointed as the *Ritwijas* of the sacrifice. Thus we shall obtain our object."

19 Some other snakes, who were kind-hearted and virtuous, said, "Your this advice is not good. It is not proper to kill Brahmanas."

20 That remedy is proper in a danger which rests on righteousness. Unrighteousness finally destroys the world."

21. Other snakes said — "We shall extinguish the sacrificial fire by becoming clouds luminous with lightning, and pouring down showers."

22. Other good snakes said, "Let us go in the night and steal away the vessel of the *Soma*. This will obstruct the sacrifice."

23. Or let the snakes go in hundreds and thousands to the sacrifice, bite every one, and thus create a terror.

24. Or let the serpents defile the pure food with their urine and dung."

25. Others said, "Let us become the *Ritwijas* of the king and obstruct the sacrifice by saying at the very outset — Give us our *Dhaksina*."

26. The king, being placed in our power, will do whatever we will ask him to do." Other said, "When the king will play in the waters,

27. Let us carry him to our home and kept him bound so that the sacrifice may not take place." Others, thinking themselves wise, said,

28. "Let us go to the king and bite him, so that our object may be accomplished. By his death the root of all evil will be destroyed."

29. O snake that hears by the eyes, this is the final result of our deliberations. O king, do speedily what you think proper."

30. Having said thus, they all eagerly looked at the best of the snakes Vasuki. And Vasuki, after reflecting a while, told the snakes,

31. "O snakes, your this final determination does not seem worthy of adoption. The advice, that you all give, are not to my liking."

32. What can I suggest which would be for your good? I think the favour of (our

father) the illustrious Kashyapa can alone do us good.

33. O snakes, my mind does not know which of your suggestions to adopt for the welfare of my race and mine."

34. It is this that makes me so anxious for the credit and the discredit of the act will rest on me alone."

Thus ends the thirty-seventh chapter of Astika, in the Adi Parva.

CHAPTER XXXVIII

(ASTIKA PARVA) — Continued

Souti said :—

1. Having heard the words that fell from the snakes and also what fell from Vasuki, Clapatra addressed them thus,

2. "That sacrifice is not such as would be prevented, and Janamejaya of the Pandava race, who is our great terror, is not such as he can be obstructed."

3. O King, he who is afflicted by Fate, has his recourse to Fate alone. Nothing else can be his refuge."

4. O best of the snakes, the root of our terror is Fate, and therefore, Fate alone must be our refuge. Listen to what I say."

5-6. O best of the snakes, when that curse was uttered, I lay in fear, crouching on my mother's lap. O best of the snakes, O Lord, O snake of great splendour, I heard from that place the sorrowing gods speaking to the Grand sire saying,

The Celestials said :—

7. O Grand sire, O god of gods, who but Kadru, after getting such dear children, can curse them even in your presence?"

8. O Grand sire, you have also said, "Be it so." We wish to know the reason why you did not prevent her."

Brahma said :—

9. The snakes have multiplied, they are cruel, terrible in form, and deadly poisonous. I did not prevent Kadru (from uttering the curse) from the desire of doing good to all creatures."

10. The poisonous serpents that have always the biting propensity, those that bite for little faults, and those who are sinful, will be destroyed, but not those that are virtuous."

11. Hear, how the snakes may escape from this dreadful calamity when the time will come,

12 There will be born in the race of Jayavaras a great Rishi known by the name of Jaratkaru who will be intelligent greatly ascetic and self controlled

13 That Jaratkaru will have a son named Astika who will also be a great Rishi. He will put a stop to the Snake sacrifice. Those snakes that will be virtuous will escape (from the Snake sacrificial fire)

The Celestials said —

14 O Brahma in whom will Jaratkaru the foremost of the Rishis gifted with great powers and asceticism, beget that illustrious son?

Brahma said —

15 The best of Brahmanas the greatly powerful (Jaratkaru) will beget a greatly powerful son on his wife who will bear the same name as his

16 Vasuki the king of the snakes has a sister named Jaratkaru the son I speak of will be born in her womb and he will save the snakes

Elapatra said —

17 The celestials said to the Grandsire 'Be it so and the lord Brahma having said all this to the celestials went to heaven

18—19 O Vasuki I see before me your that sister known by the name of Jaratkaru. To save us from this great calamity give her as a gift to the Rishi Jaratkaru of rigid vows who will roam about begging for a bride. This means of our safety has been heard by me

Thus ends the thirty eighth chapter, Astika in the Adi Parva

CHAPTER XXXIX

(ASTIKA PARVA)—Continued

Souti said —

1 O best of the twice born hearing what Elapatra said all the snakes exclaimed in joy, 'Well said! Excellent man!'

2 From that day Vasuki carefully kept that maiden his sister Jaratkaru and he took great pleasure in rearing her up

3 Not long after this the Devas and the Asuras churned the abode of Varuna (Ocean)

4 And the greatly powerful Vasuki came its churning cord. As soon as the work was done he appeared before the grandsire

5 The celestials with Vasuki addressed the Grandsire thus — O lord, Vasuki is suffering from the fear of the curse

6 You should drive out the dart begotten by his mother's curse which pierces the heart of Vasuki who is desirous of the weal of his race

7 The king of the snakes is always our friend and benefactor. O lord of the gods be gracious to him and remove the fever of his mind

Brahma said:—

8—9 O immortals, I have thought in my mind what you have said. Let the king of the snakes do what Elapatra had told him before. The time has come. The wicked only will be destroyed and not the virtuous

10 Jaratkaru is (already) born that Brahmana is now engaged in penances. Let him (Vasuki) at the proper time give his sister to Jaratkaru

11 O celestials what had been said by Elapatra for the weal of the snakes is true. It is not otherwise

Souti said —

12 The king of the snakes afflicted with the curse having heard what the Grandsire said commanded all the snakes —

13 A large number of them who are always attentive to their duties—to watch the Rishi Jaratkaru. He said —

14 When the Lord Jaratkaru will ask for a wife come immediately and inform me of it. The weal of our race depends upon it

Thus ends the thirty ninth chapter, Astika in the Adi Parva

CHAPTER XL

(ASTIKA PARVA)—Continued

Saunaka said —

1—2 O son of Sita I desire to know why the illustrious Rishi whom you call Jaratkaru came to be so called. You should tell us the Etymology of the name of Jaratkaru

Souti said —

3—4 *Jara* means 'waste'—*Karati* means 'huge'. The body of this Rishi was huge but he reduced it by severe penances. O Brahmana because he thus reduced his body he was called Jaratkaru. The sister of Vasuki was called Jaratkaru for the same reason

3 When the pious Saunaka heard this, he smiled, and addressing Ugrasrava (Souti) said, "It is true."

Saunaka said :—

6. I have heard all that you have narrated. Now I wish to hear how Astika was born.

Souti said :—

7. Vasuki, wishing to bestow his sister on Rishi Jaratkaru, gave the snakes (all necessary) orders.

8. Many years rolled away, but the Rishi of rigid vows, deeply engaged in ascetic devotions, did not seek for a wife.

9. That high-souled Rishi, his sexual passion completely under control, engaged in deep study and devoted to rigid asceticism, fearlessly roamed over the world, having no desire for a wife.

10. O Brahmana once upon a time there was a king, named Parikshit, born in the race of the Kurus.

11. He was like his grandfather, mighty in arms, the best of all bow-men in battle, and was very fond of hunting.

12. That king of the world roamed about, hunting deer, wild boars, hyena and buffaloes, and various other wild animals.

13. One day, having pierced a deer with an arrow, he slung his bow on his back and entered into a deep forest.

14. He searched for it in the forest here and there, as Rudra did in heaven for the sacrificial deer which was pierced with his arrow.

15. Never had a deer, pierced by Parikshit, escaped in the forest with life. This deer, however wounded as the others, were fled away with speed. It shows the proximity of the king's going to heaven (death).

16. The deer, that the king of men, Parikshit wounded, was soon lost out of his sight, and the king went in pursuit it far into the forest.

17—19. Fatigued and thirsty he came upon a Rishi, in the forest, seated in a cowshed drinking the froth oozing out of the mouths of the calves sucking the milk of their mothers. Coming to him with all haste, the king asked that Rishi of great austerity, "O Brahmana, I am king Parikshit, the son of Abhimanyu.

20. Have you seen where the deer pierced by me has gone?" But the Rishi, observing the vow of silence, did not reply to him.

21. The king being angry, took up a dead snake with the end of his bow and

placed it round the neck of the Rishi, but the Rishi did not prevent him from doing it.

22—23. He did not even say a word, either good or bad. Seeing him in that state, the king cast off his anger and became very sorry. He went away to his capital, and the Rishi remained as he was. The forgiving great Rishi knowing him, that best of kings,

24—25. To be true to the duties of his order, did not curse him. That best of kings, the best of the Bharata race, also did not know that the Rishi was a virtuous man. It is for this that he thus insulted him. This Rishi had a young, greatly powerful and exceedingly ascetic son,

26—27. Who was named Srngi. He was full of wrath, severe in his vows and difficult to be appeased. He sometimes worshipped with great attention his (preceptor) Brahma, seated on his seat and ever engaged in doing good to all creatures. Commanded by him, he was coming home one day,

28—29. When his friend (Krishna) in a playful mood, laughingly spoke to him about his father. The Rishi's son, ever watchful and like poison itself, hearing what had happened to his father, blazed up in a rage.

Krishna said :—

30. O Srngi, do not be proud. Ascetic as you are and possessed of great powers, (go and see) your father is carrying a dead body (on his shoulder),

31. Don't speak with the sons of the Rishis like ourselves, who are deep in asceticism, who have knowledge of truth and who have attained success.

32. Where is your that manliness, and where are your those proud words, when you see your father carrying a dead snake?

33. O best of Rishis, your father did nothing to meet with this treatment. I am pained as if it has been done to me.

Thus ends the fortieth chapter, Astika, in the Adi Parva.

CHAPTER XLI

(ASTIKA PARVA)—Continued

Souti said :—

1. Being thus addressed and having heard that his father was bearing a dead snake, the powerful Srngi grew exceedingly angry.

Looking at Krishna he softly asked
 , "Why does my father bear a dead
 snake?"

ishā said:—

. O dear friend, when Parikshit was
 ing for the purpose of hunting, he
 ced the dead snake on the shoulder of
 ir father.

ingi said —

, What harm was done by my father
 that miscreant king? Tell me this, O
 isha, and (you will then) see my ascetic
 wers.

risāa said —

5 King Parikshit, the son of Abhi-
 anju having wounded a fleet stag with
 arrow while hunting, chased it alone

6 He lost sight of the stag in the wilder-
 ness of the forest, and seeing your father
 as accosted him

7 But he (your father) was then observ-
 ing the vow of silence. Oppressed by hunger
 first and fatigue, the king repeatedly asked
 our father about the missing deer.

8 But the Rishi, being then under the
 vow of silence, did not make any reply
 thereupon the king, becoming angry, placed
 the snake on his shoulder, taking it up with
 the end of his bow

9 O Srīngi, your father, engaged in
 devotion, is still in that posture. The king
 was, however, gone away to his capital (Has-
 tinapur), named after the elephant

Souti said:—

10 Having heard that a dead snake
 had been placed on his father's shoulder,
 the Rishi's son looked like a blazing fire,
 his eyes reddened with anger

11 Inflamed with anger, the powerful
 Rishi, touching water, cursed the king thus,

(Srīngi said —

12—14 He who has placed the dead
 snake on the shoulder of my old and lean
 father,—that miscreant of a king, that in-
 sult of the Brahmanas, the destroyer of
 the fame of the Kuru race—will be taken within
 seven days from to-day to the land of Vama-
 by the snake Takshaka, the powerful king
 of the serpents, stimulated by my words

Souti said —

15 Having thus cursed the king from
 anger, Srīngi went to his father and saw
 that he was sitting in the cow shed, the dead
 snake (was still) on his shoulder.

16 Seeing that the dead snake was on
 the shoulder of his father, he was again
 inflamed with anger

17 He shed tears in grief, and address-
 ed his father thus, O father, hearing the
 insult offered to you by the miscreant,

18 King Parikshit, I have cursed him
 from anger. That wretch of the Kurus richly
 deserves my potent curse. Within seven
 days from this date the king of snake,
 Takshaka

19 Will take the sinner to the fearful
 house of Death." And the father said to the
 enraged son,

Samika said —

20 O child, I am not p'ersed with your
 act. It is not proper for ascetics to act thus.
 We live in the domains of that king,

21 We are righteously protected by him,
 and therefore, we should not mind his faults.
 The reigning kings should always be par-
 doned by men like us

22 O son, if you destroy Dharma, (piety),
 Dharma will certainly destroy you. If the
 king does not protect us, we meet with many
 afflictions

23 O son, we cannot then perform our
 religious rites as we desire. Protected by
 virtuous kings,

24 We achieve great merits, and a share
 of it always goes to such kings. Therefore,
 reigning kings are always to be forgiven,

25 Specially Parikshit, who, like his
 grandfather, protects us as a king should
 protect his subjects.

26 That penance practising king was
 oppressed by hunger and thirst, and he did
 not know that I was observing the vow of
 silence

27 Disasters always befall on a country
 where there is no king. The king punishes
 those who grow wicked

28 The fear of punishment brings in
 peace and men thus perform their duties and
 their rites undisturbed

29 The king establishes the kingdom of
 heaven. The king protects all sacrifices,
 and the sacrifices please the celestials,

30. The celestials cause rain, and rain
 produces medicinal herbs, the medicinal
 herbs do immense good to mankind

31 Manu said —The ruler of the destiny
 of men is equal to ten Veda-knowing
 Brahmanas.

32 That penance observing king, op-
 pressed by hunger and thirst, has done this
 through ignorance of my vow.

33 Why have you, through childishness, done rashly this unrighteous action? O son, that king in no way deserves a curse from us.

Thus ends the forty first chapter, Astika, in the Adi Parva.

CHAPTER XLII.

(ASTIKA PARVA)—Continued

Stringi said:—

1. O father, whether my act was rash or improper, whether you like it or dislike it, the words spoken by me shall never be vain.

2 O father, I tell you, this can never be otherwise. I have never spoken a lie even in jest.

Samika said:—

3 My child, I know, you are greatly powerful, and you are very truthful. You have never spoken a falsehood in your life, and therefore your curse will never be false.

4 But the son, even when he is grown up, should always be advised by his father, so that adorned with good qualities, he may earn great renown.

5. You are mere child, and therefore, how much more do you stand in need of counsel! You are always engaged in asceticism. Even the anger of illustrious and high souled men increases with the increase of their powers.

6 O best of pious men, considering that you are my son and a mere boy, and seeing your rashness, I see I must give you advice.

7 I live, O son, having your mind inclined to peace, live on fruits and roots of the forest. Destroy your anger but do not destroy the fruits of your asceticism (by giving vent to anger).

8. Anger diminishes the merits that ascetics acquire with great pains. There is no hope for those who are deprived of virtue.

9 Peacefulness produces success to the forgiving ascetics. Good come to the forgiving men, both in this world and in the next.

10. Therefore, you should always live, being forgiving in your temper and self-controlling of your passions. If forgiveness you will attain to worlds that are beyond the reach of even Brahma.

11 O my son, having adopted peacefulness, I shall do as much as lies in my power

I shall do this. I shall send words to the king, telling him,

12 'O king, you have been cursed by my son, who is a mere child and whose intellect is not yet developed. Seeing your disrespect towards me, (he has done this) in anger.'

Souti said:—

13. That great ascetic, observant of vows, moved by kindness, sent a disciple to Parikshit with proper instructions.

14. He sent his disciple, named Gaurmukha, a young man of good manners and of ascetic penances, instructing him to enquire first about the welfare of the king, and then to communicate the real business.

15 Going (to Hastinapur) he soon came to the king, the head of the Kuru race. He entered the king's palace, having first sent the notice of his arrival through a servant.

16. The Brahmana, Gaurmukha, was received in all honours. And then after resting for a while, he told the king in the presence of his ministers, the terrible words of Samika, exactly as he was instructed.

Gaurmukha said:—

17 O king of kings, there lives within your dominions, a Rishi, named Shamika.

18—19 He is greatly virtuous, very peaceful, his passions under control, and a great ascetic. O best of men, a dead snake was placed by you with the end of your bow on the shoulder of this Rishi who was then observing the vow of silence. He himself forgave the act, but his son did not.

20 O king of kings, you have been to-day cursed by him without the knowledge of his father. I wish to tell you that your death will be within seven nights.

21. Shamika repeatedly asked his son to save you, but there is none to falsify his curse.

22 As he has been unable to pacify his angry son, therefore, O king, I have been sent by him to you for your good.

Souti said:—

23 Having heard these terrible words, and recollecting his own sinful act, the king, the descendant of the Kuru race, a great ascetic himself, grew exceedingly sorry.

24. Having heard that the best of the Rishi (Shamika) had been observing the vow of silence, he was doubly afflicted with sorrow.

25. Seeing also the great kindness shown to him by the Rishi and recollecting his own great sinful act, the king became very penitent.

26. The king, who looked like a celestial, did not grieve so much for hearing that he would die, as for having done that (insulting) act to the Rishi.

27. The king then sent away Gaurmukha, saying 'Let the adored Rishi be gracious to me!'

28. When Gaurmukha had gone away the king in great anxiety consulted with all his ministers without delay.

29. Having consulted with his ministers, the king himself, wise in counsels, caused a palace to be erected on a pillar, guarded day and night by men.

30. For his protection, he placed all around the palace physicians, medicines and Brahmanas skilled in *Mantras*.

31. Thus being protected on all sides the king discharged his royal duties, surrounded by his virtuous ministers.

32. None could approach that best of kings there (in that palace). The air even could not go there, being prevented from entering.

33. When the seventh day came, the best of Brahmanas, Kashyapa, was coming with the intention of treating the king, (if bitten by the snake).

34. He had heard all that had happened, he had heard that the best of snakes, Takshaka would take the king to Yama's abode.

35. He thought 'I will cure the king bitten by the best of the snakes. By this I may gain both wealth and virtue.'

36. The king of the snakes, Takshaka, saw on the way, Kashyapa, going with the intention of curing the king. He appeared before him in the form of a Brahmana.

37. Thereupon the king of the snakes spoke to the best of the Rishis, Kashyapa saying 'Where are you going with such speed? What is the business upon which you are going?'

Kashyapa said:—

38. The best of snakes Takshaka, will to day burn the chastiser of his enemies, King Parikshit of the Kuru race,

39. O miserable man, I am going in haste without loss of time, to curat that king of immeasurable prowess, the sole representative of the Kuru race, when he will be bitten by the king of snakes, who is as powerful as Agni.

Takshaka said:—

40. O Brahmana, I am that very Takshaka, who will kill that king of the earth, Stop, you cannot cure one who is bitten by me.

Kashyapa said:—

41. I am possessed with the power of learning. Going there, I am sure I shall cure the king bitten by you.

Thus ends the fifty second chapter, "Astika, in the Adi Parva"

CHAPTER XLIII

(ASTIKA PARVA)—Continued

Takshaka said:—

1. O Kashyapa if you are able to cure any creature bitten by me, then revive this tree bitten by me.

2. O best of Brahmanas I burn this banyan tree in your sight. Try your best, and show me your skill in *Mantras* of which you have just spoken.

Kashyapa said:—

3. O snake if you are so minded, bite (the tree then) I shall revive it, though bitten by you.

Sauti said:—

4. The king of the snakes thus addressed by the illustrious Kashyapa, bit that banyan tree.

5. The tree, bitten by the illustrious snake, and having embibed his poison, blazed up all around.

6. Having thus burnt the tree the snake spoke again to Kashyapa, O best of Brahmanas, try your best, and let this lord of the forest (the banyan tree) be revived.

7. The tree was reduced to ashes by the poison of the king of snakes. But taking up the ashes, Kashyapa spoke these words.

8. "O king of snakes, behold my power of learning in this lord of the forest. O snake, I shall revive it in your very presence."

9. And then that best of Brahmanas, the illustrious and learned Kashyapa revived by his learning the tree which was reduced to a heap of ashes.

10. He first created the sprout, he then created two leaves in it. He then made the stem, then the branches, and then the full-grown tree with leaves and all.

11. Seeing that the tree was really revived by the illustrious Kashyapa, Takshaka

said, "O Brahmana, it is not (at all) wonderful.

12. That you should destroy my poison or the poison of others like me. O king of Brahmanas, O Rishi, wishing to gain what wealth, are you bent on going there?

13. I shall give you the wealth you hope to get from that best of kings, however difficult may it be to get it.

14. O Brahmana, your success is doubtful, for that king is affected with a Brahmana's curse, and the period of his life is also shortened.

15. Your blazing fame, that has overspread the three worlds, will (then) disappear the sun deprived of his splendour.

Kashyapa said :—

16. I go there for wealth. Give it to me, O snake, so that I may go back receiving it from you.

Takshaka said :—

17. O best of Brahmanas, I shall give you wealth more than you hope to get from the king. Therefore do not go.

Souti said :—

18. Having heard what Takshaka said, the best of Brahmanas, the wise and greatly powerful Kashyapa, sat in meditation.

19—20. The greatly powerful man (Kashyapa), ascertaining by his ascetic powers that the period of the life of the king of the Pandava race had really run out, went back, after receiving from Takshaka as much wealth as he desired to possess. On the great Rishi Kashyapa's departure, Takshaka went with speed towards Hastinapur.

21. Takshaka heard, on his way, that the king of the world was living very carefully, protected by poison neutralising mantras and medicines.

22. Thereupon the snake reflected, saying, "The king must be deceived by me by my *Maya* (power of delusion). But what must be the means?"

23. Takshaka then sent some snakes in the guise of Brahmanas with fruits *Kusha* grass and water as presents.

Takshaka said :—

24. Go you all to the king, saying that you have urgent business, and showing no impatience, as if you want to make him a present of the fruits, flowers and water.

Souti said :—

25. The snakes thus commanded by Takshaka, did (as they were ordered to do)

They took to the king, *Kusha* grass, water and fruits.

26. The greatly powerful king of kings accepted their presents, and when their business was finished, he said, "Now retire."

27. When those disguised snakes had gone away, the king addressed his ministers and friends, saying.

28. "Eat with me all these fruits of excellent taste, brought by the ascetics."

29. Empelled by fate, and the words of the Rishi, the king with his ministers desired to eat those fruits.

30—31. He himself ate the fruit within which Takshaka lay hidden. O Saunaka, when he was eating the fruit, there appeared from the fruit an ugly insect, of shape scarcely discernable, of black eyes and coppery color. The best of kings, taking up the insect, said to his councillors,

32—33. "The sun is setting. I have no longer any fear from the poison to day. Therefore, let this insect, becoming Takshaka, bite me, so that my sinful act be expiated and the word of the ascetic may be true. And those councillors, impelled by fate, approved of the speech of the king.

34. The monarch smiled and placed the insect on his head. His hour (of death) having come, he lost his senses.

35—36. And when the king was smiling, Takshaka, who had come out of the fruit that was offered to the king, coiled himself round the neck of the king. Uttering a tremendous roar, the king of the snakes immediately bit that protector of the world.

Thus ends the forty-third chapter, Astika, in the Adi Parva.

CHAPTER XLIV

(ASTIKA PARVA)—Continued

Souti said :—

1. The ministers, seeing their king in the coils of Takshaka, became pale with fear, and they wept in great grief.

2—3. Hearing the roars of Takshaka the ministers all fled. And as they were running away, they saw the king of the snakes the wonderful serpent Takshaka, going away through the sky like a streak with the color of the lotus. His coursing through the sky looked like the garland line in the middle of the dark masses of a lady's hair.

4. The palace, in which the king was living, blazed up with the poison of the snake. The ministers left it and fled in

fear, and the king fell down as if struck by lightning

5 When thus the king fell with the poison of Takshaka the ministers with the royal priest and holy Brahmanas performed all his last rites

6 All the citizens of the capital met together and placed the young son of the deceased king on the throne They called that chastiser of foes, the hero of the Kuru race Janamejaya

7 That best of kings Janamejaya, though he was but a boy, was very intelligent and wise With his ministers and priest the eldest son of Parikshit the best of the Kuru race ruled his kingdom (as powerfully and well) as his grandfather (Yudhishtir)

8 Seeing that the young king could now keep his enemies in check his ministers went to Sudarnavarmana the king of Kashi and asked him to give his daughter Vapustama in marriage with him

9 The king of Kashi after due enquiries bestowed with ordained rights his daughter Vapustama on the mighty hero of the Kuru race And he too was exceedingly happy to get her He did not give his heart to any other women at any time

10 The greatly powerful hero roamed happily in pursuit of pleasures in lakes in woods and in flowery fields He passed his time in pleasure as Pururava of olden time did on receiving Urvashi

11 When he thus passed his days in pursuit of pleasure ever renowned for her beauty devoted to her husband the fairest of the fair Vapustoma having gained a desirable husband, pleased him with the excess of her love

Thus ends the forty fourth chapter Astika, in the Adi Parva

CHAPTER XLV

(ASTIKA PARVA)—Continued

Souti said.—

1 About this time the great ascetic Jaratkaru, becoming a *Tatra Shayan Ghrisha*, roamed over the world

2 The greatly powerful Rishi roamed about bathing in various sacred waters and practising various vows difficult to be practised by others

3 The Rishi lived on air and was completely free from all worldly desires thus becoming daily lean and emaciated Thus did he see his ancestors hanging in the hole of their heads downwards,

4 By a cord, of *Virana* roots having only one thread entire Even that one thread was gradually being eaten away by the rat, living in that hole

5 They were in the hole without food they were emaciated pitiable and eagerly desirous of emancipation Jaratkaru in humble guise came near these pitiable ones, and asked them,

6—7 'Who are you that are hanging by the cord of *Virana* roots,—of which the single weak root that is still left is gradually being eaten away by the rat that lives in this hole

8 The little that remains of the single thread will soon be cut away It is quite evident that you will then fall into the pit with your heads downwards

9 I have been moved with pity seeing that you hang with your faces downwards and that you are overtaken by a great calamity What good can I do to you?

10 Tell me without delay whether your this great calamity can be relieved with a fourth or a third or even a half of my this asceticism

11 O relieve yourselves even with the whole of my asceticism I consent to it Do as you please

The Ancestors said:—

12 O Venerable Brahmachari, you wish to relieve us But O best of the twice-born you cannot relieve us with your asceticism

13 O child O best of speakers, we have also the fruits of our asceticism but O Brahmana we are falling down into this hell for the want of offspring

14 The Grand sire has said the offspring is the great Dharma O child hanging as we are in this hole our intellect has grown dim

15 Therefore we cannot know you although you are known for your greatness all over the world You are venerable you are of good fortune you sorrowfully grieve for us

16 Hear O Brahmana, who we are and for whom you are lamenting We are Rishis of the name of *Payavara* of rigid vows

17 O Rishi we have fallen from a holy region for want of offspring Our great penances have not been destroyed therefore, we have still one cord left (to hang from)

18 19 We have only one thread (son) now but it matters little whether he is or he is not Unfortunate we are! We have a thread in one known as Jaratkaru, well read

in the Vedas and Vedāṅgas, who has adopted asceticism. He is high-souled, he has his senses under complete control, he is a man of rigid vows, a great ascetic.

20 But from his temptation for the merits of asceticism we have been reduced to this state. He has no wife and no son, no friend, no relative.

21. This is the reason why we hang in this hole, our consciousness gone, like one having no one to look after. If you meet him, tell him out of kindness for us.

22 "Your ancestors are hanging in grief with their faces downwards. O holy man, take a wife and beget offspring."

23 O Rishi, O holy man, you are the only thread in the line of your ancestors. O Brahmana, the *Virana* root that you see and, on which we hang,

24-25 Is the cord representing our race. O Brahmana, these threads of the *Virana* roots which you see eaten up (by the rat) are we ourselves, who have been eaten up by Time. This root which you see half eaten,

26 And by which we are hanging in this hole is he who has adopted asceticism. The rat which you see is Time of infinite strength.

27. He (Time) is slowly killing the wretch Jaratkaru, engarved in asceticism, having been tempted by its merits but wanting in prudence and heart.

28 O excellent one, his asceticism cannot save us. The roots being torn, falling off from heavens, deprived of consciousness by Time.

29 Behold like sinful wretches we are going downwards. On our going with all our relatives down into this hole,

30 Eaten up by Time, he too will sink with us into hell. Whether it is asceticism, or sacrifice, or other holy acts,

31. O child, they are inferior and cannot be equal to a son. O child, seeing all this, tell every thing to the Rishi Jaratkaru.

32 O Brahmana, becoming our saviour, you should, out of kindness towards us, tell him in detail all that you have seen, so that it might induce him to take a wife and beget offspring.

33 O excellent man, who are you? You may be one of his friends, for you grieve for us like a friend and as one belonging to our race. We wish to hear who you are that stand before us.

Thus ends the forty fifth chapter
Astika, in the Adi Parva

CHAPTER XLVI

(ASTIKA PARVA)—Continued

Souti said —

1. Having heard all this, Jaratkaru became exceedingly sorry. He spoke to the pitres in sorrow and his words were choked by tears.

Jaratkaru said :—

2. You are my fathers and grandfathers who are gone before. Tell me, therefore, what I can do for your welfare.

3. I am that Jaratkaru, your sinful son. I am a worthless man, a man of sinful deeds. Pray, punish me.

The Ancestors said —

4. O son, you have come by good luck at this spot in your travel. O Brahmana, why have you not taken a wife?

Jaratkaru said —

5 O Pitris, I have this desire always in my heart, that having kept my sexual passion under complete control, I shall take this body to the other world.

6 My mind is possessed with the idea that I must not take a wife. But having seen you, my sires, hanging like birds,

7. O grandfathers, my mind has been diverted from Brahmacharya. I shall certainly do your favourite work.

8-9 (I shall certainly marry), if I get a bride of my own name, who will bestow herself on me of her own accord, who will come to me as a gift, and whom I shall not have to maintain.

10 Otherwise I shall not marry. O grandsires, I speak to you the truth. The offspring that will be begotten on her shall be the means of your salvation, and O my fathers, you will then live for ever in blessed happiness and without the apprehension of a fall.

Souti said :—

11. The Rishi (Jaratkaru), having said all this to the ancestors, (left the place and) roamed over the world again. O Saunaki, although he grew old, he did not get a wife.

12 He was very sorry that he was not successful, but directed by his ancestors he continued the search. He went into the forest and wept aloud in grief.

13 Having gone into the forest, the wise Rishi moved by the desire of doing good to his ancestors said, "I shall ask for a bride," distinctly uttering the words thrice.

14 Whatever creatures are mobile or immobile, visible or invisible, O you all, hear my words

15 I am a man, engaged in severe penances, but my ancestors afflicted with grief, have told me, "Get yourself married to beget a son"

16 Directed by my ancestors, I am roaming in poverty and sorrow all over the world for wedding a maiden whom I shall get as a gift

17 Let any of those creatures, whom I (now) address, if he has a daughter, bestow her on me who am roving all over the world for a bride

18 A bride, who bears the same name with me, who will be given to me as a gift, and whom I shall not have to maintain,—(If there is such a bride), O bestow her on me

19 Thereupon those snakes, who had been appointed to watch Jaratkaru knowing his intention, gave information to Vasuki

20 The king of the snakes immediately went to the place where the Rishi was, taking with him his sister, decked with various ornaments

21 O Brahmana the king of the snakes Vasuki, having gone there, offered the maiden as a gift to that high souled Rishi. But he did not at once accept her.

22 The Rishi thinking her not to be of the same name with himself, and seeing also that the question of her maintenance was not settled reflected for a while and hesitated to accept her

23 O descendant of Vriṣṇu he then asked Vasuki the name of the maiden and he told him also,— I shall not maintain her

Thus ends the forty sixth chapter Astika, in the Adī Parva

CHAPTER XLVII

(ASTIKA PARVA)—Continued

Souti said —

1 Thereupon Vasuki said to the Rishi Jaratkaru "This maiden has the same name as yours. She is my sister and is an ascetic

2 I shall support her, O best of Brahmanas and therefore accept her. O Rishi I shall protect her with all my abilities. O best of Rishis she has been brought up by me for you"

The Rishi said —

3 It is settled between us that I shall not maintain this maiden and she will not do

anything that would be displeasing to me. If she does, I shall leave her

Souti said —

4 When a promise was given by the snake that he would maintain his sister, Jaratkaru went to the house of the snake

5 Thereupon the virtuous and veteran Rishi, learned in *Mantras* and observant of rigid vows accepted her hands, given to him in due rites

6 He then being much adored by the Rishis lived with his wife in the beautiful house set apart for him by the king of the snakes

7 In that house was a bedsted covered with valuable coverlets. Jaratkaru slept (in that bedsted) with his wife

8 The excellent man (Jaratkaru) made an agreement with his wife, saying "You should not do any thing or say any thing that will be displeasing to me"

9 I shall then leave you and no longer live in the house if you do any such thing. Bear in mind these words that I have spoken

10 The sister of the snake, in great anxiety and sorrow said, Be it so'

11 The illustrious girl moved by the desire of doing good to her relatives, served her husband of hard life with the means of *Sveta* *havya*, (i.e. with the wakefulness of the dog, the timidity of the deer and the sharp instinct of crows to understand signs)

12 One day the sister of Vasuki when her season of impurity came, bathed according to custom, and went to the great Rishi, her husband

13 Thereupon she became quick with child, and the embryo was like fire. It was greatly effulgent and was as resplendent as the god of fire himself

14 It began to grow like the moon of the white fortnight. A few days after the greatly famous Jaratkaru,

15 Placing his head on the lap of his wife slept looking like one fatigued. When the Brahmana was thus sleeping the sun entered the summit of the western mountain

16 O Brahmana, as the day was fading away, fearing the loss of (Jaratkaru's virtue, the excellent sister of Vasuki grew very anxious

17 (She thought) "What shall I do now? Shall I wake my husband or shall I no? He leads a hard life and he is virtuous. How can I act so that I may not offend him?"

18 On the one hand is his anger, and on the other is his loss of virtue. The loss of virtue is the greater evil of the two, this is my belief.

19 But if I wake him, he will surely be angry. If the time for prayer passes away (without his doing it,) he will certainly sustain the loss of virtue.

20—21 Having thus thought over the matter, the sweet-voiced snake Jaratkaru, thus spoke to the Rishi, resplendent with asceticism and lying like a mass of flame, "O great Lord, arise, the sun is setting."

22 O illustrious man, O Rishi of rigid vows, perform your Sandha (prayer) after touching water. The time for Agnihotra has come. These moments are beautiful, and fearful also.

23 O Lord, the evening is now gently covering the western sky. Having been thus addressed, the illustrious great ascetic Jaratkaru,

24 His lips quivering in anger, spoke these words to his wife, "O snake, you have insulted me."

25—26. I shall no longer live with you. I shall go away whence I came. O lady of the snake-race, I know it for certain, the Sun has no power to set (at the usual time) if I remain asleep. A man cannot remain in the place where he is insulted,

27 Far less can remain a man like me, who am religious and those who are like me. Being thus addressed by her husband, the heart of the sister of Vasuki began to tremble (in fear).

28 She spoke to him, "O Brahmana, I have not waken you from any desire of insult."

29—30 I have done it lest your virtue suffer any loss. Thus being addressed by his wife, the great Rishi Jaratkaru,—possessed with anger and desirous of forsaking his wife, said to the snake, "O lady of the Naga race I have never spoken a falsehood, therefore I shall go."

31. This was my agreement made with you and your brother. O amiable lady, I have passed happily with you. O fair lady, tell your brother,

32 When I am gone, that I have left you. On my going away, you should not grieve for me."

33—35 Having been thus addressed, the beautiful Jaratkaru, was filled with anxiety and sorrow. Her eyes were full of tears, her face was colourless with fear and her voice choked with sobs. She mustered courage, but her voice was trembling. She joined her hands, and thus addressed the

Rishi Jaratkaru, "O virtuous man, it is not proper for you to leave me."

36 You are always in virtue, so am I,—I am always engaged in doing good. O best of Brahmanas, the object for which I was bestowed on you,

37—38 Has not been as yet accomplished. Unfortunate am I! What shall I speak to Vasuki? O excellent Rishi, the son, desired by my relatives afflicted by their mother's curse to be begotten by you on me, is not as yet born. The welfare of my relatives depends on the son begotten by you.

39 Moved by the desire of doing good to my race, so that my connection with you be fruitful, O Brahmana I entreat you not to go away.

40 O excellent one, high-souled as you are, why should you leave me who have committed no fault? My conception is not yet apparent."

41 Thus addressed, the great ascetic Rishi spoke to his wife Jaratkaru, these words, proper and suitable to the occasion,

42 O fortunate lady, the being that is now in your womb, is like the god of fire himself. He is a Rishi, greatly virtuous and a master of the Veda and the Vedangas."

43 Having said this, the virtuous and great Rishi Jaratkaru went away, his heart firmly fixed on practising severest asceticism again.

Thus ends the forty seventh chapter, Astika, in the Adi Parva.

CHAPTER XLVIII

(ASTIKA PARVA)—Continued.

Souti said:—

1 O ascetic Rishi, as soon as her husband was gone Jaratkaru went to her brother and told him all that had happened.

2 Hearing this greatly evil news, the king of the snakes spoke to his miserable sister, he being more miserable than she was.

Vasuki said —

3 O amiable sister, you know the object for which you were bestowed (on the Rishi,) if a son be born for the good of the snake race,

4 That greatly powerful being will be able to save us from the Snake-sacrifice. The Grandsire told this to the celestials in olden times.

5 O Fortunate one are you quick with child by that best of Rishis? My heart is de-

sire is that my bestowal of you on that wise man may not be fruitless

6 It is not proper for me to ask you such a question but I ask you from the gravity of the matter

7 Knowing that it is not possible to get back your husband ever engaged in severe asceticism I shall not follow him, he may curse me

8 O amiable sister tell me all that your husband has done and thereby (relieve me by drawing out the terribly painful dart that is implanted in my heart

9 Jaratkaru having been thus addressed consoled the king of the snakes, Vasuki and spoke thus

Jaratkaru said —

10 Asked by me about offspring the high souled great ascetic said It is there and went a way

11 I do not remember him to have spoken a falsehood even in jest O king why should he then speak a falsehood in such a serious matters He said

12 O Lady of the Naga race do not grieve for the result of our union A son will be born in you like a blazing fire

13 O Brother having said thus the Rshi my husband went away therefore let the great grief in your mind be removed

Souti said —

14 Having heard this Vasuki the king of the snakes accepted the words of his sister saying Be it so

15 O Brahmana the best of the snakes then adored his sister with best regards with fitting eulogies and gifts of wealth

16 O Best of the twine born the greatly powerful and effulgent embryo began to develop like the moon in the white fortnight

17 O Brahmana the sister of the snake in due time gave birth to a son with the splendour of a celestial boy the destroyers of the fears of (the relatives of) his father and mother

18 He grew up in the house of the king of the snakes He studied the Vedas with their Angas from the great Rshi Chyavana the son of Vrubu

19 Though he was a mere boy his asceticism was great he was gifted with great intelligence and many virtues He was known in the world by the name of Astika

20 He was known by the name of Astika because his father had gone away

to the forest saying Astika (one is there) when he was in his mother's womb

21 Though he was only a boy, yet he was grave and intelligent He was kept with great care in the palace of the snake-king

22 He was like the illustrious lord of the celestials Shulipani (Shiva) He grew up day by day to the infinite delight of all the snakes

Thus ends the forty eighth chapter, Astika in the Adi Parva

CHAPTER XLIX .

(ASTIKA PARVA)—Continued

Saunaka said —

1 Tell me again in detail all that king Janamejaya asked his ministers to say about his father's ascension to heaven

Souti said —

2 O Brahmana hear all that the king asked his ministers and all that they said about the death of Parikshit

Janamejaya said —

3 You know all that happened to my father and how my illustrious father met with his death

4 Hearing from you all about my father I shall do what is proper and good I shall not do otherwise

Souti said .—

5 Being asked by that high souled king Janamejaya the virtuous and wise ministers thus replied

The Ministers said —

6 Hear, O King what you have asked Hear an account of that king of the world your illustrious father's life and how he left this world

7 Your father was virtuous, and noble and a protector of his subjects Hear how that high souled king conducted himself on earth

8 That virtuous king virtuously inclined protected like Virtue and Justice themselves the four castes keeping them in the duties of the respective orders

9 Blessed with fortune and with matchless prowess he protected the goddess earth He hated none and had none to hate him

10 Like Prajapati he looked at all creatures with equal eyes The Brahmanas, Kshatriyas Vanyas and Sudras

11. Engaged in their respective duties, O king, were all impartially protected by him. He maintained widows, orphans, the maimed and the poor.

12. He was handsome, and was like a second Soma to all creatures. All were contented and blessed with good fortune by that truthful and greatly powerful king.

13. He was the disciple of Saradatiwa in the science of arms. O Janamejaya, your father was the beloved of Govinda (Krishna).

14. He was the favourite of all men and was greatly renowned. He was born in the womb of Uttara when the Kuru race was almost destroyed.

15. Therefore the mighty son of Abhimanyu was called Parikshit. He was learned in the treatise on the duties of kings, and was adorned with all the noble qualities.

16. He had his passions under control, he was intelligent, he was gifted with great memory, he was practiser of all virtues, a conqueror of six passions, a greatly intelligent man, fully acquainted with the science of ethics.

17—18. Your father ruled over his subjects for sixty years. When he died, all the people were extremely sorry. After him, O best of men, you have acquired this hereditary kingdom of the Kurus, (who have been ruling over it) for the last thousand years. O protector of every creature, you were installed when you were a child.

Janamejaya said —

19. None was born in our dynasty who did not look after the good of his subjects and who was not beloved by them. See specially the conduct of my grandfathers (five Pandava brothers) who were ever engaged in great deeds.

20. How did my such a noble father meet with his death? Describe it to me. I am desirous of hearing it.

Souti said :—

21. Thus asked by the king, the ministers, the well-wishers of the king, told him everything as it had happened.

The Ministers said —

22—23. O king, that monarch, the lord of the world, greatly obedient to all Sastras like the first of all beings, became addicted to sports like the best of bow-men, the great warrior and exceedingly powerful Pandu. He made over to us all state affairs.

24. Once on a time he went into the forest and pierced a deer with an arrow. Having thus wounded the deer, he followed it armed with sword and quiver,

25. Alone on foot. But he could not, however, come upon that lost deer.

26. He, being sixty years old, and therefore fatigued and hungry, saw a great Rishi in that great forest.

27. The King accosted that Rishi, who was then observing the vow of silence, but the Rishi did not make any reply.

28. The fatigued and the hungry king grew angry with the Rishi who sat motionless as a piece of wood in observance of his vow of silence.

29. Knowing not that the Rishi was observing a vow of silence, your father, being angry, insulted him.

30. O excellent one of the Bharata race, he took up from the ground a dead snake with the end of his bow and placed it on the shoulder of that holy Rishi.

31. But that wise man did not speak a word, good or bad, and he did not become angry. He remained as he was, bearing the snake on his shoulder.

Thus ends the forty ninth chapter, Astika, in the Adi Parva.

CHAPTER L.

(ASTIKA PARVA)—Continued.

The Ministers said :—

1. O king of kings, that tired and hungry monarch, having placed the snake on the shoulder of the Rishi, came back to his own capital.

2. The Rishi had a son, born of a cow, named Srungi. He was greatly renowned, exceedingly powerful, and greatly energetic and very wrathful.

3. He used to go to Brahma and worshipped him. Commanded by him, Srungi was one day returning home.

4—5. When he heard from his friend how his father had been insulted by your father. He heard that he was bearing on his shoulder a dead snake as motionless as a piece of wood, without doing any injury to the man who had insulted him thus.

6. O king, (he heard that your father had insulted the Rishi) who was a great ascetic, the best of Rishis, a controller of his passions, a pious and holy man, a doer of wonderful deeds, his soul enlightened with asceticism, and his senses and their functions under his complete control.

7. His practices were pious, his speeches pure. He was contented and had no avarice, he had not the least meanness,

and he my avarice. He was old and want of the vow of silence.

And he was the refuge of all creatures was the Rishi whom your father in

The son of that Rishi however I your father in anger

Though that son of the Rishi was but young he had the splendour of mature. He speedily touched water and spoke in anger

—12 With reference to your father, King, is it in effulgence — Behold my divine powers. The angry and effulgent one, Takshaka, as spoken by me, will burn his poison with seven nights hence. A wretch who has placed a dead snake on the shoulder of my sire. Having said, he went to the place where his father

Seeing his father, he told him of the words uttered by him. That best of Rishis to your father

1. A well-mannered and virtuous prince named Gaurmukha. After having been in rest for a while, he (Gaurmukha) told something to the king (your father)

2. (Saying in the words of his precursor) O king, you have been cursed by the snake Takshaka. He will burn you with his son. O great king, be careful.

3. O Janamejaya, your father, having heard these terrible words, took every precaution to guard against the powerful snake Takshaka.

4. When the seventh day arrived, Brahmana Rishi named Kashyapa descended to the king.

5. The king of the snakes, Takshaka, was angry with that king of the snakes, and that king of the snakes, he asked that Brahmana, Where are you going in a hurry? And what is your business for which you go?

Kashyapa said —

6. O Brahmana, I am going where the king of the Kurus, the king named Parikshit is. He will today be killed by the snake Takshaka.

7. I am going in a hurry to cure him so that he, being treated by me, may not be killed by the snake.

Takshaka said —

8. —27 O Brahmana, I am that very snake, Takshaka. Why do you wish to revive the king, bitten by me? Behold my wonderful power. You are incapable of reviving the king, bitten by me. Having said this, Takshaka there, and then, being a lord of the forest (the snake),

23. The tree was reduced to ashes as soon as bitten by the snake, but O king Kashyapa, however, revived it.

24. Thereupon, Takshaka, in order to tempt him, said, Tell me what is your desire, and Kashyapa replied to Takshaka.

25. I am going there with the desire of (getting) wealth. The illustrious Takshaka (thereupon) told him in sweet words.

26. O sinless one, take from me more wealth than you expect to get from the king. And then go back.

27. The best of men, Kashyapa, being thus addressed by the snake and having received from him as much wealth as he desired to get, went back.

28—29. When the Brahman went back, Takshaka went in disguise to that best of kings, your virtuous father, who was then staying with all precautions in his palace, and he burnt him with the fire of his poison. After this (most lamentable event), you O best of kings, were installed on the throne.

30. O best of kings, we have told you all that we saw and heard, though the account is terrible and cruel.

31. O best of kings, you have now heard how (your father), the great king of the world, was killed, and how Rishi Uttanka was insulted. Do what is proper.

Souti said —

32. Thereupon, the chastiser of foes, Janamejaya, addressed all his ministers thus.

Janamejaya said —

33—34. From whom have you heard this wonderful account of the lord of the forest, burnt to ashes by Takshaka, and revived again by Kashyapa? My father could not have certainly died, were the poison neutralised by the Mantras of Kashyapa.

35. The sinful wretch, the worst of the snakes (Takshaka), thought it in his mind — that the Brahmana revives the king, bitten by me.

36. All the world will laugh at me, saying, Takshaka had no poison any longer. Certainly, having thought so, he gratified the Brahmana.

37—38. I have, however, devised a means by which I shall punish him. I now wish to hear how you heard and how you saw what happened in the solitude of the forest — especially the conversation between Takshaka and Kashyapa. Having heard this, I shall devise means for the destruction of the snakes.

The Ministers said —

39 O king hear from whom we heard the conversation between that king of the Brahmanas and the king of the snakes

40 O king a certain man had climbed that lord of the forest to collect its dry twigs for sacrificial fuel

41 He was not seen by the Brahmana or the snake O king he too was reduced to ashes with the tree

42 O king of kings he was revived with the tree by the power of the Brahmana That man, a servant of a Brahmana came to us

43 And told us in detail what happened between Takshaka and the Brahmana O king we are thus able to tell you what we saw or heard O best of kings having heard it do what should be done now

Souti said —

44 Having heard the words of the ministers the king Janamejaya began to weep in grief and squeezed his hands

45 The lotus eyed king breathed long and hot breaths the king shed tears and wept aloud

46 The king afflicted with grief and sorrow shed tears and touching water according to the form thought for a while as if sitting something in his mind Then addressing all his ministers he said —

Janamejaya said —

47 I have heard your account of my father's ascension to heaven

48—49 Know now what is my fixed resolve No time should be lost to avenge the wretch Takshaka who killed my father The wretch killed the king making Srungi a mere pretext

50 Out of malice alone he prevented Kashyapa from coming If that Brahmana had come my father would have certainly lived

51 What harm could have possibly come to him if the king had revived by the grace of Kashyapa and the precautions taken by the ministers?

52 He being ignorant of my anger prevented that best of Brahmanas Kashyapa from coming to my unconquerable father

53 The aggression of the wretch Takshaka is great for he gave wealth to the Brahmana so that he might not revive the king

54 I must avenge myself on my father's enemy to please myself to please Uttanka and you all

Thus ends the fiftieth chapter, Astika in the Adi Parva.

CHAPTER LI

(ASTIKA PARVA)—Continued,

Souti said —

1 The illustrious king having said so, the ministers expressed their approbation The king expressed his determination of performing a Snake sacrifice

2 The Lord of the earth the best of the Kurus king (Janamejaya) the son of Parikshit then called his priest and *Ritwijas*

3 And that accomplished speaker spoke on the accomplishment of his great task (He said) I must avenge on that wretch Takshaka

4—5 Tell me what I must do Do you know any act by which I can throw Takshaka with all his friends and relatives in the blazing fire? I want to burn that wretch of a snake as he burnt my father with his poison

The Ritwijas said —

6 O king there is a sacrifice devised by the celestials for you It is known as the Snake sacrifice and is spoken of in the Puranas

7 O king you alone can accomplish it and no one else The men learned in the Puranas have told us that there is such a sacrifice

Souti said —

8 O excellent one thus addressed that royal sage thought Takshaka already thrown into the blazing fire and burnt to ashes.

9 The king then told these Brahmanas, learned in Mantras I shall perform that sacrifice Tell me the things that are necessary

10 O best of Brahmanas thereupon his wise *Ritwijas* learned in the *Sastras*, measured according to the ordinances a piece of land for the sacrificial platform

11—13 It was graced by the presence of holy Brahmanas it was decked with much valuable wealth it was full of wealth and priddy On this sacrificial platform they according to rites installed the king in the Snake sacrifice But before the commencement of the sacrifice happened

14—15 An incident which foreboded a hindrance to it For when the sacrificial platform was being built a man *Suta* by caste well acquainted with the Puranas and learned in the art of masonry and of laying foundations, said

16 The land in which the platform was made and the time when it was measured

indicate that this sacrifice will not be completed. A Brahmana will be its cause."

17 Having heard this, the king, before he was installed in the sacrifice, ordered the gate keepers, saying, "None must be allowed to enter here without my permission."

Thus ends the fifty first chapter, *Astika*, in the *Adi Parva*.

CHAPTER L II

(ASTIKA PARVA)—Continued

Souti said:—

1—2 The Snake sacrifice then began in due form. The sacrificial priests, expert in their respective duties according to the ordinance, their bodies with black garments, and their eyes red from the smoke, poured *ghee* in the blazing fire, uttering the *Mantras*.

3. Making the hearts of all the snakes tremble in fear, they began to pour *ghee* in the mouth of the *Agni*, uttering the names of the snakes.

4 Thereupon the snakes fell into the blazing fire one after another, each being numbed and crying piteously to one another.

5. Breathing hard, swelling to enormous sizes, intertwining one another with their heads and tails, they came in large numbers, and fell into the blazing fire.

6—7 The white, the black, the blue, the old and the young, those measuring a *cross*, those measuring a *yoyana*, and those measuring a *gokarna*, all fell violently into that blazing fire uttering various cries.

8 Hundreds and thousands, tens of thousands and hundreds of thousands came benumbed and perished on that occasion.

9 Amongst those that perished, there were some that were like the horse, some like the trunks of elephants, and others with the huge bodies and strength of mad elephants.

10. The snakes of various colours, and of virulent poison, of terrible look, like maces furnished with iron spikes, of enormous strength and of the greatest biting propensity, fell into the fire as the result of their mother's curse.

Thus ends the fifty-second chapter, *Astika*, in the *Adi Parva*.

CHAPTER L III

(ASTIKA PARVA)—Continued.

Saunaka said:—

1 Who were the great Rishis that became the *Ritwijas* in the Snake-sacrifice of the wise king Janamejaya of the Pandava dynasty?

2 Who became the *Sadashyas* in that terrible Snake sacrifice, so fearful to the snakes and so sorrowful to them?

3 O child, you should describe all this in detail, so that, O Souti, we may know who were acquainted with the rituals of the Snake sacrifice.

Souti said:—

4 I shall tell you the names of those wise men who became the *Ritwijas* and *Sadashyas* of the king.

5 The Brahmana, named Chandra Garva, born in the race of Chyavana, greatly illustrious and the foremost man amongst all the learned in the Vedas, became the *Hota* in that sacrifice.

6 The learned old Brahmana, Kautsa became the *Udgata*, Jaimini became the *Brahman*, Sranagarava and Pingala became the *Adhvaryus*.

7—9 Vyasa with his son and disciple, Uddalaka, Pramataka, Svetaketu, Pingala, Asita, Devila, Narada, Parvata, Atriya, Kundajathara, Kalaghrita, Vatsya, old Srutasravava, ever engaged in *Yapa* and the study of the Vedas, Kohala, Devasarmana, Maudgalaya, Samasaurava.

10 These and many others, who were vastly learned in the Vedas, became the *Sadashyas* in the sacrifice of the son of Parikshit.

11. When the *Ritwijas* began to pour *ghee* on the fire in that Snake sacrifice, fearful snakes, striking fear into every creature, began to fall into its fire.

12 The fat and the marrow of the snakes, thus burnt in the sacrificial fire, flowed like rivers, and the whole atmosphere was filled with an insufferable stench, owing to this continual burning of the snakes.

13 Incessant were the piteous cries of the snakes that fell into the fire, and of those that were in the air about to fall into it.

14 In the meanwhile, as soon as Takshaka heard that Janamejaya had been installed in the sacrifice, he, the king of snakes, went to Indra.

15 That host of snakes told every thing to Indra and having acknowledged his fault, asked his protection in fear.

16 Indra, being much pleased, told him, "O *Pakshika*, O king of the snakes, you have nothing to fear here from the snake-sacrifice.

17. The Grandfather was pacified by me for your sake. Therefore, you have no fear. Drive away this fever of fear from your mind."

18. Thus being encouraged by him, the best of snakes, *Pakshika*, lived in Indra's abode in joy and happiness.

19-20. Here did *Vasuki* become exceedingly sorry, seeing that the snakes were continually falling into the fire and that his race had been reduced to only a few. That best of the snakes were confounded with grief and thus spoke to his sister,

21. "O amiable sister, my body is burning. I can no longer see the points of the heavens. I am about to fall owing to the loss of consciousness. My mind is whirling.

22. My sight is failing, my heart is trembling. Being benumbed, I may fall into the blazing fire (of the sacrifice) to-day.

23. This sacrifice of the son of *Parikshu* is begun for the extermination of our race. It is evident I also shall have (soon) to go to the land of the dead.

24. That time has come, O sister, for which I bestowed you on the *Rishi* *Jaratkaru*, O sister, protect us with all our race.

25. O best of the women of the snake race, *Astika* will put an end to this sacrifice which is being performed. The Grandsire himself told me this in time gone by.

26. Therefore, O sister, ask your dear son, who is exceedingly learned in the Vedas and respected even by the old, to protect me and those dependent on me.

Thus ends the fifty third chapter, *Astika*, in the *Adi Parva*.

CHAPTER LIV.

(ASTIKA PARVA)—Continued

Souti said :—

1. The snake lady, *Jaratkaru*, then calling her son, told him what was spoken to her by *Vasuki*, the king of the Nagas.

2. (She said) "O son, the time has come for the accomplishment of this object for which I was bestowed by my brother on your father. Therefore, do what is needful."

Astika said :—

3. For what object, O mother, were you

bestowed by my uncle on my father? Tell me all, so that I may do what is proper.

Souti said :—

4. *Jaratkaru*, the sister of the snake-king, ever desirous to do good to her race and much moved by the general distress, said,

Jaratkaru said :—

5. O son, the mother of all the snakes was *Kadru*. Hear, why she cursed her sons in anger.

6-7. Addressing her sons she said, "As you have refused to change the color of *Uchaisrava*, the king of horses, thus making me a slave to *Vinata* according to the wager, the god of fire will consume you all in the sacrifice of *Janamejaya*. Thus being killed, you will go to the land of the dead.

8. The Grandsire of all creatures approved her curse, and when she was uttering it, he said, "Be it so."

9. O child, *Vasuki*, having heard this curse and the words of the Grandsire, sought the protection of the celestials after the completion of the churning of the ocean.

10. The celestials, having their object gained, for they had obtained the excellent *Ambrosia*, came to the Grandsire, placing their brother (*Vasuki*) at the head.

11. All the celestials, with the snake-king *Vasuki*, tried to induce the great *Diety*, born of the lotus to grace in a way so that the curse might be made futile.

The Celestials said :—

12. O lord, the king of the snakes, *Vasuki*, is sorry for his relatives. How may his mother's curse be made futile?

Brahma said :—

13. *Jaratkaru* will marry a wife named *Jaratkaru*. That *Brahmana*, who will be born of her, will save the snakes.

Jaratkaru said :—

14. The best of snakes, *Vasuki*, having heard this O illustrious son, bestowed me on your noble father, long before the commencement of this sacrifice.

15. As the result of that marriage, you were born of me. That time has now come. You should now protect us from this danger.

16. You should protect my brother and myself from the fire, so that the object (our protection) for which I was bestowed on your wise father may not remain unfulfilled. O my son, what do you think (proper now)?

Souti said:—

17 Thus addressed, Astika said to his mother, "Yes I will (save the snakes)" He then addressed Vasuki, thereby infusing life unto him, and said,

18 "O Vasuki, the best of snakes I shall protect you I tell you truly that I shall relieve you from the curse

19 O snake, be at your ease There is no longer any fear I shall try my utmost to do you good

20—21 None can say that my words even in jest have ever been false,—not to speak of my words on serious occasions O uncle, going to that best of kings, Janamejaya, now installed in the sacrifice I shall please him with words mixed with blessings so that, O excellent one, that king will refrain from the sacrifice

22 O king of the snakes O high-minded one, believe all I say Believe me my resolve can never remain unfulfilled

Vasuki said:—

23 O Astika, being afflicted with my mother's curse my head is whirling, my heart is breaking I cannot see the points of the heavens

Astika said —

24 O best of snakes, you should not grieve any longer I shall dispell your fear of the blazing fire

25 I shall extinguish this (fire) this terrible punishment,—blazing as the fire of the end of the Yuga You should not entertain any fear any longer

Souti said:—

26—27 In order to save the king of the snakes, the best of Brahmanas Astika dispelling the terrible fever of Vasuki's heart, and taking it as it were upon himself, went with speed to the sacrifice of Janamejaya which was adorned with all merits

28 Having gone there Astika saw the excellent Yagma place full of numerous Sadashyas, as effulgent as the sun or Agni

29 But the best of Brahmanas, (Astika) was denied admittance by the door keepers and the mighty as the wishing to enter into the fenced sacrificial place) pleased them (with blessings and sweet words)

30 Thus having entered the excellent sacrificial place, that best of Brahmanas the foremost of all virtuous men began to adore the king of illustrious deeds, the

Ritviyas, the Sadashyas and the sacred fire

Thus ends the fifty fourth chapter, Astika, in the Adi Parva

CHAPTER LV

(ASTIKA PARVA)—Cont nard

Astika said:—

1 O son of Parikshit, O best of the Bharata race Soma Varuna and Prajapati performed sacrifices at Prayaga in the days of yore, but your sacrifice, is in no way inferior to them Blessing be upon those who are dear to us!

2 O son of Parikshit, O best of the Bharata race, Indra performed one hundred sacrifices, but your sacrifice, is fully equal to his sacrifice Blessings be upon those who are dear to us!

3 O son of Parikshit, O best of the Bharata race your this sacrifice is like the sacrifices of Yama, Harimedha, and King Raudra Blessings be upon those who are dear to us!

4 O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifices of Gaja king Sashavindu, and king Visravaana Blessings be upon those who are dear to us—

5 O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifices of Nrga, Ajameda, and (Rama) the son of Dasaratha Blessings be upon those who are dear to us!

6 O son of Parikshit O best of the Bharata race your this sacrifice is like the sacrifice of king Yudhisthira the son of a deity and a descendant of Ajameda race, famous even in heavens Blessings upon those who are dear to us!

7 O son of Parikshit, O best of the Bharata race your this sacrifice is like the sacrifice of Krishna Dwaipayana, the son of Satyawati, in which he himself acted as the chief priest Blessings be upon those who are dear to us!

8 These (learned men) that are sitting here, are as effulgent as the sun and they make your this sacrifice like the sacrifice of the slayer of Vitra (Indra) There is nothing for them to know and gifts made to them become inexhaustible

9 There is not a Ritviya in all the worlds equal to your Ritviya Dwaipayana His disciples becoming Ritviyas, competent in their duties, travel over the earth

10 The noble bearer of libations Vivaasu and Chitravanu (Fire) having gold for his vital seed and black smokes on its

way, carries these your libations of *ghee* to the celestials.

11. There is no other king in this world equal to you in protecting his subjects. I am well pleased with your continual abstinence. You are either Varuna, Yama or Dharmaraja.

12. You are the protector of all creatures in this world, like Indra himself, thunder-bolt in hand. There is no man in this world so great as you. There is no king who is your equal in sacrifices.

13. You are like Khalwanga, Nobhaga and Deelip. You are like Jayati and Mandhata in prowess. You are equal to the sun in splendour. O royal sage of excellent vows, you are like Bhishma.

14. You are like Valmiki of power concealed. Like Vasishtha you have controlled your anger. Your sovereignty is like that of Indra and your splendour like that of Narayana.

15. You are learned in the administration of justice like Yami, and you are adorned with all qualifications like Krishna. You are the home of the wealth that belongs to the Vasus, you are the main-spring of all sacrifices.

16. You are equal to Damvodhara in strength, you are learned both, in *Sastras* and arms like Parasurama. You are equal to Aurva and Frit in strength. You inspire terror with your looks like Vagiratha.

Souti said .—

17. Having thus adored them, Astika gratified and pleased them all, the king, the *Sadashyas*, the *Ritwijas* and the sacrificial fire. And king Janamejaya, seeing the signs and indications manifested on all sides, addressed them thus.

Thus ends the fifty-fifth chapter, Astika, in the Adi Parva.

CHAPTER LVI.

(ASTIKA PARVA)—Continued

Janamejaya said .—

1. Though this (Rishi) is but a boy, he speaks like a wise old man. He is not a boy, I think he is wise and old. I wish to bestow on him a boon. Therefore, O Brahmanas, give me necessary permission.

The Sadashyas said .—

2. A Brahmana, though he may be a boy, deserves the respect of kings,—more so if he is learned. This boy deserves to have

his all desires fulfilled, but not before Takshaka is here with all speed.

Souti said .—

The king, being willing to grant a boon to the Brahmana boy, said, "Ask from me a boon." The *Hota*, being rather displeased at this, said, "Takshaka has not as yet come to this sacrifice."

Janamejaya said .—

4. Try your best to bring this my sacrifice to a successful completion, exert your might, so that Takshaka may come here without further delay. He is my enemy.

The Ritwijas said .—

5. O king, Takshaka is now living in fear in the abode of Indra. The *Sastra* declares this to us, and the Fire also says it.

Souti said .—

6. The illustrious Suta, Iohitakshya, well-versed in the Puranas, had also said this before. Asked by the king again on this occasion, he told him what he said before.

7. (He said), "O king, what the Brahmanas have said is true. Knowing as I do the Puranas, I say, O king, Indra has granted him a boon, saying, 'Live here in concealment and fire will not be able to burn you.'"

8. Having heard this, the king, installed in the sacrifice, became very sorry and urged the *Hota* to do his duty. He too, with *Mantras*, began to pour the *ghee* into the fire. Thereupon Indra himself came to the place.

9. The illustrious god came on his car, adored and worshipped by all the celestials standing around his chariot, and entertained by masses of clouds, celestial singers and various classes of celestial dancing girls.

10. The snake (Takshaka), however, kept himself hidden within the garments of Indra. Thereupon the king, being desirous of the destruction of Takshaka, spoke to his *Mantra*-knowing Brahmanas thus,—

Janamejaya said .—

11. O Brahmanas, if Takshaka be in the abode of Indra, throw him into the fire with Indra also.

Souti said .—

12. Thus urged by king Janamejaya (to destroy Takshaka), the *Hota* again and again poured libations (into the fire), calling the snake (Takshaka) by name who was then staying there (hidden within the garments of Indra).

13 As the libations were continually poured into the fire Takshaka with Indra anxious and afflicted, became visible in a moment in the sky

14 Having seen that sacrifice Indra was filled with fear, and casting off Takshaka, he hastened back to his own abode

15 On the departure of Indra, the king of snakes Takshaka, insensible with fear, was brought near the sacrificial fire by virtue of the *Mantras*

The Ritiwijas said —

16 O king of kings O lord, your this act (sacrifice) is being properly performed. It is now proper for you to grant a boon to this best of Brahmanas (Astika)

Janamejaya said —

17 O immeasurable one, you are of such child like and handsome features, that I desire to bestow upon you a worthy boon. Therefore, ask that which you desire in your heart to possess. I promise you I will grant it if it be even ungrantable

The Ritiwijas said —

18 O king behold, Takshaka has come under your control. His terrible cries and loud roars are heard

19. The snake has been forsaken by the wielder of thunder bolt (Indra). His body has been disabled by our *Mantras*. (Behold), he is falling from the heavens, (behold) the king of snakes, deprived of his consciousness comes tolling in the sky, breathing loudly

Souti said —

20 When the king of snakes Takshaka, was at the point of falling into the sacrificial fire—with a that very short moment—Astika spoke thus,—

Astika said —

21 O Janamejaya, if you will at all grant me a boon—let your this sacrifice be stopped, and let no more snakes fall into the fire

Souti said —

22 O Brahman, the son of Parikshit, having been thus addressed became exceedingly sorry and spoke to Astika thus,

Janamejaya said —

23 O illustrious man I shall give you gold silver kine or whatever else you desire to possess. But let not my this sacrifice be stopped

Astika said —

24 O king, I do not ask from you gold, silver or kine. Let your this sacrifice be stopped so that my maternal relatives are saved

Souti said:—

25 Thus addressed by Astika, the son of Parikshit (जानमेजय) again and again said to that best of speakers, Astika,

26 'O best of the best Brahmanas, O blessed one O illustrious man ask some other boon. But O descendant of the Vrigu race, he did not ask any other boon

27 Thereupon all the *Sadashyas*, learned in the Vedas told the king in one voice. Let the Brahmana receive the boon (asked by him)

Thus ends the fifty-sixth chapter Astika, in the *Adi Parva*

CHAPTER LVII

(ASTIKA PARVA)—Continued

Saunaka said:—

1 O son of Suta I desire to hear the names of those snakes that fell into the fire of the Snake sacrifice

Souti said:—

2 O best of the twice born, they were many thousands tens of thousands and millions and billions, so great was the number that I am unable even to count them

3 As far as I remember, hear I shall mention the names of the principal snakes that fell into the fire

4 Hear first the names of the chief ones of Vasuki's family, they were of colour blue red and white they were of terrible forms huge bodies, and dreadful poisons

5-6 Helpless and miserable affected with their mother's curse they all fell into that sacrificial fire as libations of *Ghee* (They were) Kotisa Manasa Purna Sula, Pala, Hulumaka, Pichchhala Kaunapa, Sakra Kalamega Prakhana Hiranyavahu, Carana Kikshaka, and Kaladantaka

7 These are the snakes born of Vasuki, that fell into the fire. O Brahmana numerous other fearful and powerful snakes born in the family of Takshaka were burnt in the blazing fire. Hear, I shall mention their names now

8-11 — Paclandaka Mandatika Pindackin Raycnaka Uclclika, Saraya,

Bhangis, Vilewateyas, Virohana, Cili, Kalakara, Muki, Sukumari, Prasepana, Mudgara, Cisuroman, Soroman and Mahahanu.

12. These snakes, born of Takshaka, fell into the fire Parvata, Parijata, Pandara, Hirini, Krishi, Vihanga, Sarabha, Meda, Promoda, Canhatapan—these, born in the family of Airavata, fell into the fire.

13—14. Now hear, O best of Brahmanas, the names of the snakes, born in the family of Kauravya, that I mention Eraka, Kundala Veni, Vinishandha, Kumaraka, Vahuka, Srngavera, Dhurtika, Pratar, and Ataka,—these, born in the Kauravya family, fell into the fire.

15. Now hear, O Brahmanas, I mention those born in the family of Dhinarashira,—they were all exceedingly powerful, as swift as the wind and full of virulent poison.

16—19. Sankakarna, Patbaraka, Kuthara Sukhana, Shuchaka, Purnugadi, Purnamukha, Prahasa, Sukuni, Duri, Amathatha, Kamathaka, Susheni, Manisa, Vyaya, Vairava, Mandavedinga, Pishanga, Uduparuka, Rishaba, Vegribhri, Pindaruka, Mahahanu, Raktintra, Sarasaranga, Simridha, Pathra, Vrak, Viridhika, Viranika, Sushetti Chitrasegika, Parashara, Jarunka, Maniskandha, and Aruni.

20. O Brahmanas, I have I recited the names of the chief snakes, all famous for their great deeds. I have not been able to mention all, their number being countless.

21. I am unable to mention the names of the sons of these, and again the sons of their sons that fell into the blazing fire. They are countless.

22. Some of them had three heads, some seven, and some ten. They had poison like the fire at the end of the Yuga, and they were all terrible in appearance.

23. They had huge bodies, and great speed, they were as tall as mountain peaks. Some of them were as long as a Yama, some a yojana and some two yojanas.

24. They were capable of assuming any form at will, and of mustering any strength at will,—they had the power like the blazing fire, (such were the snakes that) that were burnt in the great sacrifice, affected by Brahma's punishment, (their rather a curse.)

Thus ends the fifty-seventh chapter, Atika, in the Adi Parva.

CHAPTER LVIII.

(ASTIKA PARVA)—Continued

Souti said.—

1. Now hear, (I shall mention) another wonderful incident in connection with Astika. When the son of Parikshit, the king (Janamejaya) was about to grant the boon (to Astika),

2. The snake, (Takshaka) though thrown off from Indra's hands, remained in the air without falling. Thereupon, king Janamejaya became thoughtful,

3. For Takshaka, though benumbed with fear, did not at once fall into the fire, although libations were poured into the blazing sacrificial fire in his name and in the proper form.

Saunaka said :—

4. O Suta, were not the Mantras of those wise Brahmanas propitious? Why did not Takshaka fall into the fire?

Souti said :—

5. Astika had said thrice, "Stay, stay, stay," to the unconscious Takshaka, the best of snakes, when he was cast off from Indra's hands.

6. And afflicted with grief he remained in the sky like a person who hang between the heaven and the earth.

7. Being again and again urged by his Sadashyas, the king said, "Let it be done as asked by Astika."

8. Let the sacrifice be stopped, let the snakes be saved, let this Astika be gratified, and let the words of the Suta be true."

9—10. When the boon was granted to Astika, loud exclamations of joy rose into the sky, and the sacrifice of the son of Parikshit, the king of the Pandava dynasty, came to an end. And king Janamejaya of the Bharata race was much pleased with himself.

11. The king bestowed money by hundreds and thousands on the Rishis and Sadashyas and on all that were present there (in that great sacrifice).

12—13. And he bestowed much wealth on Suta Lohitaksha, who was learned in the science of masonry and foundations, and who had said at the very commencement of the Snake-sacrifice that a Brahmana would be the cause of its interruption. He gave him various things,—food and wearing apparel.

14. The king of immeasurable kindness was thus much pleased, and he concluded the sacrifice according to the rites of the vedas.

15 He sent back home in much joy the wise Astika, whom he treated with every respect. He too was exceedingly pleased, because his object was attained.

16 The king said to him, "You must come again to become a *Sadashya* in my great Horse-sacrifice."

17 And Astika replied, "Yes." He then returned home in great joy, having achieved his great object, by pleasing the king.

18 Having returned in great joy to his uncle and mother, he touched their feet and told them all that had happened.

19 Having heard all he said, those snakes, that assembled there, were much delighted, and their fear was dispelled. They were greatly pleased with Astika and insisted him to ask a boon.

20 They all again and again asked him, "O learned one, what good can we do to you? We are exceedingly pleased with you, for we have been all saved by you. O child, (tell us) what can we do for you?"

1. Astika said —

21. Let those Brahmanas, and other men, who will cheerfully and with attention read this sacred account of my this act, have no fear from you."

22 They said in joy, "O nephew, as regards the boon asked by you, let it be exactly as you say. O nephew, we shall all cheerfully do what you ask us to do."

23 Those that will recall to their minds, Atita, Astiman, and Sunithi, in the day or in the night, will have no fear from snakes.

24 He will have no fear from snakes, who will say — Astika, the son of Jiratkaru, born of Jiratkaru — Astika who saved the snakes from the Snake sacrifice — I recall him to my mind. Therefore, O illustrious snakes, you should not bite me.

25 O blessed snake go away, — go away O snake of virulent poison. Remember the words of Astika spoken after the Snake sacrifice of Janamejaya."

26. Having heard the words of Astika mentioned, the snake, that will not cease to bue, will have his hood divided into one hundredfold like the frond of *Sungsha* tree."

Souti said:—

27 Thus addressed by the chief snakes that best of Brahmanas (Astika) was very much pleased and the illustrious (boy) then thought of going away.

28. That was the end of the first snake sacrifice and the tale of the snake.

from the Snake-sacrifice, died at the proper time, leaving sons and grandsons behind him.

29 Thus have I narrated to you the history of Astika, exactly as it happened — a history, which if narrated, dispels all fear of snakes.

30 O Brahmana, O best of the Vrigu-race, as your ancestor Pramati had gladly narrated it to his enquiring son Ruru,

31 And as I heard it (from my father), I have narrated this blessed history of the learned Astika from the beginning (to the end).

32 O Brahman, O chastiser of foes (now you have) heard this sacred history of Astika — a history which increases virtue, — and which you asked me to narrate after hearing the story of the Dunduva, let now your great curiosity be satisfied.

Thus ends the fifty-eighth chapter Snake-sacrifice, and thus ends the Astika Parva in the Adi Parva of the blessed Mahabharata.

CHAPTER LIX

(ADIVANSABATARANA PARVA)

Saunaka said —

1 O child, O Souti, you have narrated to me this great and extensive history of the Vrigu-race from the birth of Vrigu. I am much pleased with you.

2—3 O son of Suta, I ask you now to recite to me that wonderful and varied narration composed by Vyasa, which were recited by the illustrious *Sadashyas* in the intervals of the long-extending ceremony (Snake sacrifice).

4 O son of Suta, I wish to learn from you the object of those narrations. Therefore, recite them to me in full.

Souti said —

5 The Brahmanas spoke of many things, founded on the Vedas, in the intervals of their duties but Vyasa recited the wonderful and great history, called the Bharata.

Saunaka said —

6—7 I desire to hear that sacred history, called Mahabharata, that spreader of the fame of the Pandavas, which Krishna Dwaipayana, asked by Janamejaya, caused to be duly recited in the intervals of the sacrifice.

8 It was born in the ocean-like mind of the great Rishi of purified soul, O best of men, recite it to me, for O son of Suta, my thirst has not been appeased by all that you have narrated.

Souti said :—

9 I shall recite from the beginning the great and excellent history, called Mahabharata composed by Krishna Dwaipayana

10 Listen to it in full, O Brahmana, as I recite it I myself feel a great pleasure in reciting it

Thus ends the fifty ninth chapter, *Adivansabatarna*, in the *Adi Parva*.

CHAPTER LX

(ADIVANSABATARANA PARVA)

Continued,

Souti said :—

1 Having heard that Janamejaya had been installed in the Snake sacrifice, the learned Rishi Krishna Dwaipayana went there

2 The grandfather of the Pandavas, (Krishna Dwaipayana) was born in an island of the *Samudra*, in the womb of the maiden Kali by Sakti's son Parasara

3 As soon as born, the illustrious man developed his body by his will alone and mastered the Vedas and the Vedangas and all the histories

4 He achieved that which could not be achieved by asceticism, or by the study of the Vedas, by vows, by fasts, by progeny or by sacrifice,

5 The best of the best Veda knowing men first divided the Vedas into four parts. He was a great Brahma knowing Rishi, a great poet, a truthful man, a holy ascetic

6 That great Rishi of sacred deeds and great fame in order to continue the line of Santanu begot Pandu, Dhrnarashtra and Vidura

7 This illustrious man accompanied by his disciple learned in the Vedas and the Vedangas, entered the sacrificial grounds of the royal sage Janamejaya

8 He saw there seated king Janamejaya surrounded by his numerous *Sadashyjas* like a Indra surrounded by the celestials

9 He was surrounded by kings of various countries who had undergone the sacred baths and by competent *Ritavijas* like Brahma himself all seated comfortably in the sacrificial grounds

10 The best of the Bharata race the royal sage Janamejaya, seeing the Rishi approaching advanced quickly in great joy with all his relatives and followers

11 The king, with the approval of the *Sadashyjas*, offered a golden seat to the Rishi as did Indra to (his preceptor) Vrihaspati.

12 When the boon-granting and the adored of the celestials, the Rishi (Vyasa) took his seat, the king of kings (Janamejaya) worshiped him according to the ordinances

13 The king then offered to his grandfather Krishna (Dwaipayana) in due form water to wash his feet and mouth, *Arghya* and kine

14 Vyasa was much pleased on accepting the offerings from the Pandava Janamejaya and he ordered that the kine should not be slaughtered

15 Thus having worshipped him the king bowed to his greatest grandfather. And having seated himself in joy, he asked him about his welfare

16 The illustrious Rishi also looked (graciously) at him and asked him about his welfare. He then worshipped the *Sadashyjas* who had already worshipped him.

17 Thereupon with joined hands Janamejaya, with all his *Sadashyjas*, addressed the best of the Brahmanas (Vyasa) thus —

Janamejaya said :—

18 O Brahmana, you saw with your own eyes the great deeds of the Kurus and the Pandavas. I desire to hear them narrated by you

19—20 What was the cause of the quarrel between them? They were all of great deeds and virtuous mind. Why did that great battle, which was the cause of the death of countless men, occur among my grandfathers, their sense being (surely) overclouded by fate? O best of Brahmanas, tell me all this in full as they happened

Souti said —

21 Having heard these words of Janamejaya, Krishna Dwaipayana addressed his disciple Vaishampayana, seated by his side, saying,—

Vyasa said —

22 Repeat exactly as you heard from me the account of the quarrel between the Kurus and the Pandavas of old

Souti said —

23 That best of Brahmanas (Vaishampayana) having been thus commanded by his preceptor, recited the whole of that old history.

24 To the king to the *Sadashyjas*, and to all the chiefs and potentates present there.

He told them all about the quarrel and the utter extinction of the Kurus and the Pandavas

Thus ends the sixtieth chapter, Adivinsabatarana, in the Adi Parva

CHAPTER XLI

(ADIVANSABATARANA PARVA) —

Continued.

Vaishampayana said —

1-2 Bowing down first to my preceptor with the eight parts of my body touching the ground and then worshipping with devotion, reverence and singleness of mind all the Brahmanas and learned men (present here), I shall now recite in full the narration, I heard from the best of intelligent men, the high-souled great Rishi Vyasa

3. O king, you are a proper person to hear the history of Bharata. I feel no fear to perform this great act (reciting the Bharata,) encouraged as I am by my preceptor

4 Hear, O king, why the quarrel between the Kurus and the Pandavas occurred and how occurred the exile (of the Pandavas) as the result of the game at dice, prompted by the desire of the Kurus to gain the kingdom,

5 And how the battle was fought to exterminate all men O best of the Bharata race, I shall recite all this to you as you ask me

6. On the death of their father, these heroes (the Pandavas) came back to their own home from the forest. They became experts in the science of archery within a very short time

7 The Kuravas became jealous of the Pandavas, who were all gifted with great physical strength, energy, and power of mind. They were also very popular with the citizens

8 Thereupon, the wicked minded Duryodhana with Karna and the son of Suvala, (Sakuni), tried to banish them, and persecuted them in various ways

9 The wicked-minded Duryodhana, guided by that bird of the evil omen, (Sakuni), persecuted the Pandavas by various means in order to have the undisputed possession of the kingdom

10 That wretch of the son of Dhritrashtra gave poison to Bhima with his food, but that hero digested it

11 That wretch one day bound the sleeping Bhima on the bank of the *Langra*

and throwing him into the water, went away

12 But when the strong armed Bhima, the son of Kunti awoke, he tore up the strings with which he was bound, and his pains were all gone

13 While asleep, he was caused to be bitten in every part of his body by black snakes of virulent poisons but that chastiser of foes did not still perish

14 In all these various persecutions of the Pandavas by the Kurus, the high-souled Vidura was always engaged in counteracting their evil designs and in saving the persecuted Pandavas

15 As Indra keeps the heavens and earth in happiness so did Vidura always keep the Pandavas in happiness

16-17 —When Duryodhana found himself incapable of destroying the Pandavas who were protected by the and kept alive for graver objects, by various secret and open means he called together his counsellors Karna Dushyasana and others. He then caused a house of lac to be built with the knowledge of Dhritrashtra

18 That king, the son of Ambika, (Dhritrashtra), out of affection for his sons and being tempted by the desire of sovereignty, sent them (the Pandavas) to exile

19 They (the Pandavas) went away with their mother from Hastinapur and when they went away the son of the Vaisya woman (Vidura) became the adviser of those illustrious men

20 Being saved through him from the house of lac they fled at the dead of night to a deep forest. They the sons of Kunti came to a city, called Viratanagara,

21 And those chastisers of foes those illustrious men, lived there with their mother in the house of lac, as commanded by Dhritrashtra

22 They lived in the house for one year, watchfully protecting themselves from Purochana. In the meantime they dug a subterranean passage according to the directions of Vidura

23 They then set fire to the house of lac and burnt Purochana. They, those chastisers of foes, then fled with their mother in anxiety and in fear

24-25 They saw, near a fountain in the forest, a fearful Rakshasa named Hirabha. They killed that king of Rakshasas. They, the sons of Pritha, afraid of the sons of Dhritrashtra then fled in the darkness so that they might not run the risk of being

seen by any body Here did Bhima acquire Hirimba of whom Ghatatka was born.

26 The Pandavas of rigid vows, learned in the Vedas, then came to a place, called Ekchakra, and lived there as *Brahmacharies*.

27. They, those best of men, with their mother lived there for some time in the house of a Brahmana, in temperance and in abstinence.

28 It was here that the mighty-armed Bhima met with a greatly powerful, and hungry man-eating Rakshasa, named Vaka.

29 The best of men, the son of Pandu, Bhima, soon killed him with the strength of his arms, and thus made the citizens safe and fearless

30 They then heard of the Sayamvara of Krishna, (Draupadi) the daughter of the king of Panchala Having heard it, they went there and obtained her

31. Having obtained Draupadi, they lived there for a year And then those chastisers of foes, having been known, went back to Hastinapur.

32 They were then told by the son of Santanu, king Dhritarastra, as follows — "O dear children, so that dissensions may not take place among you all brothers and cousins,

33—35. We have settled that Khandavaprastha will be your abode. Therefore, casting of all jealousies go to live at Khandavaprastha, which contains many towns and broad roads," Having heard these words, they (the Pandavas), with all their friends and followers, went to Khandavaprastha, taking with them many jewels and precious stones And the sons of Pritha lived there for many years.

36 They brought by the force of their arms many chiefs and potentates under their subjugation. Setting their hearts on virtue and army adhering to craft,

37 Being unexcited by wrath, being calm in demeanour, and putting down numerous evils, the Pandavas gradually rose in power The greatly illustrious Bhima subjugated the East

38 The heroic Arjuna conquered the North, Nakula the West and the slayer of heroic foes, Sahadeva, the South

39 Having done this their kingdom extended over the whole world Each like a sun in splendour, they looked like five suns,

40-41 And the earth appeared to have six suns on account of the presence of the

heroic Pandavas Then for some reasons the just king Yudhishthira sent to the forest his greatly powerful and heroic brother Shabjashachi (Arjuna), dearer to him than life itself.

42 That best of men, the self-controlled and virtuous (Arjuna) lived in the forest for eleven years and ten months

43 Thus roving about in many places, on one occasion, he went to Krishna in Dwarka and he obtained there for his wife the lotus eyed,

44 And sweet-speeched younger sister of Krishna, named Suvadra like Sacha with the great Indra and like Lakshmi with Krishna,

45—46. Suvadra was much pleased to be united with Arjuna, the son of Pandu O best of kings, the son of Kunti with Krishna then gratified Agni by giving him the Khandava to burn The task did not at all appear heavy to Arjuna, assisted as he was by Krishna,

47. As nothing is a heavy task to Vishnu, in the matter of destroying his enemies Agni gave to the son of Pritha the excellent bow Gandiva,

48. An inexhaustible quiver, and one warchariot, bearing an ape as its standard. On this occasion did Arjuna rescue the frightened great Asura Moya.

49 And he (Moya) built the beautiful assembly-room, adorned with all sorts of jewels and precious stones. Seeing this building, the wicked Duryodhana was tempted to possess it

50 Thereupon he deceived Yudhishthira by means of a game, played by the son of Subala (Sakuni), and he sent him to the forest for twelve years,

51 And another additional year to live in concealment, thus making the period (of banishment) complete thirteen years On the fourteenth year, when they (the Pandavas) returned and claimed their kingdom,

52—53. O King, they did not get it. Thereupon war was declared, and the Pandavas after exterminating the whole race of Kshatriyas and killing king Duryodhana obtained back their kingdom This is the history of the Pandavas, who never acted under the influence of evil passions O best of kings, this is the account of the dissension that ended in the loss of their kingdom by the Kurus and of the victory of the Pandavas

Thus ends the sixty first chapter, Adisambatarana, in the Adi Parva.

He told them all about the quarrel and the utter extinction of the Kurus and the Pandavas

Thus ends the sixtieth chapter, Aitansabharata in the Adi Parva

CHAPTER XLI

(ADIVANSAHARANA PARVA)—

Continued

Vaishampayana said —

1-2 Bowing down first to my preceptor with the eight parts of my body touching the ground and then worshipping with devotion reverence and singleness of mind all the Brahminas and learned men (present here) I shall now recite in full the narration I heard from the best of intelligent men, the high souled great Rishi Vyasa

3 O king you are a proper person to hear the history of Bharata I feel no fear to perform this great act (reciting the Bharata) encouraged as I am by my preceptor

4 Hear O king why the quarrel between the Kurus and the Pandavas occurred and how occurred the exile (of the Pandavas) as the result of the game at dice prompted by the desire of the Kurus to gain the kingdom

5 And how the battle was fought to exterminate all men O best of the Bharata race I shall relate all this to you as you ask me

6 On the death of their father these heroes (the Pandavas) came back to their own home from the forest They became experts in the science of archery within a very short time

7 The Kuravas became jealous of the Pandavas who were all gifted with great physical strength energy, and power of mind They were also very popular with the citizens

8 Thereupon the wicked minded Duryodhana with Karna and the son of Suvala (Sakuni) tried to banish them and persecuted them in various ways

9 The wicked minded Duryodhana guided by that bird of the evil omen (Sakuni) persecuted the Pandavas by various means in order to have the undisputed possession of the kingdom

10 That wretch of the son of Dhritrashtra gave poison to Bhima with his food but that hero digested it

11 That wretch one day bound the sleeping Bhima on the bank of the Gauges

and throwing him into the water, went away

12 But when the strong armed Bhima the son of Kunti awoke he tore up the strings with which he was bound and his pains were all gone

13 While asleep he was cursed to be bitten in every part of his body by black snakes of virulent poisons but that chastiser of foes did not still perish

14 In all these various persecutions of the Pandavas by the Kurus the high souled Vidura was always engaged in counteracting their evil designs and in saving the persecuted Pandavas

15 As Indra keeps the heavens and earth in happiness so did Vidura always keep the Pandavas in happiness

16-17 —When Duryodhana found himself incapable of destroying the Pandavas who were protected by fate and kept alive for graver objects by various secret and open means he called together his councillors Karna Dushyasan and others He then caused a house of lac to be built with the knowledge of Dhritrashtra

18 That king the son of Ambika (Dhritrashtra) out of affection for his sons and being tempted by the desire of sovereignty sent them (the Pandavas) to exile

19 They (the Pandavas) went away with their mother from Hastinapur and when they went away the son of the Vaisya woman (Vidura) became the adviser of those illustrious men

20 Being saved through him from the house of lac they fled at the dead of night to a deep forest They the sons of Kunti came to a city called Viratanata

21 And those chastisers of foes those illustrious men lived there with their mother in the house of lac as commanded by Dhritrashtra

22 They lived in the house for one year watchfully protecting themselves from Purochana In the meantime they dug a subterranean passage according to the directions of Vidura

23 They then set fire to the house of lac and burnt Purochana They those chastisers of foes then fled with their mother in anxiety and in fear

24-25 They saw near a fountain in the forest a fearful Rakshasa named Hiraksha They killed that king of Rakshasas They the sons of Pritha afraid of the sons of Dhritrashtra then fled in the darkness so that they might not run the risk of being

seen by any body. Here did Bhima acquire Hrimba of whom Ghatatkacha was born.

26 The Pandavas of rigid vows, learned in the Vedas, then came to a place, called Lklitkra, and lived there as *Brahmacharies*

27. They, those best of men, with their mother lived there for some time in the house of a Brahmana, in temperance and in abstinence

28 It was here that the mighty-armed Bhima met with a greatly powerful, and hungry man-eating Rakshasa, named Vaka

29 The best of men, the son of Pandu, Bhima, soon killed him with the strength of his arms, and thus made the citizens safe and fearless.

30. They then heard of the Sazamvara of Krishna, (Draupidi) the daughter of the king of Panchala. Having heard it, they went there and obtained her

31. Having obtained Draupadi, they lived there for a year. And then those chastisers of foes, having been known, went back to Hastinapur.

32 They were then told by the son of Santanu, king Dhritarastra, as follows — 'O dear children, so that dissensions may not take place among you all brothers and cousins,

33—35. We have settled that Khandavaprastha will be your abode. Therefore, casting of all jealousies go to live at Khandavaprastha, which contains many towns and broad roads, "Having heard these words, they (the Pandavas), with all their friends and followers, went to Khandavaprastha, taking with them many jewels and precious stones. And the sons of Pritha lived there for many years.

36 They brought by the force of their arms many chiefs and potentates under their subjugation. Setting their hearts on virtue and firmly adhering to truth,

37. Being unexcited by wrath, being calm in demeanour, and putting down numerous evils, the Pandavas gradually rose in power. The greatly illustrious Bhima subjugated the East.

38 The heroic Arjuna conquered the North, Nakula the West and the slayer of heroic foes, Sahadeva, the South

39 Having done this their kingdom extended over the whole world. Each like a sun in splendour, they looked like five suns,

40-41. And the earth appeared to have six suns on account of the pleasure of the

heroic Pandavas. Then for some reasons the just king Yudhishthira sent to the forest his greatly powerful and heroic brother Shabhyashachi (Arjuna), dearer to him than life itself.

42 That best of men, the self-controlled and virtuous (Arjuna) lived in the forest for eleven years and ten months

43 Thus roving about in many places, on one occasion, he went to Krishna in Dwarka and he obtained there for his wife the lotus eyed,

44 And sweet-speeched younger sister of Krishna, named Susadra. Like Sacha with the great Indra and like Lakshmi with Krishna,

45—46 Susadra was much pleased to be united with Arjuna, the son of Pandu. O best of kings, the son of Kunti with Krishna then gratified Agni by giving him the Khandava to burn. The task did not at all appear heavy to Arjuna, assisted as he was by Krishna,

47. As nothing is a heavy task to Vishnu, in the matter of destroying his enemies, Agni gave to the son of Pritha the excellent bow Gandiva,

48. An inexhaustible quiver, and one warchariot, bearing an ape as its standard. On this occasion did Arjuna rescue the frightened great Asura Moya

49 And he (Moya) built the beautiful assembly-room, adorned with all sorts of jewels and precious stones. Seeing this building, the wicked Duryodhana was tempted to possess it

50. Thereupon he deceived Yudhishthira by means of a game, played by the son of Subala (Sakuni), and he sent him to the forest for twelve years,

51. And another additional year to live in concealment, thus making the period (of banishment) complete thirteen years. On the fourteenth year, when they (the Pandavas) returned and claimed their kingdom,

52—53. O King, they did not get it. Thereupon war was declared, and the Pandavas, after exterminating the whole race of Kshatriyas, and killing king Duryodhana obtained back their kingdom. This is the history of the Pandavas, who never acted under the influence of evil passions. O best of kings, this is the account of the dissension that ended in the loss of their kingdom by the Kurus, and of the victory of the Pandavas

Thus ends the thirty first chapter, Adityansabatarana, in the Adi Parva

CHAPTER LXII

ADIVANSABATARANA PARVA —

(Continued)

Janamejaya said —

1 O best of Brahmanas, you have told me in brief the history called Mahabharata, containing the great deeds of the Kurus

2 O great ascetic recite now fully this wonderful history I feel a great curiosity to hear it

3 You should therefore recite it in full I am not satisfied with hearing in the abstract this great history

4 It could not be a trifling cause for which the virtuous Pandavas killed those whom they should not have killed and for which they are still praised by men

5 Why did those best of men, (the Pandavas) capable of avenging themselves on their enemies though innocent quietly suffered the persecutions of the wicked kurus?

6 O best of Brahmanas, why did the mighty armed Bhima having the strength of ten thousand elephants though persecuted patiently kept his anger down?

7 Why did not the chaste Krishna the daughter of Drupada though persecuted by the wicked (Kurus) burn the sons of Dhritarashtra by her angry eyes — capable as she was to do it?

8 Why did the two sons of Pritha (Bhima and Arjuna) and the two sons of Madri (Nakula and Sahadeva) those best of men, though persecuted by the wretches follow Yudhishthira who was addicted to the evil habit of gaming?

9 Why did Yudhishthira the best of all virtuous men and the son of Dharma himself, though acquainted with all duties suffer great afflictions?

10 Why did the son of Pandu Arjuna Krishna himself being his charioteer and who could by his arrows send to the other world hosts of fighting men suffer so many persecutions?

11 O great Rishi tell me all this as they happened (Tell me) everything that those highly mighty car warriors did

Vaishampayana said —

12—13 O great king appoint a time (to hear it) This history is very extensive This is but the beginning I shall recite the whole of this history composed by the illustrious Krishna Dwaipayana the great Rishi Vyasa of unmeasurable mental power who is adored by all the world

14 This (Bharata) contains one hundred and one slokas composed by the son of Satyawati, Vyasa of immeasurable mental power

15 The learned man who reads it to others and those that hear it read go to the world of Brahma and become equal to the celestials

16 This (Bharata) is equal to the Vedas it is holy and excellent it is the worthiest of all that should be listened to It is a Purana, adored by the Rishis

17 It contains many useful instructions on Artha and Karma This sacred history makes the heart desire to attain salvation

18 The learned men earn much wealth by reciting this Veda to those who are noble liberal truthful and believing

19—20 Sins even of killing embryo is destroyed by (reading or hearing) it Even a greatly sinful man, by hearing this history escapes from all his sins like the sun from Rahu This history is called Jaya (victory) it should be heard by those that desire victory

21 Hearing it a king can bring the whole world under his subjection and defeat all his foes It is a mighty act of propitiation it is a great sacrifice, productive of blessed fruit

22 It should be heard by the crown princes with their wives for then they beget a heroic son and a daughter who occupies a throne

23 It is the Dharma Sutra it is also the sacred Artha Sashtra it is also the great Moksha Sashtra so said Vyasa of immeasurable intelligence

24 It is recited in the present age and will be recited in future ages He, who hears it gets sons and survivors, who perform their favourite works

25 He who hears it escapes immediately from all his sins that are committed by him in body word or mind

26 He who hears the history of the Bharata race without being fault finding can have no fear from diseases — let alone the fear of the other world

27—30 In order to extend the fame of the high souled Pandavas and other kshatriyas learned in all branches of knowledge high spirited and already famous in the world for their great deeds, Krishna Dwaipayana moved by the desire of benefitting the world has composed this excellent sacred and big work which spreads one's fame and gives one a lengthy life He who from the desire of acquiring virtue causes this history to be heard in this world by holy Brahmanas gains inexhaustible virtue.

He who recites the history of the Kurus, becomes immediately pure and holy

31 He acquires large family and becomes respected in the world. The Brahmana who reads the holy *Bharata* regularly

32 For the four rainy months of the year is cleansed of all his sins. He who has read the *Bharata* may be regarded as one who has studied the *Vedas*

33 In it have been described the celestials, the royal sages, the holy and regenerate *Rishis*, the sinless *Keshava* (*Krishna*)

34 The god of gods (*Mahadeva*) the goddess *Parvati*, the birth of *Kartikeya* who had many mothers

35 And the greatness of *Brahmanas* and *kine*. It is a collection of all *Śrutis*, and a work worthy to be heard by virtuous minded men

36 The learned man who recites it to *Brahmanas* during the sacred *Parvas* (lunar changes) is cleansed of all his sins and being victorious over heaven (not caring for it) attains to an union with *Brahma*

37 He who causes even a single line of it to be heard by *Brahmanas* at a *Śradh*, that *Śradh* becomes inexhaustible and the *Pitris* (ancestors) become gratified with food presented to them

38 The sins that are committed daily by our senses and by our mind and those that are committed knowingly or unknowingly by any man

39 Are all destroyed by hearing the *Mahabharata*—The history of the great births of the *Bharata* princes is called *Mahabharata*

40 He who knows the etymology of the name (*Bharata*) is cleansed of all his sins. As this history of the *Bharata* race is wonderful

41 Therefore when recited it purifies men from their sins. The *Rishi* *Krishna* *Dwaipayana* completed it in three years

42 Recite daily (in the morning), purifying himself (by ablutions) and performing all his religious duties (he composed this *Mahabharata*).

43 Therefore the *Brahmanas* should hear with prescribed rules, it is holy history, this excellent narration of *Bharata* composed by *Krishna* (*Dwaipayana*)

44 The *Brahmanas* who recite it for others to hear it and those who hear it in whatever state they may be can never be affected by the fruits of good or bad deeds

45 The man who is desirous of acquiring virtue should hear it all. It is equal to all

histories in the world and he who hears it acquires purity of heart

46 The bliss that one enjoys in attaining heaven is scarcely equal to that which one derives from hearing this greatly holy history

47 The virtuous man who hears or causes it to be heard with reverence, obtains the fruits of a *Rajshuya* or *Ashwamedha* sacrifice

48 This *Bharata* is said to be a mine of gems as the illustrious ocean or the great mountain

49 This (*Bharata*) is sacred and excellent and it equals the *Vedas* in sanctity. It is worthy of being heard, it is pleasing to the ear, it is sin cleansing and virtue increasing

50 O king, he who gives a copy of *Mahabharata* to one who asks for it does give (not a copy of a book but) the whole of the earth having a belt of seas

51 O son of *Parikshit*, this pleasant and sacred history that secures victory (to the hearer) I shall now recite to you in full. I listen to it,

52 The *Rishi* *Krishna* *Dwaipayana* regularly rising (every morning) for three years composed this wonderful history called *Mahabharata*

53 O best of the *Bharata* race whatever about *Dharma*, *Artha* and *Kama*, that is contained in this *Bharata* may be met with elsewhere, but whatever is not in it is not to be found any where

Thus ends the sixty second chapter *Adisambasatarana* in the *Adi Parva*.

CHAPTER LXIII

(ADIVANSABATARANA PARVA) —

Continued

Vaishampayana said:—

1 There was a king ever devoted to virtue named *Uparchara*. He was very much addicted to hunting

2 That son of *Paurava* (*Uparchara*) called also *Vasu* directed by *Indra* conquered the beautiful and excellent kingdom of *Chedi*

3 The king sometime after giving up the use of arms and dwelling in a secluded retreat practised severe asceticism. The celestials with *Indra* at their head one day came to the king

4 Believing that he sought to be the king of the celestials by practising severe

all territories the celestials, appearing before him succeeded with sweet words in winning him from his asceticism

The Celestials said:—

5 O king of the world, you should see that piety may not sustain a diminution in your hands Protected by you, piety will protect the universe

Indra said:—

6 Protect attentively and rigidly piety on earth Protecting virtue on earth you will see many sacred regions (in after-life)

7—8 Though I belong to heaven and you to earth, yet you are my friend and you are dear to me O king of men live in that place in earth which is delightful, which is full of animals, wealth and corn, which is sacred which is well protected like heaven, and which is blessed with fertility, which has agreeable climate and every object of enjoyment

9 O king of Chedi this Chedi your kingdom, is full of riches, gems and precious stones It contains much mineral wealth

10 The cities in this kingdom are all devoted to virtue The people are honest and contented They never speak falsehood even in jest

11 The sons never divide their wealth here with their fathers They are always mindful of their parent's welfare Lean kine are never yoked to the plough or to the cart engaged in carrying merchandise

12 They are all well fed and fat O reverencer of the celestials the four castes are engaged in doing their respective duties in Chedi Let nothing in the three worlds remain unknown to you

13 I shall give you an excellent and great crystal car which the celestials alone possess, and which is capable of carrying you through the sky

14 You only, among all mortals on earth will ride on that best of cars and go through the sky like a celestial, though possessing a physical body

15 I shall also give you a victory producing garland of unfading lotuses, wearing which you shall not be wounded by weapons

16 O king of men this excellent, matchless and great garland, widely known as Indra's garland, will be your distinctive badge.

Vaishampayana said:—

17 The slayer of Vritra (Indra) gave him also a bamboo-stick to protect the honest and the peaceful

18 After the expiration of a year, the king planted it on the ground for the purpose of worshipping the giver, (Indra)

19 O king, from that day up to this day, all kings following the example of Vasu began to plant a bamboo-stick on the ground to worship Indra

20 After planting the stick, they cover it with golden cloths, perfume it with scents, and decorate it with garlands and various ornaments

21—23 The god Indra was thus worshipped in due form with garlands and ornaments The god, assuming the form of a swan, came himself to accept the worship thus offered The great Indra was much pleased to see the auspicious worship thus made by Vasu, the best of kings, and said to him, I those men and kings who will worship me,

24 And will observe this my festival like the king of Chedi, will gain wealth and victory for their countries and kingdoms

25—26 Their cities will also expand and will be ever in joy O king, Vasu, the great monarch, was thus blessed by the high souled chief of the celestials Maghavat Indra Those men, who cause this festival of Indra to be observed

27 With the gifts of lands, gems, and precious stones like king Vasu, become much respected in the worlds

28—29 Vasu the King of Chedi thus being blessed by Indra and bestowing boons and performing great sacrifices, continued to observe the festival of Indra He had five greatly powerful, and immeasurably effulgent sons

30 The emperor (Vasu) installed his sons in many kingdoms His illustrious son Vrihadratha, — a great car-warrior, — was installed in the kingdom of Magadha

31 His other sons were Pratyagriha, and Kusamva, who was also called Manivahana Two others were Mavila and Yaduk who was greatly powerful and invincible in battle

32 O king, these were the sons of that greatly effulgent royal sage The five sons founded kingdoms and cities after their names

33 And they thus created separate dynasties that lasted for long ages When he travelled through space in the crystal car,

34 The Gandharvas and Apsaras came to adore that illustrious man And because he moved through the upper regions (in his car), he was called *Upārīchara*

35 The river which flowed by his capital, was once attacked by a living mountain called *Kolāhala Suktmatī*, who was maddened by lust

36 The mountain was kicked by Vasu, and the river came out of the embrace of the mountain by the indentation caused by his kick

37 From this embrace of the mountain the river gave birth to a twin—a son and a daughter, and the river, grateful to Vasu, gave them both to him

38 The best of royal sages and the giver of wealth and the punisher of enemies (Vasu) made the son of the river the generalissimo of his army

39—40 The King made the daughter of the river who was called *Girika* his wife, and *Girika*, the wife of Vasu purifying herself by a bath when her season of impurity came told her state to her husband But that very day the ancestors of Vasu came to him,

41 And they asked that best of kings and foremost of wise men to kill deers to perform their *sradh*, and the King, thinking that the command of his ancestors should not be disobeyed,

42 Went out to hunt (the deer), thinking of *Girika* who was exceedingly beautiful and was like *Sree* herself

43 There were (in the forest in which the king went to hunt) many *Asoka*, *Champakā*, *Chutās*, *Atimuktās*, *Punnagās*, *Karnikarās*, *Vakulā*, *Dīpja*, *patalā*,

44 *Patalā*, *Narikelā*, *Chandana*, *Arjuna* and various other beautiful, sacred and great trees, full of fragrant flowers and sweet fruits

45 The whole forest was maddened by the sweet notes of *hookilas* and echoed with the hum of intoxicated bees It was the season of spring and the forest in which the king was roaming was as beautiful as the gardens of *Kusera*

46 The king was filled with desire but he did not find *Girika* by him Madened by desire the king roamed here and there; and he saw,

47 A beautiful *Asoka* tree, decked with immense foliage and its branches so covered with flowers that they can not be seen

48 The king comfortably seated himself under its cool shade and enjoyed the sweet fragrance of the flowers mixed with the fragrance of honey.

49 He breathed the delicious breeze blowing slowly all over the forest He became so much excited—(Slokas 50 to 52 not translated for obvious reason)

53 The king, learned in the subtle truths of *Dharma*, *Artha*, and *Kama*, saw a swift hawk resting very near him He addressed the bird thus,

54 "O amiable one take this to my wife *Girika*, and give it to her She is now in her season

55 The swift hawk took it from the king and flew rapidly through the sky

56 When he was thus flying through the sky, he was seen by another hawk and thinking that he was carrying some meat he flew at him

57 The two birds fought together with their beaks and when they were thus fighting, the seed fell into the waters of the *Yamuna*

58 There in the *Yamuna* lived an *Apsara*, known by the name *Adrika*, who dwelt in the water of the river is a fish,—it was the result of the curse of a *Brahmana* on her

59 The fish, *Adrika*, rapidly came to the spot where Vasu's seed fell from the claws of the hawk, and she swallowed it at once

60 Some time after, this fish (*Adrika*) was caught by the fishermen O best of the *Bharata* race it was the tenth month after she swallowed the seed

61 There came out from the stomach of this fish two children of human form—one a boy and the other was a girl The fishermen were very much astonished (to see this wonderful phenomenon), and they went to king *Upārīchara* (*Vasu*)

62 They said 'O king these two—the boy and the girl have been born in the womb of a fish The king *Upārīchara* took the male child

63 That child became afterwards the virtuous and powerful monarch named *Matsya* The *Apsara* was also released from her form as soon as the children were born,

64 Because she had been told before by the illustrious one that she would be released from her piscatorial form after giving birth to two human children

65 Now according to these words, having given birth to the two children and being killed by the fishermen, she left the form of the fish and assumed her own celestial form

66 The excellent *Apsara* then rose on the path trodden by *Siddhas*, *Rishis* and *Chakravartīs* The fish smelling daughter of the fish form *Apsara*

67 Was then given by the king to the fishermen saying Let this (child) be your daughter She was gifted with great beauty and possessed of every virtue

68 That girl of sweet smiles was known by the name of Satyawati but owing to her association with fishermen, she was for years of fishy smell

69 When to serve her father (the fisherman) she plied a boat on the waters of the Yamuna Parashara when going to the pilgrimage saw her one day

70 She was exceedingly beautiful—an object of desire with even a Siddha As soon as the wise Rishi saw the girl of sweet smiles he desired to have her

71 The best of Rishis (Parashara) addressed the daughter of Vasu the girl of celestial beauty and tapering thighs saying, O blessed girl, accept my embraces

72 She replied O holy Rishi see, the Rishis are standing on both the banks of the river Seen by them, how can I grant your wish?

73 Thus addressed by her, the illustrious lord (Parashara) created a fog by which the whole place was covered with darkness

74 Seeing the sudden creation of the fog by the great Rishi the girl was very much astonished and became suffused with blushes of bashfulness

Satyavati said —

75 O holy Rishi know me to be a girl under the control of my father O sinless man my virginity will be sullied by accepting your embraces

76 O best of Brahmanas O Rishi my virginity be soiled how shall I be able to return home? I shall not then be able to bear life O illustrious one take all this into your (kind) consideration and do what is proper

Vaishampayana said —

77 That best of Brahmanas (Parashara) having been much pleased with all that she said replied You shall remain a virgin even after associating with me

78 O timid girl O beautiful maiden ask from me any boon you desire to have. O beauty of sweet smiles, my favour (boon) has never proved fruitless

79 Having been thus addressed the maiden (Satyawati) asked for the boon that her body might be sweet scented and the illustrious Rishi granted that wish of her heart

80 Having obtained the boon, she became exceedingly pleased. She was in her

season, and she accepted the embraces of that Rishi of wonderful deeds

81 Thenceforth she became known among men by the name of Gandharati (sweet scented) Men could smell sweet scent of her body from a distance of a Yojana

82 Thence she was also called Yojana gandha After all this the illustrious Parashara went away to his home (hermitage)

83 Satyawati was exceedingly pleased to receive the excellent boon and she thereupon on that very day, conceived through the embraces of Parashara

84 She gave birth on an island in the Yamuna a greatly powerful child begotten on her by Parashara and the child with the permission of her mother adopted asceticism

85 He went away saying "As soon as I shall be remembered by you on any occasion I shall (immediately) appear before you Thus was born Dwaipayana in the womb of Satyawati by Parashara

86 Because he was born on an island he was called Dwaipayana That learned man (Dwaipayana) knowing that Dharma would become lame by one leg at each Yuga

87 And that the period of human life and strength would follow the Yuga (by becoming shorter and lesser) and moved by the desire of obtaining the favour of Brahma and the Brahmanas

88 Arranged the Vedas and thence he came to be called Vyasa He then taught the Vedas and the fifth Veda Mahabharata

89 To Sumanta Jaimini Paila his own son Suka and his disciple Vaishampayana (myself)

90 The Bharata Sanhita was published by him separately through these men Then was born in the womb of Ganga by Santanu, Bhishma

91 Of great energy fame and immeasurable prowess There was an illustrious and famous Rishi learned in the interpretation of the Vedas

92 That greatly famous man was known by the name of Anandavya Though innocent he was accused of theft and was put on a shula

93 Thereupon, the great Rishi called Dharma and addressed him thus — In my childhood I pierced a little fly with a blade of grass

94 O Dharma I remember the sin of mine, I cannot remember any other, I have since practised asceticism thousand fold Has not that one sin of mine been expiated by my great asceticism?

*95 The killing of a Brahmana is more heinous than any other sin in the world, (As you kill me) O Dharma, you shall take birth on earth, (and that too) in the Sudra caste

96 Thus being cursed, Dharma was born a Sudra as Vidura who was learned, virtuous and pure-bodied

97 The Suta, Sanjaya, who was like a Rishi, was begot by Gavalgana, and the greatly powerful Karna was begot by Surja on Kunti when she was a maid

98 He came out of his mother's womb with a natural coat of mail and with a face beautified by ear rings For the benefit of the whole world, the world wide famous,

99 Vishnu himself the worshipped diety of all the worlds, was begot by Vasudeva on Devaki He is the great God without birth and death he is the creator, and lord of the universe

100 He is called by the learned the invisible cause of all, he knows no deterioration, he is the first Brahma he is the abode of the three qualities (Satya, Raja and Tama), he is the great soul, he is undeteriorating he is the first, the cause of the creation, the Nature, the controlling lord

101 He is the Purusha the Creator himself, he is the centre of Satya Guna, he is infinite, he is incapable of being moved he is the diety, he is, Lord Narayana

102 He is Dhata he is undeteriorating, he is effulgent he is the best he is the great combiner, the increate the invisible essence of all, and the great immutable He is bereft of those attributes that are knowable by the senses, he is the universe itself without beginning, birth and decay

103 This great being, possessed of infinite wealth this Grand sire of all creatures took his birth in the race of Andhaka-Vishnu, in order to increase the piety in the world,

104 Satyaki and Krtavarma, learned in the science of arms, possessed of great prowess well versed in all the *Sastras*, ever obedient to Narayana,

105-107 And expert in the use of arms, were begot by Satyaka and Hindika The seed of the great ascetic Rishi Varad was kept in a pot, and there it began to develop From that seed was born Drona From the seed of Goutama fallen on a heap of reeds, were born a twin, Kripa of great strength and (Kripa), the mother of Ashvathama, and then was begot mighty Ashvathama by Drona

108 Then was born, from the sacrificial fire Dhritadyumna, as effulgent as the fire itself

109 The mighty hero was born, a bow in his hand in order to kill Drona hereafter From the sacrificial altar was born Krishna (Draupadi), resplendent and handsome,

110 A girl of fascinating features and great beauty Then was born the disciples of Pralhad, namely Nagnajit and Suvala.

111 Suvala begot a son, named Sakuni, who through the curse of the celestials became an enemy of virtue and a destroyer of creatures And (Suvala begot) a daughter,

112 Who became the mother of Duryodhana, and both of them were well versed in acquiring worldly profits From Krishna Dwaipayana was born Dhritarastra, the king of men,

113-114 And Pandu of great strength, both in the womb of the wife of Vichitra-virya, and from him was, also born in the womb of a Sudra woman in the wise and intelligent Vidura, learned in both Dharma and Artha and free from all sins Five sons were born of Pandu

115 In the wombs of his two wives, Yudhishthira was the son of the eldest Yudhishthira was born of Dharma, Brikodara Bhuma was born of Maruta

116-117 The first of all, the best wielder of the arms, illustrious Aryuna was born of Indra, and Nakula and Sahadeva of handsome features ever engaged in the services of their superiors were born of the twin Ashwinis One hundred sons were born to the wise Dhritarastra,

118 Namely, Duryodhana and others and another son named Yuyutsa (born of a Vaisya woman)

119-120 O descendant of the Bharata race, amongst those one hundred sons, eleven, namely Dushyasana, Dushaha, Durnirahana, Vikarna Chitrasena, Vivingsa, Yaya Satyawata, Purumitra and Yuyutsa of Vaisya wife, were all great warriors Abhimanyu was born of Suvala,

121 The sister of Vasudeva (Krishna), begot by Aryuna and therefore he was the grandson of Pandu Five sons were born to the five Pandavas by Draupadi, the daughter of Panchala

122 These princes were all very handsome and learned in all the *Shastras*. From Yudhishthira was born Prativindhya, from Bhuma was born Satashoma,

123 From Arjuna was born Srutakirti, from Nakula was born Satanika, and from

Sahadeva was born the greatly powerful
Srutasena

124 Bluma begot a son in the forest on
Hirimba, named Ghatikacha Draupdi
gave birth to a daughter also, named
Shukhandini and she was transformed into
a male child

125—127 She was thus transformed into
a male child by a Yaksha named Sthuna
who did it from the desire of doing her
good In that great battle of Kurus assem-
bled many hundreds of kings and potentates
to fight among one another I am unable
to recount the names of those innumerable
hosts I have named only the principal
ones who have been mentioned in this
history (Mahabharata)

*Thus ends sixty third chapter, Adivans-
abatarana, in the Adi Parva*

CHAPTER LXIV

(ADIVANSABATARANA PARVA)—

Continued.

Janamejaya said :—

1 O Brahman, I wish to hear in detail
the accounts of those that you have named
and of those that you have not named and
other kings and potentates by thousands

2 O great man you should tell me in
full the object for which these great car-
warriors, all equal to the celestials, were
born on earth

Vaishampayana said —

3 O king we have heard that what you
ask is a mystery even to the celestials I
shall however, speak of it, after bowing my
head to the Self Born (Brahma)

4 The son of Jamadagni (Parashu-
rama) after making the earth bereft of
Kshatriyas for twenty one times went to the
best of the mountains named Mahendra
and began his penances

5 O king when the earth was thus
bereft of Kshatriyas, the Kshatriya women
used to come to the Brahmanas for off-
spring

6 O best of men the Brahmanas had
connections with them only at their seasons
and not when they were not in their
seasons and they the Brahmanas did not
do it with lust

7 Thus thousands of Kshatriya women
conceived through these connections with
the Brahmanas, and O king, thus were born
many Kshatriyas of great prowess,

8 And many boys and girls, in order
to thrive the Kshatriya race Thus sprang
the Kshatriya race from Kshatriya women
from their connections with ascetic Brah-
manas

9 The new generation, blessed with long
life, began to thrive in virtue, and thus were
again established the four castes having
Brahmanas at their head

10—11 At the time (of which I speak),
every man went to his wife only at the time
of her season and never from lust or when
she was not at her season Other creatures
also,—even those that were born in the
race of birds—followed this example O
best of the Bharata race, thus were born
hundreds and thousands of creatures, and
they all thrived in virtue

12 O lord of the earth all creatures
were virtuous and religious, and all men were
free from sorrow and disease

13 O king having the walk of an ele-
phant thus once more was governed by the
Kshatriya the wide earth with the ocean for
her boundaries, with her mountains and
woods and towns

14 When thus was earth again governed
virtuously by the Kshatriyas, the other castes
having Brahmanas at their head, were filled
with great joy

15 All the kings (of the world), becom-
ing free from vices born of lust and anger,
and punishing those that deserved punish-
ment protected the earth

16 And (Indra) the deity that performed
one hundred sacrifices and who has one
thousand eyes, seem that all the Kshatriya
sovereigns ruled their kingdoms very virtu-
ously, poured down vivifying showers of
rains at the proper time and at the proper
place, and thus protected all creatures

17 O king, no one died in early age
and none took to wife before attaining to
age

18 O best of the Bharata race thus was
filled the earth to the very shores of the sea
with long lived men

19 The Kshatriyas performed great
sacrifices and bestowed much wealth on the
Brahmanas and all the Brahmanas also
studied the Vedas and the Vedangas and
the Upanishadas

20 O king no Brahmana ever sold the
Vedas and none of them ever read them
aloud before a Sudra

21 The Vaisyas tilled well the earth
with the help of bullocks, and they never
yoked kine to the plough They carefully
fed the lean ones,

22. Men never milked the cows as long as the calves could only live on the milk of their mothers. No merchant sold his goods with false scales.

23. O best of men, all men, thus virtuously inclined, did every thing with their eyes fixed on virtue.

24. O king, all men of all castes were mindful of the respective duties of their respective castes. O best of men, their virtue never sustained any diminution.

25. Both women and kine gave birth to offspring at the proper time, and trees bore flowers and fruits at their proper seasons.

26. O king, the *Krita* (Satya) Yuga having come into the world, the whole earth was filled with numerous creations.

27. O best of the Bharata race, O lord of men, when such was the happy state of the world, the *Asuras* began to take birth in royal dynasties.

28. The sons of *Diti*, (the *Asuras*), having been continually defeated by the sons of *Aditi*, (the celestials) and deprived of sovereignty and heaven, began to take birth on earth.

29-30. O king, wishing to enjoy sovereignty in this earth, the powerful *Asuras* took birth among cows, horses, mules, camels, buffaloes, elephants, deer, they also took birth as *Rakshasas* and others.

31. O protector of the world, owing to the birth of those (*Asuras*) that were already born and those that were being born, the Earth became incapable of supporting herself.

32. Amongst the sons of *Diti* and *Danu*, some, being thrown off from heaven, took birth as men, and became proud and insolent monarchs on earth.

33. Possessed of great prowess, they covered the earth in various shapes. They, becoming great oppressors, filled the earth to the very shores of the sea.

34. They began to oppress the *Brahmanas*, *Kshatriyas*, *Vaisyas*, and *Sudras*, they began to persecute all other creatures with their strength.

35. O king, frightening and killing all creatures, they roamed over the earth.

36. Bereft of virtue and truth, proud of their strength, intoxicated with their insolence, they even insulted the holy *Rishis* in their hermitages.

37. O king, the earth, thus oppressed by the *Asuras* of great strength, energy and abundant means, thought of appealing to *Brahma*.

38. The united strength of the *Naga* *Shesha*, and other creatures (such as the

tortoise and the elephant), could not support the earth, attacked by the powerful *Danavas*.

39. O protector of the world, thereupon the Earth afflicted with fear and oppressed by the weight (of the *Danavas*), went to the Grandfather of all creatures and asked his protection.

40-41. She saw the divine *Brahma*,—the creator of the worlds,—who is undeteriorating,—seated (on his seat), surrounded by the celestials and great and illustrious *Rishis*, and adored by the delighted *Gandharyas* and *Apsaras* who are always engaged in the services of the celestials.

42. The Earth adored the Grandsire, and O best of the Bharata race, telling him all that had happened, before all the regents of the world she asked his protection.

43. O king, the object (for which she came) was already known beforehand to the Omniscient, Self created, and Supreme, Lord.

44. O descendant of the Bharata race, he is the creator of the universe, why should he not know fully what is in the minds of the creatures, including the very *Devas* and the *Danavas*?

45. O great king, the Lord of the earth, *Prajapati*, *Isha*, *Shambhu*, then thus spoke to her.

Brahma said :—

46. O *Vasundhara* (the holder of wealth), I shall appoint all the dwellers of heaven in the work for which you have come to me.

Vaishampayana said :—

47-48. O king, having thus addressed the Earth, the divine *Brahma*, bade her farewell. Then the Creator commanded all the celestials, saying, "Go all of you, and take your birth on earth to free her from her burden. Go according to your respective parts and seek battles (with the *Danavas*)."

49. Then the creator of all the creatures, calling all the tribes of the *Gandharyas* and *Apsaras*, spoke to them thus, "Go all of you and take your birth amongst men according to your respective parts and in the forms you prefer."

50. All the celestials with *Indra* at their head, having heard these words of the lord of the celestials,—words that were true, that were desirable under the circumstances, and which were fraught with benefit,—accepted them.

51. Having then resolved to take birth on the earth according to their respective parts, they all went to *Baikuntha* to the slayer of foes, *Narayana*,

52 Who bears the discus and the mace in his hands who wears yellow colored cloth who is greatly effulgent who has the lotus on his navel who is the slayer of the foes of the celestials, who is fixedly staring at his wide chest,

53 Who is the lord of the Prajapati (Brahma) himself, who is the sovereign of all the gods who is of infinite strength, who has the mark of the auspicious wheel on his breast who is the central force of every one's faculties, and who is adored by all the deities,

54 To him this most exalted of all persons Indra said Be incarnate And Hari replied, Be it so!

Thus ends the sixty fourth chapter Ashwasathirana, in the Adi Parva

CHAPTER LXV (SAMBHAVA PARVA)

Vaishampayana said:—

1 Thereupon, Hari held a consultation with Indra regarding his incarnation on earth with all the celestials according to their respective parts

2 Having then ordered the celestials (what they should all do), Indra returned from the abode of Hari (Bhukuntha)

3 The dwellers of heaven then, one after the other, took birth on earth for the destruction of the Asuras and for the welfare of the three worlds

4 O best of kings the celestials as each preferred took birth in the races of *Brahmarshis* and *Rajarshis*

5 They killed the Danavas, Rakshasas, Gandharvas, Nagas and other calibons and creatures

6 O best of the Bharata race the Danavas, Rakshasas, Gandharvas and Nagas could not kill the (incarnate) celestials, even in their infancy, so strong were they.

Janamejaya said:—

7—8 I desire to hear the accounts of the births of the Devas Danavas, Gandharvas, Asuras, Mintras, Yakshas and Rakshasas from their beginning Therefore you should tell me all about the births of creatures

Vaishampayana said:—

9 Bowing down my head to the Self-created Brahma I shall narrate to you in detail the creation of the celestials and of all creatures

10 Brahma had six mind born sons, (created out of his mind), namely Marichi, Atri, Angiras Pulastya, Pulaha and Kratu

11 Marichi had a son, named Kashyapa, and from Kashyapa have sprung all creatures Daksha begot thirteen illustrious daughters

12—13 O best of kings the daughters, of Daksha were Aditi, Diti, Danu, Kala, Danayu, Simhika, Krodhi, Pradha, Visva, Vinati, Kapila, Muni and Kadru. The sons and grandsons of these daughters, all of exceeding prowess, were infinite in number

14 O descendant of the Bharata race, from Aditi were born the twelve Adityas—who were all lords of the Universe I shall now mention them to you according to their names

15 (They were) Datha, Mitra, Aryama, Sakra, Viruna, Ansa, Vaga, Vivasvat, Pusha, and Savitri, the tenth (daughter)

16 The eleventh was Ishtri, and the twelfth was Vishnu. The youngest, however, was the best in merit

17 Diti had one son named Hiranyakashipu, and the illustrious Hiranyakashipu had five sons famous all over the world

18 The eldest was Prahlada, the next was Sanghadrtha, the third was Anuhladrtha, the fourth was Sivi, and the youngest was Vishakala

19 O descendant of the Bharata race it is known everywhere that Prahlada had three sons namely Virochana, Kumbha, and Nikumbha

20 Virochana's son was greatly powerful Vahi and the son of Vahi was the great Asura Vana

21 He (Vana) was blessed with great fortune, he was a follower of Rudra and was also known by the name of Mahakali

22—26 O descendant of the Bharata race Danu had forty sons the eldest of whom was the famous king Vaprichitti. The others were Samvira, Namuchi, Pulaha, Asiloma, Keshu, Durjaya, Ayasirita, Aswasirasa, Aswasanku, Gargamardhan, Vagratu, Ketuman, Swarbhana, Aswa, Aswapati, Vishvapriya, Yaka, Aswagratu, Sukshma, Tuhunda, Ikpadra, Ikchakra, Virupaksha, Mahodara, Nichandra, Nikumbha, Kupata, Kupati, Sarabha, Salabha, Surja and Chandurva

27—28 These were the well-known sons of Danu, Surja and Chandurva (the sun and the moon) and the celestials were other persons and they were not the sons of Danu. Besides the above, there were ten more powerful and great sons of Danu,

namely I kaksha, heroic Amritapī, Pralam-
bi, Naraka,

31 Vitapi, Satrutapani the great Asura
Sukha Giristha, Danaya and the Danava,
named Dirghajihva

32 O descendant of the Bharata race,
the sons and grandsons of the above were
numberless. Sinbuka gave birth to a son
called Rahu, the persecutor of the sun and
the moon

33 And (she gave birth to) three others,
namely Suchandra, Chandrahantri and
Chandrapramardani. The numberless pro-
geny of Krodha was much wicked as she
herself was

34 Their race was wrathful of crooked
deeds, and the persecutors of foes. Danaya
had four sons the best among the Asuras

35 (They were) Vikshatra, Vala, Vira
and the great Asura Vritra. The sons of
Kala were like Yama himself, all the slayers
of their enemies

36 They were greatly famous and pow-
erful amongst the Danavas and were great
oppressors of their enemies

37 (They were) Vakrahantri, Krodha
Krodhanantri and Krodhanastu. These were
the sons of Kala. As it is heard, there were
also many others among the sons of Kala
Sukra, the son of a Rishi was the great
preceptor of all the Asuras

38 The illustrious Sukra had four sons
who were also the preceptors of the Asuras.
Their names were Ishadharva and Atri,
and two others of fearful deeds

39-43 They were as effulgent as the
sun himself. They were always engaged in
injuring the regions of Briluni. Thus have
I narrated to you as I heard them from the
Purana, the accounts of the progeny of the
Devas and the Danavas of great strength
and power. The sons and grandson of
these (Devas and Danavas) were so number-
less that I am incapable of counting them

44 O protector of the world, the
Trishyru, Arishtanemi, Garudi, Aruni,

45 And Varuni were known to be the
sons of Vajrita. Shesha or Ananta, Vasuki
Lakshmana,

46 Kumbha and Kulkara are known to
be the sons of Kadri. Bhimsena, Igru-
sena, Suparna Varuni,

47 Gopani, Dhritrashtra, Suryasarcha
Sityavaha, Arshajit, Prayuta,

48 Bhima and Chakravaha all great
heroes. I myself and a whole host of other
Ogres was Shreshtha then fourteen
in the sea, Purana

45 The Fifteenth, Kati and the six-
teenth Varada,—these Devas and Gan-
dharias were known to be the sons of
Muni

46 O descendant of Bharata race, I shall
now mention many others. Anavadya,
Manu, Vansa, Asura, Marganapria,

47 Anapi, Subhaga and Vasi were the
daughters of Pradha. Sidhya, Purna,
Varhi, and famous Purnayu,

48 Brahmachari, Ratiguni and Suparna,
Vishnavasu, Bhinnu and Suchandra,—

49-50 These Devas and Gandharias
were also known to be the progeny of Pradha.
It is also known that, that lady of good for-
tune Pradha through the celestial Rishi
(Kashyapa), brought forth the holy race of
Apsaras, namely, Alamvasha, Misakeshi,
Vidyutaparna, Idhotoma,

51 Aruna, Rakshita Rambha, Mono-
roma, Keshini, Suvaha, Sura,

52 Suraji and Supri—these were the
daughters of Pradha. And Anurhu cele-
brated Hihrahuh, and Irmuru these
four best of Gandharias (were also the sons
of Pradha)

53 The Ambrosia Brahmana, the king
of the Gandharias, and Apsaras were the
offspring of Kapila, so is stated in the
Purana.

54 Thus have been narrated to you duly
the births of all the creatures—and of the
Gandharias Apsaras

55 Next Suparna Rudra and
Mirus of the kind, and of the fortu-
nite and holy Brahmanas

56 This history, (if read or heard) ex-
tends the period of life. It is sacred it is
worthy of all praise it gives pleasure, if
heard. It should be always heard and
recited to others in a proper frame of
mind

57 He who properly reads in the pre-
sence of the deities and Brahmanas. It is ac-
count of the births of noble creature, charming
large progeny, good fortune and fame. He
attains to the higher worlds hereafter

Thus ends the sixty fifth chapter, San-
bata, in the Adi Parva

CHAPTER LXVI

(SAMBHAVA PARVA)—Continued

Vaishampayana said —

1 It is known that the mind born son
of Brima was six great Rishis. There
was in the world the son of Brima
named Shuni. He had a son called
Suni, great strength

2. Namely, Mrigayadha, Sarpa, famous Nirti, Ajakapata, Anuvardhana, the chastiser of his foes Pinaki.

3. Dahana, Iswara, and greatly effulgent Kapali, Sthanu and the illustrious Bhaga. These eleven are called eleven Rudras.

4. (It has been already said that) Marichi, Angras, Atri, Pulastya, Pulaha, and Kratu, these powerful Rishis were six mind-born sons of Brahma.

5. It is well-known in the world that the sons of Angiras were three, namely Vrihaspati, Utathya, and Samarta, all of great asceticism.

6. O king, it is said that the sons of Atri were countless, they were all great Rishis and they were all learned in the Vedas, they were crowned with ascetic successes and their souls were in perfect peace.

7. O best of kings, the offspring of greatly wise Pulastya were the Rakshasas, Monkeys, Kinnaras, and Jakshas.

8. O king, the offspring of Pulaha were, it is said, the *Shalavas* (the winged-insects) the lions, the *Kimpurushas* (half lions and half men) tigers, bears and wolves.

9. The sons of Kratu (*Balkhilyas*), who were as sacred as sacrifice, were the companions of Surja. They were known to the three worlds, and they were all devoted to truth and vows.

10. O protector of the world, the illustrious Rishi Daksha, having his soul in complete peace and possessing great asceticism, sprang from the right eye of Brahma.

11. The wife of the illustrious Daksha sprang from the left eye of Brahma. He then begot fifty daughters on her.

12. They were all lotus-eyed and of faultless features and limbs. As he (Daksha) had no sons of his own, he made these daughters his *Putrikas*.

13. He (Daksha) bestowed in due form, ten of his daughters on Dharmya twenty-seven on Chandra, and thirteen on Kasyapa.

14. Hear, O king, the names of the wives of Dharmya as I mention them. (They were) Hirni, Lakshmi, Dhru, Medha, Pushu, Braddha, Kria,

15. Budhi, Lajja, and Mati. These were the ten wives of Dharmya, as appointed by the self-created (Brahma).

16. It is known throughout the world that the wives of Chandra were twenty-seven. They were all of rigid and holy

vows, they were employed to indicate time.

17. They are the *Nakshatras* and *yogonis*. They were engaged in assisting the course of nature. The Grand sire (Brahma) had another son, named Manu. Manu had a son, called *Prajapati*.

18. The sons of *Prajapati* were eight and they were called the *Vasus*. I shall name them in detail. (They were) Dhara, Dhruva, Soma, Aha, Anila, Anala,

19. Pratyusha, and Provasha. These are known to be the eight *Vasus*. Dhara and the Brahma-knowing Dhruva were born of *Dhumra*.

20. Soma and Anila were born of the wise *Swasa*. Aha was the son of Rata, and Anala of Sandilya.

21. Prutyusha and Provasha were the sons of Provata. Dhara had two sons, namely, Dravina and Hutahavyavaha.

22. Dhruva's son was the illustrious Kala, the destroyer of the world. Soma's son was Varcha, Varcha's daughter is Varchi.

23. The fascinating Varchi had three sons, namely Sishera, Prana, and Raman. The sons of Aha were Jyoti, Shaina, Shanta and Muni.

24-25. Agni's son was the handsome Kumara who was born in the forest, and as he was reared up by Kirtika and others, he was called Kartikeya. After him were (born his three brothers, namely) Shakra, Vishakha and Nargameya. Anila's wife was Shiva, and her sons were Monojaya.

26. And *Ayinatagati*. These two were the sons of Anila. Know, Pratyasu's son was the Rishi, named Devala.

27. And Devala had two sons, both greatly wise and forgiving. The sister of *Vrihaspati*, the first of women, the utterer of the sacred truth,

28. And an austere ascetic, roamed over the world, having no attraction for the world. She (the sister of *Vrihaspati*) became the wife of the eighth Vasu, Provata.

29-30. She gave birth to the illustrious *Bishwakarma*, the founder of all arts, the creator of thousand arts, the artist of the celestials, the maker of all kinds of ornaments, the best of all artists, and the maker of the celestial cars of the gods.

31. Mankind was enabled to live in consequence of the arts of this illustrious man, and for this reason he was worshipped by all men. This *Bishwakarma* is everlasting and immutable.

32. The illustrious Dharmā, the dispenser of all happiness, came out of the right breast of Brahmā, assuming the form of a man.

33. He (Dharma) had three excellent sons, charming to all creatures. (They were) Sama, Kama, and Harsha, who supported the worlds by their energy

34. The wife of Kama was Rati, that of Sama was Prapti, and that of Harsha was Nanda, upon these the worlds were made to depend.

35. Kashyapa was the son of Marichi, and Kashyapa's offspring were the Suras (celestials) and Asuras. O best of kings therefore, he is the progenitor of all the worlds

36. Tishtri, who had the form of a mare, became the wife of Savita. She gave birth in the sky to a twin Ashwinis

37. O king, the sons of Aditi were twelve with Indra at their head. The youngest of the them was Vishnu, upon whom the worlds depend.

38. These were the thirty-three celestials. I shall now mention to you their progeny according to their Pakshas, Kulas, and Ganas

39. The Rudras, the Sidhyas, the Marutas, the Vasus, the Virgavas, and the Viswadevas were each a Paksha

40. Vinata's son, Gurda and the Aruna also, and illustrious Vrishaspati were counted amongst the Adityas.

41. The Ashwinis, all annual plants and all beasts were counted among the Guhyakas. O king, these are the Ganas of the celestials, narrated to you

42-44. Which narration cleanses men of all their sins. The illustrious Vingu sprang forth, ripping open the breast of Brahma. Vingu's son was the learned Sukra, a poet himself and the son of a poet. He, being commanded by the Self-created (Brāhma) to pour rain and withhold it, and to dispense and remit calamities, became a planet, and he (sūry) traverses the sky in order to sustain the lives of all creatures in the three worlds. That preceptor of Yoga philosophy, that greatly intelligent man, that wise and self controlled Brahmachari became the preceptor of the Devas and the Danavas

45. Thus appointed by Brahma to look after the well fare (of Danavas), Vingu's son (Sukra) begot another son,

46. Named Chyavana, who was greatly famous, very virtuous minded and as effulgent as the sun. O descendant of the Bharata race, he came out of his mother's womb in anger, and thus released his mother.

47. Arushi, the daughter of Manu, became the wife of the wise Chyavana, and the greatly illustrious Aurta was born in her, ripping open her thighs.

48. His (Aurva's) son was Richika, who became, even in his boyhood, very powerful, energetic and virtuous. He (Richika) begot Jamadagni

49. The illustrious Jamadagni had four sons, the youngest of them was Parashurama. He was superior to all his other brothers in good qualities.

50. He was self-controlled, but was expert in the use of all weapons, and he became the destroyer of the Kshatryas. Aurva had one hundred sons, the eldest of them being Jamadagni.

51. These hundred sons begot offspring by thousands and filled the whole world. Brahma had two other sons, who had victory as their signification.

52. They are known as Dhata and Bidhata, who lived with Manu. Their sister is the auspicious Lakshmi who lives in the abode of lotuses.

53. The mind-born sons of Lakshmi are the sky ranging horses. Varuna's eldest wife was the daughter of Sukra, named Diti

54-55. She gave birth to a son, called Vala, and a daughter, named Sura, who gives joy to the celestials. And all destroying Adharma was born (of her), when creatures began to devour one another. Nritu was his wife, from whom were born the Rakshasas, called Nairitas.

56. She had also three other fearful and cruel sons, always engaged in sinful deeds. (They were) Vaja, Mahavaya and Mrityu, the destroyer of every created thing.

57. This all-destroying being (Mrityu) had no wife or son. Kaku, Sweni, Bhasi, Dhritarastra, and Suki,—

58. These five are known in the world as the daughters of Gamara. Kaku brought forth the crows, Sweni the hawks,

59. Bhasu gave birth to the cocks and the vultures, and Dhritarastra all ducks and swans,

60-61. And she gave birth to also the Chakrabakas. The fair and illustrious Suki, of amiable qualities and auspicious signs, gave birth to all parrots. Krodha gave birth to nine daughters of wrathful temper—

62. (They were) Mrgi, Mrigamada, Hiri, Bhadramana, Matangi, Sarduli, Sweta, Suravi,

63. And the beautiful Surasi of every auspicious sign. O best of men, the off-

spring of Vingi are all beasts of deer species

64 O chastiser of foes the offspring of Mrigamada are all beasts of bear species and also of those beasts called *Srimari* Bhadrana gave birth to her son Airavata

65 And Airavata is the great celestial elephant The offspring of Huri are the horses and the beasts of the monkey kind which are endued with great activity

66 Those animals that are called *Golan-gula* also are said to be the offspring of Hari Srdulh gave birth to innumerable lions and tigers

67 And also to leopards and all other animals O king the offspring of Matangi are all elephants

68 And Sveta gave birth to the large elephant, known by the name of Sveta which possesses great speed O king Surasi gave birth to two daughters

69 Namely the beautiful Rohini and illustrious Gandharvi O descendant of the Bharata race she had two other daughters named, Vimala and Anala

70 All kine were born from Rohini and all horses from Gandharvi And Anala gave birth to the seven kinds of trees which produce pulpy fruits

71-72 Anala had another daughter named Suki Surasa gave birth to a son, named Kanka Aruna's wife Shweni gave birth to two very energetic and powerful sons named Sampati and the mighty Jatayu Surasi also gave birth to the Nagas and Kadru the Parnajags

73-74 Vinata had two sons the world known Garuda and Aruna O king of men O best of all wise men thus have I fully described to you the genealogy of all the principal creatures He who hears it is cleansed of all his sins He acquires great knowledge, and finally attains to the highest state in after life

Thus ends the sixty sixth chapter *Svabhava*, in the *Adi Parva*

CHAPTER LXVII

(SAMBHAVA PARVA)—Continued

Janamejaya said:—

1-2 Worshipful Sir I desire to hear from you in detail the accounts of the births and deeds and achievements among men of the Devas the Danavas the Rikshas the Gandharvas, the lions, the tigers the snakes, the birds and other animals and in short of all creatures that became in cat state in human forms

Vaishampayana said —

3 O king of men, I shall first tell you all about those Devas and the Danavas who were born amongst men

4 The best of the Danavas, who was known by the name of Viprachitti, became that best of men who is known as Jarasandha

5 O king, that son of Diti who was known by the name of Hiranyakshpu became (that king) who was known in this world by the name of powerful Shihupala

6 The younger brother of Prahlada who was known as Sanghadrta became among men that best of Vahliks known as famous Sayla

7 The youngest (brother of Prahlada) known as Anubhadrta became famous in this world as Dhristaketu

8 O king that son of Diti who was known as Sibi became the famous monarch Drama on earth

9 O best of men that best of Asuras who was known as Vashkala became the great Vagadrita on earth

10 The five powerful and swift Asuras namely Ayasira Aswasira Ayaswanku, Grgnamurdhana and Vegavan

11 O king these powerful great Asuras were all born in the illustrious dynasty of Kekaya and became great kings

12 The mighty Asura who was known as Ketumana became the king Amitsouja of terrible deeds

13 The great and fortunate Asura who was known as Surasana became the king Ugrisena of fearful deeds

14 The great and fortunate Asura who was known as Aswa became the invincible king Asoka of great prowess

15 O king that son of Diti the younger brother of Aswa who was known as Aswapati became the mighty king Hardikya

16 The great and fortunate Asura who was known as Vishaparyana, became king Dhurghapriyana on earth

17 O king the younger brother of Vishaparyana who was known as Ajaka, became Salva on earth

18 The great Asura who was known as Aswagriva, became king Rochamani on earth

19 O king, the intelligent and illustrious Asura who was known as Sukshma became the illustrious king Virhadratha on earth

20 That best of Asuras who was known as Tulandu became the king Senibandu on earth

21 That greatly strong Asura who was known as Ishupa, became king Nagnajita of world known prowess

22 The great Asura who was known as Ekachakra became known on earth as Prativindhya

23 The great Asura capable of displaying various modes of fight and known as Virupaksha, became known as king Citra varmana on earth

24 That best of Danavas known as the heroic Hara became the famous and fortunate king Savahu on earth

25 That Asura of great prowess the chrisiter of his foes known as Suhara, became king Vahluka on earth

26 That best of Asuras, who was known as Nichandra and whose face was as beautiful as the moon, became the fortunate king Munjakeshu on earth

27 That greatly intelligent and invincible Asura, who was known as Nikumbha became the best of kings Dvadhipa on earth

28 That Asura who was known as Sariva amongst the sons of Diti became the royal sage Pourava on earth

29 O king, that greatly powerful and fortunate Asura who was as Kupaitha became the famous king Suparsha on earth

30 O king, the great Asura who was known as Kratha became the royal sage Parvateya, as effulgent as a golden mountain

31 That Asura, who was known as Salava the second became king Pralhadra in the land of the Vahikas on earth

32 That best of the Diti's sons who was known as Chandra and who was as handsome as the lord of the stars (moon) became Chandravarman, the king of Hamoyas on earth

33 O king that best of Danavas who was known as Ishu became the royal sage Rishuka on earth

34 O best of kings that best of Asuras who was known as Virupa, became king Paschumanupaka on earth

35 That greatly powerful Asura, known as Garishma became king Drumnasena on earth

36 That great and fortunate Asura who was known as Vyura, became king Vama on earth

37 That Asura who was the younger brother of Mayura and who was known as Dharmasena, became king Bahakriti on earth

38 The greatly powerful Asura who was known as Chandrabhantri, became king Sunaka on earth

39 The great Asura, who was known as Chandrayanasana became king Janaki on earth

40 O king of the Kuru race that best of the Danavas who was known as Dirghajiva, became king Kashiraja on earth

41 That Asura (Rahu) who was born of Sinhika and who persecuted the sun and the moon became king Kraittha on earth

42 The eldest of the four sons of Danayu who was known as Vikshara, became the powerful king Vasumitra on earth

43 The second brother of Vikshara the great Asura, became the king of the country called Pandya

44 That best of Asuras who was known as Valina became king Pandramatsyaka on earth

45 O king that great Asura who was known as Virtra became the royal sage, Manimala on earth

46 That Asura who was the younger brother of Virtra and was known as Krodhahantri became king Danda on earth

47 That Asura who was known as Krodhavardhana became king Dandadhara on earth

48 O best of kings the eight sons of the Asura halekya were all born on earth and they all became great kings as powerful as tigers

49 Of the eight great Kalakeya Asuras the eldest Jayatsena became the king of Magadha

50 The second as powerful as Indra, became king Aparajita on earth

51 The third was a great Asura, endowed with great prowess and power of deception, (Magical powers) and he became the greatly powerful king of the Vishadas

52 The fourth of the brothers became the best of royal sages, Srenimana

53 That great Asura the fifth (brother) became king Mahauja the oppressor of his foes on earth

54 That greatly intelligent and powerful Asura who was the sixth (brother) became the best of royal sages Viharu on earth

55 The seventh of the (brothers) became king Samudrasena famous all over the earth from its centre to the sea and he was learned in the Sastras

56 O king the eighth of the Kalakeyas who was known as Vahika became a virtuous

ous king, ever engaged in doing good to all creatures.

57 That mighty Danava, who was known as Kukshi, became king Parvatya, as effulgent as a golden mountain.

58 That mighty and powerful Asura, who was known as Krathana, became king Suryaksha on earth.

59 That handsome Asura, who was known as Surya, became on earth that best of all kings Durada the king of the Vahlikas.

60 O king many heroic monarchs, were born on earth from the race of Asuras, called Krodhavasha, of whom I have already spoken to you.

61—66 (They were) Madraka, Karna-Veshta, Sidhartha, Kitaka, Suvira, Suvahu, Mahavira, Vahlika, Kratha, Vachuta, Suratha, handsome Nila, Chiravasa, Bhumpala, Dantayakra, Durjaya, Rukmi, Janamejaya, Ashada Vayuvega, Vunteja, Ekalavya Sumitra, Vatadhana, Gomukha, Karushikra, Khamdhurti, Srutayau, Udvaha, Vihat-sena Kshema Ugrathirtha the king of Kalinga and Matumana, the king who was known as Isvara.

67 These greatly fortunate, powerful and illustrious and best of monarchs were all born on earth of the race of Asuras called Krodhavasa.

68 That great Danava who was known as Kalnemi became the son of Ugrasena, king Kansa, on earth.

69 That Asura who was known as Devaka and who was effulgent as Indra himself, became the best of the kings of the Gandharvas on earth.

70 O descendant of the Bharata race, Drona, the son of Varadwaja, who was not born of any woman, sprang from the celestial Rishi Vrihaspati.

71 O best of kings, he was a hero of great achievements, and the best of all those that were learned in the ways of using arms. He was most illustrious and most powerful.

72 He was called learned, in the Vedas as well as in the Science of arms by all men well versed in the Vedas. He was a doer of wonderful deeds and a pride of his race.

73—74 O descendant of the Bhurata race O king, his son, the heroic surpassingly energetic and lotus eyed Ashwathama, the terror of all his foes and the great oppressor of all enemies was born on earth from the united portions of Mahadeva, Yama, Kama, and Medha.

75 Begot by her husband Santanu the eight Vasus were given birth to by Gangā, on account of the curse of Rishi Vaisishtha and also from the command of Indra.

76 The youngest of them was Bhisma, who was the dispeller of the fears of the Kurus, who was greatly intelligent, who was a great scholar in the Vedas and a best of speakers and the destroyer of the enemy's ranks.

77 That best of men, being learned in the science of arms and endowed with great energy, fought with the illustrious (Purusha) Rama, the son of Jamadagni.

78 O king, that Brahmana Rishi who was known in the world as Kripa, was the embodiment of all manliness, was born of the Rudras.

79 O king, that king and great warrior, that chastiser of foe, who was known as Sakuni in the world, know him to be the Dwapara himself.

80 He who was known as Satyaki, the upholder of the pride of Vrishnis and the chastiser of foes, was born of the portion of celestial Marutas.

81 That royal sage king Drupada, the best of all the wielder of arms, was also born of the portions of the same celestials (Marutas).

82 O king, know that Kritavarma that king of men, that man of matchless deeds, that best of best Kshatriyas,

83 That chastiser of foes, was also born of the same celestials. The king Birata, the conqueror of other kingdoms, was also born of the same celestials.

84 That son of Arishta known as Hansa the king of the Gandharvas, was born to increase the Kuru race.

85 He was known on earth as Dhritarastra, the son of Krishna Dawipryana. He had long arms, he was greatly powerful and he was a king with prophetic eyes.

86 He became blind for the fault of his mother and anger of the Rishi. His younger brother was greatly wrathful and strong. He was known as Pandu, and was devoted to truth, virtue and purity.

87 Know that he who was known as Vidura he who was the best of all virtuous men, he who was the god of justice himself was the excellent and greatly fortunate son of Atri.

88 The evil and wicked minded king Duryodhana, the destroyer of the fame of the Kuru dynasty, was born of the portion of the Kali.

89 O king, It was he who was the cause of the slaughter of all creatures and of the world he ruined the earth.

90 It was he who fanned the fire of hostility, the great fire of destruction, The

sons of Pulastya became on earth the brothers of Duryodhana

91. They were one hundred,—Dushyashana, Durmuka, Dushahi and others, all wicked to the extreme. I do not mention their names.

92. All of them supported Duryodhana in his wicked acts. O best of the Bhritas race, they were all sons of Pulastya (Rakshas). Over and above these one hundred sons, Dhritarastra had another son, begot on a Vaisya woman.

Janamejaya said :—

93. O Lord, tell me the names of all the sons of Dhritarastra beginning from the eldest, according to the order of their births.

Vaishampayana said :—

94—106 (They are) Duryodhana, Yuyutsa, Dushashana, Dussaha, Dushala, Durmuka, Divingatsi, Vikarna, Jalasandha, Sulachana, Vinda, Anuvinda, Durdharsha, Suvahu, Dushdadharsaha, Durmarshena, Durmuka, Dushikarma, Kirna, Chitra, Upachitra, Chitraksha, Charu, Chitrangada, Durdama, Dushpraharsha, Vivisu, Vikata, Sama, Urnanava, Padmanava, Nanda, Upanandaka, Senapati, Shusena, Kundodara, Mahdara, Chitravahu, Chitravarma, Suvarmana, Durvilashana, Ayavahu, Mahavahu, Chitrachapa, Sukundala, Bhimavega, Bhimavala, Valaki, Valivarhdana, Ugrayudha, Bhimashara, Kanakaya, Dredhyudha, Dhridavirmana, Dredha, Khatra, Somakriti, Anadara, Jarasandha, Dridhasandha, Satyasandha, Sahasravaka, Ugrasava, Ugrasena, Kshemamurti, Aparajita, Panditaka, Vishalaksha, Durudhara, Dridhahasta, Subhista, Vitavaga, Suvarchasta, Adityaketu, Vahvasen, Nagadatta, Aunyanini, Nishangi, Kavachu, Dandi, Dandadhara, Dhaungraha, Ugra, Bhimaratha, Vira, Virabahu, Alolupa, Abhaya, Rudra, Karma, Dhridaratha, Anadherstiya, Kundavida, Viravi, Dhirgolochna, Dirgavahu, Mahavahu, Vyndhoru, Kanakardoya, Kendoja and Chitraka. He (Dhritarastra) had also a daughter, named Dussala, above and over these one hundred sons. Dhritarastra had another son, named Yuyutsa, born of a Vya woman, who was also above and over these one hundreds.

107. O king, thus have I told you the names of the one hundred sons (of Dhritarastra) and also of the name of his daughter. You have now known their names according to the orders of their births.

108. They were all heroes, great car-warriors and learned in the use of arms. They were also well versed in the Vedas, and experts in statesmanship.

109. O king, all of them were mighty in attack and defence, and all of them were learned. They married wives suitable to them in beauty and accomplishments.

110. At the marriageable age, the king of the Kurus at the advice of Sakuni bestowed his daughter Dussala on Jaya-dhrata, the king of the Sindhus.

111. Know, O king, king Yudhisthira was a portion of Dharma, Bhima was that of Maruta, Arjuna was that of the king of the celestials (Indra),

112. The most handsome men amongst all men and the matchless beauties on earth, Nakula and Sahadeva were the portions of the Ashvins.

113. He, who was known as Varcha, the son of Soma, became Abhimanyu of wonderful deeds the son of Arjuna.

114. O king, before his (Varcha) incarnation on earth, Soma thus spoke to the celestials, "I cannot part with my son, he is dearer to me than life.

115. Let this agreement be made, and let not that agreement be violated. The destruction of the Asuras is the work of the celestials, therefore it is our work also.

116. Let this Varch go, but let him not stay long on earth. Nara will born as Indra's son, and he will have Narayana as his friend.

117. He will be known on earth as powerful Arjuna, the son of Pandu. My boy will be his son, and even in his boyhood will be a great car-warrior.

118. O best of immortals, let him remain on earth only for sixteen years. On his sixteenth year, will take place that great fight.

119. In which your incarnations will kill innumerable heroes. And in the fight in which Nara and Narayana (Arjuna and Krishna) will not be present,

120. And in which, O celestials the (Kuru) heroes will fight with constructing a Chakrabuha, (in that fight) my son will defeat all foes and compel them to retreat.

121. The boy will enter into that impenetrable Buha and will walk about the place. He will defeat and kill many heroes and great car-warriors.

122. The mighty-armed hero, within the course of half a day, will send the one-fourth part of the foes, to the land of the dead.

123. Then towards the close of the day, many heroes and great car-warriors will return to the charge and attack my son. Thereupon, my mighty armed son will come back to me.

124 He will beget one heroic son who will keep alive the almost extinct Bharata dynasty."

125 Having heard these words of Soma, the celestials said, "Be it so." They then all worshipped and praised the lord of the stars (Soma).

126 O king, thus have I told you the accounts of the births of your father and his father (and so on). Know, O king, the great car warrior Drishtadyumna was born of a portion of Agni.

127. Know that Shikhandi, who was previously a woman, was born of a portion of a Rakshasa. O best of the Bharata race, those that became the five sons of Draupadi,

128. Know, O best of the Bharata race, were the celestials, called Vasus (They were) Prithwindhyas, Sutasoma, Srutakirita

129. Satnikta, the son of Nikula, and the powerful Sutasena. The best of the Yudus, Sura, became the father of Vasudeva

130—132. His daughter was named Pritha, who was matchless on earth in beauty like father (Sura) promised before first that he would give his first-born child to the son of his paternal aunt, king Kuntibhoja, who was childless. He gave his daughter (Pritha) to that king, expecting to get his favour. And king Kuntibhoja adopted her as his daughter. She was engaged in her (foster) father's house in attending upon Brahmanas and guests

133—134. One day she attended upon the terrible and wrathful ascetic, vow-observing Durvasa, who was learned in the mysteries of religion and well-acquainted with truth. She, with all possible care, gratified that self-controlled ascetic.

135. The illustrious man said, "O fortunate girl, I am much pleased with you. To those of the celestials whom you will call by this *Mantra* (that I teach you),

136. (They will instantly come), and by their grace you will give birth to offspring." Thus addressed, that girl, being much curious (to see the effect of the *Mantra*),

137. Called Surya when she was a maid. The illustrious god of light (Surya) made her concave.

138. And she begot a son, who became the best of all wielders of arms. He was born with a coat of arms and a pair of ear-rings, and he looked as handsome as a celestial child.

139 And as effulgent as the sun and every part of his body was well embellished from the fear of her friends and relatives, privately

140 Did she throw that illustrious son into water (river). But the child, thus thrown into the water, was taken up by the illustrious husband of Riddha

141—142. Adhuraatha (the husband of Riddha) made the child his son. And the couple then gave him the name of Vasusena, by which name he soon became known all over the country. As he grew up, he became very strong and excelled in the use of all weapons.

143 He became the best victor, and learned in all the Vedangas. When that wise and truth-loving man studied the Vedas,

144 Then there was nothing to that high-souled man which he could not give to the Brahmanas. To do good to his son (Aryuni), illustrious Indra, one day—assuming the form of a Brahmana,

145 Begged from him his ear-rings and his natural coat of arms. Removing the earrings and coat of arms from his ear and breast,

146 He gave it to Indra, who being much surprised (for his liberality), presented him with a dart and spoke to him thus, "The Devas, Asuras, Gandharvas, Rakshasas, Uragas or men,

147. At whomever, O hero, you will hurl this weapon, he will certainly be killed." He (the son of Pritha) was previously known by the name of Vasusena,

148. But for his mighty deeds, he was subsequently called Karna. Because the greatly illustrious hero removed his natural coat of arms (from his breast)

149. He, the eldest son of Pritha, was called Karna. O best of kings, he thus began to grow up in the Suta caste.

150. Karna, the best of kings, expert in the use of all arms, the destroyer of his foes, became the friend and counsellor of Duryodhana,

151. Know, O king, he was born of a portion of the sun. Of that god of gods, that everlasting Being, whose name is Narayana,

152. The powerful Vasudeva (Krishna), was a portion in the world of men. Bala-deva was a portion of the Naga, Shesha.

153. O king, know that the greatly energetic Pradyumna was a portion of Sinitukumara. In this way many dwellers of heaven became great men on earth,

154 In the race of Vasudeva thus increasing its glory O king the Apsaras, of whom I have already spoken

155 Was also born on earth in portions as ordered by Indra O king sixteen thousand portions of these celestial ladies,

156 Became in the world of men the wives of Vasudeva A portion of Sree (lakshmi) herself became incarnate on earth out of love (for Narayana)

157-159 She was born in the race of Vishvika and that illustrious lady was named Rukmini Draupadi was born from a portion of Sachi (the wife of Indra) in the race of Drupadi and from the altar of the sacrifice She was neither tall nor short she had the fragrance of blue lotus,

159 Her eyes were like the lotus leaves, her thighs were fair and round and her dense masses of hair were black and curly She was endowed with all auspicious marks and her complexion was like the emerald

160 She was the charmer of the hearts of the five kings of men (the Pandavas) The goddesses Sindh and Dhriti became the mothers of the five (Pandavas)

161-162 They were named Kunti and Madri And the goddess who was Vri, became the daughter of Surata (Gandhari, the wife of Dhritarashtra) Thus O king, have I described to you the births and incarnations of the portions of the Devas, Asuras, Gandharvas Apsaras and Rakshasas those that appeared on earth as invincible kings

163 These illustrious ones that were born in the extensive race of the Yadus those that were born as Brahmins Kshatriyas and Vaisyas have all been described

164 This Vamsavaharana (accounts of incarnations) which is capable of bestowing wealth fame, long life, offspring and victory, should be heard with proper frame of mind

165 Hearing the incarnations of the Devas the Vasus and the Gandharvas the learned men thus knowing the mystery of creation preservation and destruction do not feel depressed, even in the greatest sorrow

Thus ends the sixty seventh chapter, Samvatsara, in the Adi Parva

CHAPTER LXVIII

(SAMVATSARA) - Continued

Janamejaya said -

O Brahmins I have heard in detail the account of the births of the Devas the

Dinavis the Rakshasas the Gandharvas and the Apsaras.

2 I now desire to hear the accounts of the births of the kings of the Kuru race from the beginning Therefore, O Brahmins, narrate them before all these Brahmana Rishis

Vaishampayana said :-

3 O best of the Bharata race the founder of the Paurava dynasty was a greatly powerful king, named Dushmanta He was the protector of the earth bounded by the four seas

4 That king of men enjoyed the fourth part of all the products of the land He was (also) the lord of various countries in the midst of the sea

5 That chastiser of foes had sway even over the countries of the Vilechas, which was full of men of the four orders and which was surrounded by the sea, the mine of gems.

6 During his reign there were no mixed castes, no tillers of the land, no tillers of the mines, and no sinful men

7 O best of men during his reign all men were virtuous and they did every thing with an eye on virtue

8 O child, during his reign there was no fear from the thieves and no fear from famines and there was no fear of diseases.

9 Men of all the four castes took pleasure in doing their respective duties and they performed all acts without the desire of gaining fruits O protector of the world, depending upon him, his subjects felt no fear

10 Priyansa (Indra) poured showers of rains at the proper time and the crops were all juicy The earth was full of all kinds of wealth and animals,

11 The Brahmins were always engaged in their duties and they were very truthful He (Dushmanta) was a young prince of wonderful prowess and of a body like the thunder bolt

12 He could support the Mandara (mountain) with its woods and forests, raising it up on his army He was an expert in the four kinds of club fight and also in using every kind of weapons

13 He was greatly expert in riding elephants and horses In strength he was like Vishnu and in splendour he was like the sun

14 In gravity he was like the ocean and in patience he was like the earth He king (Dushmanta) was loved by all his subjects,

and he too ruled very virtuously those contented men

Thus ends the sixty-eighth chapter, Sarabhava, in the Adi Parva

CHAPTER LXIX (SAMBHAVA) —Continued—

Janamejaya said :—

1 I desire to hear in detail the account of the birth and career of the high souled Bharata and the origin of Sakuntala

2 O holy man, tell me in full how that hero that hon among men, obtained Sakuntala I desire to hear it, therefore O knower of truth, you should narrate it to me

Vaishampayana said —

3 Once on a time that king (Dusmanta) of mighty arms, accompanied with a very large force with hundreds of horses and elephants, went into a dense forest

4 The force were of four kinds (infantry cavalry, elephant men and car warriors) and the men were armed with swords, darts, maces and big clubs

5 Surrounded by hundreds of warriors with lances and spears in their hands the king marched out like hon like roars of the warriors, the sounds of conches and drums,

6. The rattle of the wheels of the cars, the shrieks of the huge elephants, and the clash of weapons of various soldiers dressed in various dresses

7 And the neighing of horses all these indistinct sounds mixing together, raised a deafening (*Kil Kil*) sound when the king was on the march

8 Beautiful ladies from the terraces of the magnificent mansions beheld the heroic, illustrious and kingly monarch (to pass)

9 They knew that king to be the destroyer of foes like Indra, they thought him to be the wielder of thunder bolt himself

10 They said, "This is that best of heroic men who is as powerful in the battle as the Vasu All enemies are destroyed by his great prowess"

11 Having said this, the ladies, out of love towards him showered flowers on the head of the king to his great gratification

12 Having been blessed by the best of Brahmanas everywhere on the way, the king entered the forest with the eager desire of killing deer.

13 The king, seated on the back of a mad elephant looked like the king of the celestials and he was followed by Brahmanas, Kshatryas, Vaisyas and Sudras They uttered blessings and cried victory from all sides

14 The citizens and other people also followed the king for some distance.

15—16 They stopped from going further only at the command of the king Thereupon, the king of the world got upon his car with the color of gold and filled the whole world even the heavens with the rattle of his car-wheels Thus proceeding he saw a forest like the Nandana wood of heaven

17. It abounded in *Vilva Arka, Ahadira Koptitha*, and *Dharu* trees, its soil was uneven and covered with blocks of stone, loosened from the hills

18 There were no water and human habitations it extended to many *lojanas* It was full of deer, lions and other fearful animals of the forest

19 That best of kings, Dusmanta, with the help of his soldiers and servants, beat the forest, thus killing many deer

20 Dusmanta pierced with his arrows many tigers that were within shooting range and killed them (by hundreds)

21 The king wounded many by arrows (that were out of the shooting range and not to be killed by sword), he killed by his sword those that were near at hand

22 That best of the wielders of darts, killed many by hurling his darts at them The greatly expert player of clubs the king of matchless prowess (Dusmanta), thus fearlessly roamed over the forest

23 The king as he roamed about, killed many beasts of the forest with his swords, and some by his swift flying darts, and some by his heavy clubs

24 When the forest was thus agitated by the wonderfully powerful king and his soldiers, ever delighting in warlike sports, the lions left in thousands that forest

25 Having thus lost their kings, the other beasts uttered loud cries in fear and anxiety, and fled in all directions

26—27 They fell down on all sides, being hungry, thirsty, and tired of running, and without being able to quench their thirst in the river beds which were dry Some of them were eaten up by those best of warriors,

28 Some were quartered and roasted in fires lit up by them and then they were eaten by the warriors in the proper way.

29 Many strong elephants maddened with the pains of their wounds fled in fear with their trunks upraised on high

30 Those wild elephants, ejecting urine and dung in fear, and copiously vomiting blood, trampled to death many soldiers (of the king).

31 The forest, which had been full of animals, was soon made by the king and his innumerable followers, bereft of lions and tigers and other beasts.

Thus ends the sixty ninth chapter, Sambhava, in the Adi Parva.

CHAPTER LXX.

(SAMBHAVA PARVA)—Continued.

Vaishampayana said —

1 The king with his soldiers, having killed thousands of animals, entered another forest to hunt in it.

2 Fatigued with hunger and thirst, and accompanied by only one follower, he came to a large desert at the end of the forest.

3 Having passed over this herbless desert, the king came to a forest full of holy hermitages. It was beautiful to the eyes and delightful to the heart.

4—5 It was cool, and it breathed delightful breeze. It was full of trees covered with flowers. It extended far and wide in green soft grass. It echoed with the sweet songs of the birds. It resounded with the sweet notes of the male *kaksha* and the shrieks of *cicalas*.

6. It contained magnificent trees without-stretched branches, which had formed pleasant shady canopies. The bees hovered over the flowery creepers, and beautiful groves were every where.

7 There was no tree without fruits, there was no shrubs with prickles on them, there was no plant that had not bees swarming around it.

8 The whole forest resounded with the sweet songs of the birds, and it was decked with all the beautiful flowers of all the seasons. It was full of pleasant shades of blossoming trees.

9 Such was the charming and excellent forest that the great bow-man (*Dusmanta*) entered. The trees, decked with flowers and waved with the soft breeze,

10 Showered sweet flowers, again and again, on the head of the king.

11—12 Clad with the flowery attire of many colours,—the sweet singing birds sitting on their branches hanging with the weight of flowers—the busy bees tempted by honey buzzing in sweet chorus around their blossoms, stood many trees (in that forest). There were innumerable bowers

of creepers covered with thick clusters of flowers. The greatly energetic king was much pleased and charmed with the scenery.

14 The trees, with its flowery branches, entwining with one another, looked exceedingly beautiful and appeared like so many rain-bows.

15 It was the abode of the *Sidhyas*, the *Charanas*, the various sorts of *Gandharvas*, the *Apsaras*, the monkeys and the *Kinnaras*,—all drunk with joy.

16 Pleasant, cool and fragrant breezes, mixed with the effluvia of sweet flowers, blew every where, and appeared as if they had come there to play with the trees.

17 The king saw that forest endued with such beauties. It was situated in the delta of a river, and looked like a pole erected in *Indra's* honour.

18 The king saw in that forest,—the abode of ever cheerful birds,—a charming and delightful hermitage of ascetics.

19 It was surrounded by many trees, and the holy fire was burning within it. He (the king) worshipped that matchless hermitage.

20 He saw innumerable *Yotees*, *Val-khilyas* and other *Munis* sitting there (in that hermitage). It was adorned with rooms containing the sacrificial fire. The flowers, dropping from the trees, had made a beautiful carpet on the ground.

21 The place looked very beautiful with the tall trees with their large trunks. O king, the transparent and sacred river *Malini* flowed by it.

22 The river was charming to the ascetics and abounded with every species of water fowls. He (the king) was much delighted to see the innocent deer cubs playing (playfully) on her banks.

23 *Thureupon*, the king, whose chariot no foe could obstruct, entered that charming hermitage, exceedingly beautiful all over, and which was like the region of heaven.

24 He saw that the hermitage was situated on the bank of the river,—a most sacred one, and she flowed as the mother of all the creatures living there.

25 Milk white waves played on her breast. *Chakravakas* sported on her banks. It was the abode of the *Kinnaras*, and it was frequented by the monkeys and the bears.

26 The holy ascetics, engaged in study and meditation, lived there on the beautiful banks of that river. It was frequented by the intoxicated elephants, tigers and great snakes.

27 On the banks of that river stood the excellent and charming hermitage of the illustrious Rishi (the descendant of) Kashyapa frequented by many great ascetic Rishis

28 He saw the river and the hermitage, and desired to enter into that sacred place

29 The river was studded with many islands with beautiful and charming shores. It looked like the abode of Nara and Narayana, laved by the waters of the Ganges

30 The best of men then entered that hermitage, which was resounding with the notes of the intoxicated pea cocks and which appeared like the gardens of Chitra ratha (Gandharva)

31 He desired to see the great ascetic Rishi the illustrious Kanwa the son of Kashyapa, the possessor of all virtues and who was too effulgent to be stared at

32 Halting his army of flag holders cavalry, infantry and elephants at the outskirts of the forest, the king spoke to the soldiers thus,

33 'I shall go to see the mighty ascetic the son of Kashyapa, who is beyond the *Rajaguna*. Stay here till I return'

34 The king forgot his hunger and thirst and derived infinite pleasure as soon as he entered that forest, like Nandana, (the garden of Indra)

35 The king, having laid aside all signs of royalty entered that excellent hermitage with his Minister and Priest only

36 He desired to see that Rishi who was an indestructible mass of ascetic merit. He saw that the hermitage was like the region of Brahma

37 Bees were sweetly buzzing and birds were pouring forth their melodies. The best of men heard in one place the chanting of the Rig Vedas with the proper intonation by the best of Brahmanas

38 In another place (he saw) Brahmanas learned in the Vedangas, reciting the hymns of Yajur Veda. In another place the Rishis of regid vows were reciting Saman hymns in harmonious strains

39-41. In another place, he saw Brahmanas, learned in the Atharva Veda reciting the Sanhitas according to the proper rules of voice. At other places, Brahmanas, learned in the science of orthodoxy, were reciting Mantras of other kinds. That holy hermitage, resounding with these holy sounds, did really look like the region of Brahma

42 There were many Brahmanas who were experts in the art of making sacrificial platforms and in the rules of Krma in sacrifice. There were many other learned in Nyaya (Logic) and mental sciences and many having complete knowledge of the Vedas

43 There were those that were learned in the meanings of every kind of expressions those that were experts in performing special rites those that knew the *Vakshashadharia*

44 Those that were well versed in establishing propositions rejecting superfluous causes and drawing right conclusions those that were learned in the science of words of prosody, and of Nirukta, those that were learned in the science of Time (Astrology)

45 In the properties of matter in the fruits of sacrificial rites those that possessed a knowledge of causes and effects those that understood the languages of monkeys and birds and those that were well read in all large treatises

46 And various Shastris. The king, as he proceeded heard their incantations and chantings, which were capable of charming all human hearts

47 The destroyer of the enemy's army, (Dushmant) saw around him innumerable learned Brahmanas of regid vows who were all engaged in *japa* and *homa*

48 The king was much astonished to see the beautiful carpets which these Brahmanas offered him (for his seat)

49 That best of kings, seeing the rites with which the Brahmanas worshipped the deities thought himself in the land of Brahma

50-51 The more the king saw that auspicious and sacred hermitage of the son of Kashyapa (Kanwa) protected by that Rishi's ascetic virtues and endued with all the requisites of a holy retreat, more he desired to see it. He was not satisfied with this cursory view (of the beautiful hermitage). The destroyer of foes accompanied by his Minister and his Priest, then entered that charming and sacred hermitage of the son of Kashyapa inhabited by the great ascetic Rishis of regid vows

Thus ends the seventieth chapter, Sam-bhata, in the 1st Parva

CHAPTER LXXI

(SAMBHABA PARVA)—Continued

Vaisampayana said :—

1 Having proceeded further, leaving behind him all his attendants that mighty, armed king entered the hermitage, alone but he did not find there the Rishi of rigid vows, (Kanwa)

2. Having seen that the Rishi's hermitage was empty, he hailed aloud "Ho, who is here?" And his voice was echoed in the forest

3 Hearing his voice, a maiden, in the garb of ascetics, as beautiful as Sree (Lakshmi), came out of the hermitage

4 No sooner that black-eyed damsel saw the king Dushmanta than she instantly bade him welcome and worshipped him in due form

5 She respected him with offering a seat, she gave him water to wash his feet and she then offered him the *argha*. Having done all this, O king, she then enquired after his health and peace

6 Having thus honoured him in due form and enquired about his health and peace, the maiden most respectfully asked the king, 'What should be done?'

7 Having been thus honoured in due form, the king replied to that sweet speeched and faultless featured damsel thus,

8 'I have come to worship the greatly blessed Rishi Kanwa. O amiable and beautiful lady, tell me where has the illustrious man gone?'

Sakuntala said —

9 My noble father has gone away from the hermitage to collect fruits. Kindly wait for a moment, and you will see him when he will come

Vaisampayana said —

10 The king having not seen the Rishi and having been thus addressed by the maiden saw that she was exceedingly beautiful, she was an exquisite beauty of sweet-smiles and a lady of perfect symmetry of shape

11. She was in the bloom of her youth and beauty, she was adorned with the beauty of faultless features, bird asceticism, and sweet humility. The king addressed her thus —

12 'Who are you? O beautiful lady, whose daughter are you? Why have you come into this forest? O beautiful lady, accomplished and beautiful as you are, whence have you come here?'

13 O charming lady, you have stolen my heart at the very first glance. I desire to learn all about you. O beautiful lady, tell me all

14 Having been thus addressed by the king in that hermitage the maiden smilingly replied to him in sweet words,

15 "O (king) Dushmanta, I am the daughter of the illustrious, virtuous, wise, and high souled ascetic Kanwa

Dushmanta said :—

16 The illustrious and highly blessed Rishi is worshiped by all the world. He has completely controlled his sexual passions. Even Dharma may fall from the right path, but an ascetic of rigid vows can never fall from it

17 O beautiful and charming lady, how can you be his daughter? You should dispel from my mind this great doubt of mine

Sakuntala said —

18 O king hear what I have learnt (from the Rishi) regarding all that happened to me and how I became the daughter of the Rishi (Kanwa)

19 Once on a time a Rishi came here and asked about my birth. O king, hear what the illustrious Rishi (Kanwa) told him about me

Kanwa said :—

20 Vishwamitra of old were engaged in austere asceticism and he thus alarmed Indra, the king of the celestials

21 He (Indra) thought that the Rishi by his great ascetic penances would hurl him from his high seat in heaven. Being thus alarmed, he callded Menaka and told her,

22 'O Menaka you are the best of all celestial *apsaras*. O amiable girl do me this service. Listen to what I say

23 The great ascetic Vishwamitra, as effulgent as the sun is now engaged in great asceticism and therefore my heart is trembling

24 O Menaka O slender waisted girl, it is your business. You must see Vishwamitra whose soul is rapt in contemplation and who is deeply engaged in the austere penances

25 He may displace me from my (high) seat (in heaven). Go and tempt him. Frustrating his asceticism, do my good

26 O beautiful girl win him from his asceticism, by tempting him with your beauty, youth, agreeableness, arts, smiles and speech.

Menaka said —

27 That illustrious Rishi is a great ascetic and is greatly effulgent your illustrious self knows also that he is very wrathful

28 The energy, the asceticism and the wrath of that illustrious man have made even you anxious Why should I not be afraid of him?

29 He made even the illustrious Vasista to suffer the grief of the premature death of his sons He was originally a Kshatriya but has become a Brahmana by his own strength (of asceticism)

30 He created a deep river of strong currents for the purposes of ablutions That holy river is still known in the world by the name of Kousika

31 Here (on the banks of this river) the wife (of this illustrious man) was maintained during a famine by the royal sage Matangi who was living there as a hunter (under a curse)

32 O Lord this illustrious man, after the famine was over came back to his hermitage and gave the river the name of *Para*

33 Being very much pleased with Matangi this illustrious man became his priest for the purposes of sacrifice O king of the celestials out of fear you yourself went to that sacrifice to drink the Soma

34 This illustrious man created in anger another world with stars he created numerous other stars beginning from Sravana This illustrious man gave protection to Trisanka cursed by his preceptor

35 I am afraid to go to a man whose deeds are such O Lord ordain that which may prevent him from burning me in anger

36 He can burn the worlds with his effulgence he can make the earth quake by a kick he can uproot the great Meru (mountain) and hurl it to a great distance and go round the ten points of the earth in a moment

37 How can a woman (like my humble self) touch such a man who is full of ascetic virtues who is as blazing as the blazing fire and who has completely controlled his passions

38 His mouth is as blazing as the fire the pupils of his eyes are like the sun and the moon and his tongue is like Yama himself O best of the celestials how can women like ourselves touch him?

39 Yama Soma, great Rishis the Sadhyas, the Vishwas the Valikhilyas all are alarmed at the thought of his prowess

Why should not a woman (like myself) be afraid of him?

40 O king of the celestials, commanded by you somehow or other I must go to that Rishi But, O king of the celestials, devise some means by which, under your protection, I can safely move about him

41 O celestial when I shall be near the Rishi, Maruta (wind) should be there, and rob me of my cloth Manmatha (the god of love) should at your command help me in my this work

42 Let the wind carry sweet fragrance from the wood to tempt the Rishi Having said this and having seen that all that she wanted had been duly provided she went to the hermitage of the great Kaushika (Veswamitra)

Thus ends the history of Sakuntala in the Sambhava of the Adi Parva

CHAPTER LXXII

(SAMBHAVA PARVA)—Continued

Kanwa said —

1 Having been thus addressed, Indra commanded the wind to be present with Menal when she would be present before the Rishi

2 The timid and the beautiful girl then entered the hermitage and saw Vishwamitra who had destroyed all his sins by penances, and who was still engaged in austere penances

3 Having saluted the Rishi she then began to sport near him At this very time Maruta robbed her of her cloth which was as white as the moon (light)

4 And that beautiful girl in great bashfulness began to run after the cloth to catch it and she appeared to express her great annoyance at the conduct of Maruta (wind)

5 She did all this before that great Rishi Vishwamitra as effulgent as the fire and he saw her in that state He marked that she was of faultless features

6 In her nude state the best of the Rishis saw that Menaka was exceedingly beautiful, with no marks of age on her person

7 Seeing her great beauty and accomplishments that best of Rishis was filled with desire and wished for her company

8-9 He invited her to come to him and that faultless featured beauty too accepted his invitation They then passed many days in each others company Sporting with each other, they passed many years

and thought that it was but only a day
That Rishi begot Sakuntala on her

10 Menaka went to the banks of the
river *Malini* which passed playfully through
the beautiful valley of the Himalaya
mountains, and there she gave birth to a
daughter. She then left the child there
(on the banks of the river), and went away

11—12 Thus having been successful in
her mission, she soon returned to Indra. Some
vultures, seeing that the child lay in the
deep forest abounding in lions and tigers,
sat round it to protect it from harm. So
that no carnivorous animals might take
her life

13 The vultures protected the life of
Menakas' child. I had gone there to per-
form my ablutions. I saw the child lying

14 In the deep solitude of the forest
surrounded by the vultures. Bringing her
here, I have made her my daughter

15 According to the scriptures, the
maker of the body, the protector of life and
the giver of food these three are in their
order considered to be fathers

16 Because she was found in the solitude
of the forest protected by the *Sakuntas*
(birds) she has been named *Sakuntala* (pro-
tected by birds)

17 O Brahmana know that it is thus that
Sakuntala has become my daughter. And
faultless *Sakuntala* also regards me as her
father

Sakuntala said :—

18 Thus the great Rishi (Kanva), when
asked told (the Brahman) the account of
my birth. O king of men you must know
that I have thus become the daughter of
Kanva

19 Not knowing who is my real father
I regard Kanva as my father. Thus have I
told you O king all that I heard about my
birth

*Thus ends the seventy second chapter
the history of Sakuntala in the Sambhava
of the Adi Parva*

CHAPTER LXXIII

(SAMBHAVA PARVA)—Continued

Dushmanta said .—

1 O princess O blessed lady all that
you have said is well spoken. O beau-
tiful lady, be my wife. Tell me what I shall
do (for you)

23 I shall present you this very day, gold
and golden garlands, robes, ear rings, white

and beautiful pearls and gems, golden coins
and finest carpets, collected from various
countries. Let the whole of my kingdom
be yours. O beautiful lady be my wife

4 O handsome lady, O timid maiden,
O beauty of tapering thighs, marry me
according to the *Gandharva* form, for this
form of marriage is said to be the best

Sakuntala said :—

5 O king, my father has gone from the
hermitage to collect fruits. Kindly wait for
a moment. He will bestow me upon you

Dushmanta said :—

6 O beautiful lady, O faultless beauty,
I desire that you yourself should accept me.
Know that I exist for you. Know also, my
heart is completely in you

7 One is certainly one's own friend, one
can certainly depend upon one's own self.
Therefore, according to the ordinance, you
yourself should bestow your own self on
others

8 According to the ordinance, there
are eight kinds of marriages namely
Brahma, *Daiva*, *Arsha*, *Prajapaty*, *Asura*

9 *Gandharva*, *Rakhasha*, and *Paishacha*.
The son of the self created (Brahma),
Manu, has spoken which of these forms
(of marriages) is appropriate to each of
the four castes

10 O faultless beauty, know that the
first four forms are appropriate to the Bra-
hmanas, and the first six for Kshatriyas

11 To the kings even the *Rakhasha*
form is permissible. The *Asura* form is
permissible to the Vaisyas and Sudras.
Of the first five (forms), three are proper
and two improper

12 The *Paishacha* and *Asura* forms
should never be adopted (by any man).
These are the ordinances of the scriptures,
and man should act according to them

13 The *Gandharva* and the *Rakhasha*
forms are proper to the Kshatriyas, there-
fore you need not entertain the least fear.
There is not the least doubt that either
according to one single form or according
to the mixed form of these two marriage is
proper to us (and we may be married)

14 O beautiful lady I am full of desire,
so are you. You should therefore become
my wife according to the *Gandharva* form

Sakuntala said —

14 O best of the *Puru* race if this are
the dictates of the scriptures and if I am
really my own disposer, know then my
terms.

15 Promise to give me what I ask, in this lonely place, alone, between ourselves The son that will be hereafter born of me

16 Must become the hier apparent (to your throne) O Dushmanta, I tell you the truth If this be the case, we may be united

Vaishampayana said :—

17 The king, without taking time to consider the demand told her at once, ' O beauty of sweet smiles let it be so I shall even take you to my capital

19—20 O handsome maiden, I tell you the truth You deserve all this I promise to do what you ask ' So saying the royal sage, (Dushmanta) married the beautiful Sakuntala of graceful walking, according to the due rites and she accepted him as her husband He returned to his capital after assuring her of his promise He repeatedly told her,

21 "I shall send for you my troops of the four sorts O beauty of sweet smiles it is thus (with all honour), I shall take you to my capital

22 O Janamejaya, having thus promised to her, the king went away The king, as he went (towards his capital), began to think of Kanwa

23 (He thought) "What would the illustrious ascetic do when he would hear all ' Thus thinking on his way, he entered his capital

24 The moment the king had gone away, Kanwa came to the hermitage But Sakuntala did not go out to receive her father for shame

25 The great ascetic Kanwa, possessed of spiritual knowledge (sight) knew all Having thus seen every thing with his spiritual sight, the illustrious man was pleased and said,

26 "O amiable child the act that you have committed today in secret without having waited (to receive my permission), has not been destructive of your virtue

27 The marriage according to the *Gandhar* a form without *Mantras* and between a willing woman and a willing man, is said to be the best to a Kshatriya

28 The best of men Dushmanta is virtuous minded and high souled O Sakuntala you have accepted (this Dushmanta) for your husband

29 The son, whom you will give birth to, will be mighty and illustrious in this world He will extend his sway over the whole of his earth bounded by the sea,

30 When that illustrious king of kings (your son) will march out against his foes, his army will be irresistible to all opposition "

31 Sakuntala then came to her father and washed his feet She took down the heavy load that was on his shoulder and placed the fruits in proper order Then she said —

32 "(O father), you should give your grace to my husband, king Dushmanta, the best of men

Kanwa said —

33 O beautiful child, I am prepared to bless him for your sake But O blessed girl, receive from me the boon you desire to have

Vaishampayana said —

34 Thereupon, Sakuntala, moved with the desire to do good to Dushmanta asked the boon that Paurava kings should be ever virtuous, and never to be deprived of their thrones

Thus ends the seventy third chapter, the history of Sakuntala, in the Sambhata of the Adi Parva

CHAPTER LXXIV

(SAMBHATA PARVA) — *Continued.*

Vaishampayanasa said —

1 When Dushmanta went away from the hermitage, making the (above) promises to Sakuntala, she gave birth to a boy of immeasurable energy

2 When the child grew only three years old he became in splendour as blazing as the blazing fire O Janamejaya he was endued with great beauty, magnanimity and all accomplishments

3 The best of pious men Kanwa performed all the rites ordained by the scriptures on that intelligent boy who began to grow up day by day

4 The boy was gifted with sharp strong and peaty teeth, he was strong enough to kill lions—he had all auspicious signs on his palms—he had a broad forehead—he was beautiful and strong like a celestial child, he began daily to grow up

5 When he grew six years old he was so strong that he seized and bound tigers, boars buffaloes and elephants to the trees that stood near the hermitage

6 He rode on some of these wild beasts, he seized some of them, and sometimes he

pursued some of them in playful mood. The dwellers of the hermitage of Karwa, (finding all this) gave him a name (they said) "As he subjugated all beasts, let him be called *Sarvadamana*."

7 Thus the prince came to be called *Sarvadamana*—endued as he was with great strength, energy and powers.

8 Seeing the extraordinary acts of the boy, the Rishi (Kanwa) told Sakuntala that the time had come when he should be installed as the heir-apparent.

9 Seeing the great strength of the boy Kanwa spoke to his disciples thus: "Take Sakuntala with her son from this hermitage to the house of her husband, blessed with all auspicious signs."

10 It is not fit for women to live for ever in the house of their paternal or maternal relations. Such residence destroys their good name, good conduct and virtue. Therefore, take her to her husband's house without delay."

11 The greatly effulgent disciples (of Kanwa), having promised to do it, started with Sakuntala and her son towards the city of Hastinapur.

12 That beauty of fair eye brows, taking her lotus eyed son of celestial beauty with her, left the forest where she had first met Dushmanta.

13 Having sent words, she entered the royal court with her son, as effulgent as the morning sun. And she was then introduced to him.

14 The disciples of the Rishi, having told the King every thing, returned to the hermitage. And Sakuntala, after duly worshipping the King, said,

Sakuntala said:—

15 O King, this is your son. Let him be installed as your heir apparent. O King, this god like boy was begotten by you on me. O best of men, fulfil now the promise you made to me.

16 O illustrious man, call to your mind the agreement you made with me on the occasion of our marriage at the hermitage of Kanwa.

Vaishampayana said:—

17 Having heard her words, the King remembered everything, but he said, "I remember nothing. O wicked ascetic woman, to whom do you belong?"

18 I do not remember to have any connection with you with regard to (either) Dharma, Artha or Kama. Go, or stay or do whatever you please."

19 Thus being addressed the beautiful ascetic lady was filled with shame. She lost her consciousness from grief, and she stood like a woden post.

20. Soon became her eyes red like copper, her lips began to quiver, she cast upon the King her (angry) glances which seemed to burn him.

21. Her rising anger and blazing fire of her asceticism she kept down with a great effort.

22 Collecting her thought in a moment, she thus addressed her husband looking straight at him in grief and in anger.

23 'O great king, knowing every thing, how can you, like a mean and inferior man, say that you know nothing?'.

24 Your heart is the witness to the truth or to the falsehood of my words. I therefore, speak the truth, and do not degrade myself.

25 He, who has one thing in his mind, but represents another thing to others, is a thief and a robber of his own self. What is it he is not capable of committing?

26 You think that you alone know what you did. But do you not know that the great Omniscient One dwells in your heart. He knows all your sins, and you sin in his presence.

27 Man, when sinning, thinks that no one sees him. But he is seen by the celestials and by the Diety who dwells in every heart.

28 The sun, the moon, the air, the fire, the earth, the sky, the water, the heart, Yama, the day, the night, the twilight and Dharma—see every act of man.

29 Yama, the son of Vivasvata, takes no account of the sins of that man with whom the Diety, the witness of all acts, remains pleased.

30 But that sinner, with whom the great Diety is not pleased, is punished by Yama for his wicked deeds.

31 He, who falsely represents his self and thus degrades himself, is never blessed by the celestials. Even his own soul does not bless him.

32 I have come of my own accord, but I am a devoted wife to my husband. Do not disrespect me. I am your wife, and deserve to be treated respectfully.

33 Why do you treat me before all these men like an ordinary woman? I am certainly not crying in the wilderness. Do you not hear me?"

34 O Dushmanta If you refuse what I ask you to do your head will to day be divided into a thousand pieces

35 The learned men of old say that the husband himself, entering into the womb of his wife, comes out as the son Therefore, the wife is called *Jaya*

36 The son, that is born to a wise man rescues the spirits of his deceased ancestors

37 Because the son rescues his ancestors from the hell called *Put*, therefore he has been called by the self-created (Brahma) himself as *Putra*

38 A man conquers the world by the birth of a son he enjoys eternity by that of a grandson, the great grandfathers enjoy eternal happiness by the birth of a grandson's son

39 She is a true wife who is a good house wife, she is a true wife whose heart is devoted to her husband, she is a true wife who is faithful to her husband

40 A man's half is his wife, the wife is her husband's best of friends the wife is the source of Dharma, Artha and Kama, the wife is the source of salvation

41 Those that have wives can perform religious acts, those that have wives lead domestic lives Those that have wives can be happy, and those that have wives can achieve good fortune

42 The sweet-speeched wives are the husband's friends on the occasion of joy, they are as fathers on occasions of religious acts, they are as mothers in the hours of illness and woe

43 Even in the deep forest, the wife is the refreshment and solace to her roaming husband He who has a wife, is trusted by all The wife, therefore, is man's great means of salvation

44 When the husband goes to the land of Yama leaving this world it is the devoted wife only that accompanies him there

45 The wife, gone before (dying before her husband) waits for the spirit of her husband, and if the husband goes before, the chaste wife soon follows him

46 O king, for all these reasons, marriage exists (in this world) The husband enjoys the company of his wife, both here in this world and hereafter

47 The learned men have said that a man himself is born as his son therefore a man whose wife has given birth to a son should look upon her as his mother

48 Looking at the face of the son begotten on his wife, a man sees his own

face as he does in a mirror, and feels himself as happy as a virtuous man attaining to heaven

49 Men burnt by mental grief or afflicted by disease feel as much relieved as a perspiring man does in a cool bath

50 No man even in anger, should even do any thing that is disagreeable to his wife for happiness joy, virtue and every thing depend on the wife

51 Wife is the sacred soil in which the husband is born again Even Rishis cannot create men without women

52 What is a greater happiness to a father than what the father feels when his son, running to him, clasps him with his (tiny little) arms though his body is full of dust and dirt?

53 Why are you treating with indifference this your son who has himself come to you and who is wistfully casting his glances towards you?

54 Even ants support their off-spring and do not destroy their eggs Why then should you not, being learned in the rules of piety, support your own child?

55 The touch of the sandal paste that of women and water, is not so pleasing as that of one's own infant son, locked in his embrace

56 As the Brahmana is the best among bipeds (men) as cow is the best among quadrupeds, as preceptor is the best among all superiors, so is the son among all objects pleasing to the touch

57 Let this handsome son touch you in your embrace There is nothing in the world more pleasing to the touch than that of a son

58 O chastiser of foes, O great king, I gave birth to this boy, the dispeller of your grief, after the completion of three years

59 O descendant of the Puru race, when I was in the lying in room, the following words were uttered in the sky—*He shall perform one hundred horse sacrifices*

60 Men, going to places remote from their homes, take up other men's sons on their hips and smelling their heads, feel great happiness

61 You know that the Brahmanas utter the following Vedic *Mantras* at the birth-day, ceremony of the child

62 You are born of my body, you have sprung from my heart You are myself in the form of my son Live for one hundred years

63 "My life depends on you. The continuation of my race also depends on you. Therefore live in happiness for one hundred years."

64 He (this boy) has sprung from your body, he is a second being begotten from you. Behold your own self in your own son, as you see your image in the clear waters of the lake.

65 As the sacrificial fire is kindled from the domestic fire so has this one (your son), sprung from you. Though you are one, you have divided yourself in two.

66 O king, in your hunting expedition, I was approached by you when I was a virgin in my father's hermitage.

67 Urasi, Provacheta, Sahagiri, Menaka, Vishwachi and Ghritachi, these are the six foremost Apsaras.

68 Amongst them again, Menaka, born of a Brahmana, is the first. Descending from heaven on earth she gave me birth from her association with Vishwamitra.

69 The Apsara Menaka gave me birth in a valley of the Himalayas. Devoid of afflictions, she went away leaving me there as if I was a child of some others.

70 What great sin did I commit of old in some other life that I was cast away by my parents in my infancy, and now I am cast away by you?

71 Cast off from you, I am ready to go back to the hermitage. But you should not cast off this child who is your own son.

Dushmanta said:—

72 O Sakuntala, I do not know that I begot this child on you. Women generally speak falsehood. Who will believe your words?

73 Your mother is lewd. Menaka destitute of affection, she cast you off in the valley of the Himalayas as one casts off the flowers after offering them to the gods.

74 Your father also is lustful. Vishwamitra of the Kshatriya race, destitute of all affection—the man who was tempted to become a Brahmana.

75 But (if you say), Menaka is the foremost of Apsaras and Vishwamitra is the foremost of Rishis, why then do you, being their daughter, speak like a lewd woman?

76 Your these words deserve no credence. Are you not ashamed to utter them, especially before me? Go away, O wicked ascetic woman.

77 Where is now that best of great Rishis (Vishwamitra) and that best of Ap-

saras Menaka? And where are you, (though) in the humble garb of ascetics?

78 Your this son is very big, and appears to be very strong. How has he, within so short time, grown up like a *Salal* sprout?

79 You are born very low, you speak also like a lewd woman. You were lustfully conceived by Menaka.

80 O ascetic woman, all that you say is quite unknown to me. I do not know you. Go away wherever you please.

81 O king, you (can) see the faults of others, though they may be as small as the mustard seed. But you can not see your own faults, though they are as big as the *Vilva* fruit.

82 Menaka is a celestial, (nay) Menaka is considered to be the best of celestials. O *Dushmanta*, my birth is nobler than your own.

83 O great king, you walk on earth, but I roam in the sky. Know that the difference between you and me is like that of a mustard seed and the Meru (mountain).

84 O king, behold—I can go to the abodes of Indri, Kuber, Yama and Varuna.

85 O sinless man, there is a proverb which I am going to mention to you, (but I am not doing it) from any evil motive, but only as an example. Therefore, kindly pardon me for referring to it.

86 The ugly man until he sees his face in a mirror, considers himself more handsome, than others.

87 But when he sees his own face in the mirror, it is then that he perceives the difference between himself and others.

88 He who is really very handsome, never taunts others. He, who too much vilifies others, is only considered to be a reviler.

89 As the swine seeks for the dirt and filth even when it is in a flower garden so does a wicked man close only evil out of the evil and the good that others speak.

90 But as the geese always extract milk though mixed with water, so does a wise man accept only what is good from the speech that is intermixed with both good and evil.

91 Honest men always feel pain to speak ill of others but wicked men always derive pleasure in doing it.

92 Honest men always feel pleasure in showing respect towards the old (good men) but the fools always feel pleasure in abusing them.

93. Honest men are happy in not seeking others' fault, but the fools are happy in doing it. The wicked always speak ill of honest men, but honest men never injure the wicked, even if injured by them.

94. What could be more ridiculous in the world than this, that those that are wicked should represent really honest men as wicked.

95. Even atheists are afraid of those who have fallen from truth and virtue, as all men are afraid of the snakes of virulent poison. (When such is the case with an atheist), what shall I speak of me who is a thief?

96. The man, who having begotten a son who is his own image, does not look after him, never gains the higher worlds. The celestials destroy his good fortune and wealth.

97. The Pitris (ancestors) have said that the son continues the race and supports the relations, therefore, to give birth to a son is the best of all pious acts. Therefore, your this son should not be abandoned.

98. Manu has said that there are five kinds of sons, namely those begotten by one on his wife, those obtained from others, those purchased for a price, those reared out of affection, and those begotten on other women.

99. Sons support the religion and achievements of men, they increase their happiness, they rescue the dead ancestors from hell.

100. Therefore, O best of kings, it is not proper for you to abandon your son. O king of the earth, cherish your own self, truth and virtue, (by cherishing your this son).

101. O best of kings, it is not proper for you to play hypocrite's in this matter. The dedication of a tank is more meritorious than that of one hundred wells. A sacrifice is more meritorious than the dedication of a tank. But (to beget a son) is more meritorious than the celebration of sacrifices. Truth (however) is more meritorious than the birth of one hundred sons.

102. If one hundred horse-sacrifices and truth were weighed, truth would be found heavier than one hundred horse-sacrifices.

103. O king, I tell you, truth is equal to the study of the entire Vedas and ablutions in all the sacred pilgrimages.

104. There is no virtue equal to truth, there is nothing (in this world) superior to truth. And there is nothing (again) more useful than falsehood.

105. O king, truth is the great Brahma, truth is the great vow, therefore, O king, do

not violate your pledge. Let truth and yourself be ever united.

106. If, however, you are united with falsehood, if you do not place any credence on my word, I shall go away from this place of my own accord. Your companionship should not be sought after.

107. But, O Dushmanta, (know this for a certainty), that when you are dead, my this son shall rule the whole earth, surrounded by the four seas and adorned by the king of mountains.

Vaishampayana said —

108. Having said all this to the king, Sakuntala turned her back. Thereupon a voice from the sky, coming from one who had no visible shape, addressed Dushmanta who was sitting, surrounded by his ministers, priests and *Ritwikas*.

109. (It said), "O Dushmanta, the mother is but a sheath of flesh (within which the son dwells). The son, sprung from the father, is the father himself. Therefore, cherish your son and do not insult Sakuntala."

110. O best of men, the son begotten by one's own self, rescues him from the abode of Yama. You are the father of this son. Sakuntala has spoken the truth.

111. The husband divides his body in two parts and is born in the womb of his wife as the son. O king, O Dushmanta, therefore, cherish your this son, born of Sakuntala.

112. To forsake one's own son and to live thereafter is a great misfortune. Therefore, O descendant of the Puru race, cherish your this high-souled son, born of Sakuntala.

113. As you will cherish this child at our word, therefore your this son will be known by the name of Bharata.

114. Having heard these words of the dwellers of heaven, the king of the Puru race was much pleased, and addressing his priests and ministers, he said —

115. "Hear all of you the words of the messenger of heaven. I myself know that this boy is my son."

116. If I had accepted him as my son at Sakuntala's words, my people would have been suspicious, and my son also would not have been considered to be pure (of pure birth)."

Vaishampayana said:—

117. O descendant of the Varata race, the king was exceedingly pleased, because the purity of the birth of his son was established by the messenger of heaven.

118 He then performed with joy all those rites which a father should perform for his son

119 He smelt his son's head, he embraced him with affection. The Brahmanas uttered blessings on him, and the bards began to applaud him

120 The king then enjoyed the great pleasure that one feels at the touch of one's own son. Dushmanta also received his wife (Sakuntala) with all honour and affection. Affectionately praising her, he spoke to her thus, —

121—22 "O lady, my union with you took place in private. None knew of it, and therefore, it is natural that people should have thought that our union was only out of lust, and that we were not husband and wife. This son, installed as my heir-apparent, would have been considered as a man of impure birth. Therefore, I was thinking how best to establish your purity

123 O dearest, O lady of beautiful eyes, I have forgiven you for all the hard words you have uttered in anger. You are my darling."

124 O descendant of the Bharata race, having spoken thus to his dear queen (Sakuntala), the royal sage Dushmanta, received her with the presents of perfume, food and drink.

125 The king Dushmanta thereupon, installed the son of Sakuntala as his heir-apparent, bestowing upon him the name of Bharata.

126 From that day the invincible car of Bharata, like the car of the celestials, with its famous and bright wheels, traversed the whole earth, filling it with its rattle

127 The son of Dushmanta (Bharata) brought under his sway all the kings of the world. He ruled his subjects virtuously and gained great fame

128 That king (Bharata) was known by the name of *Chakravarti* and *Sarva-vamsia*. He performed many sacrifices like Indra the lord of the Marutas

129 Kanwa was the chief priest in those sacrifices and great offerings were made to the Brahmanas. The fortunate king performed both the cow and the horse-sacrifices

130 Bharata gave one thousand gold coins to Kanwa as his sacrificial fee. From this Bharata has followed this "achievement of Bharata," from him has sprung this great race (of Bharata)

131—32 All kings that were born after him are called after his name. And in this Bharata race were many god-like and

greatly powerful best of monarchs. They were like Brahma himself. Their names are countless

133 O descendant of the Bharata race, I shall name only the chief ones, who were all blessed with great fortune and devoted to truth and honesty. They were all like the celestials

Thus ends the twenty-fourth chapter, the end of the history of Sakuntala, in the Sambhava of the Adi Parva.

CHAPTER LXXV.

(SAMBHAVA PARVA) — Continued.

Vaishampanya said: —

1. O sinless one Prajapati Daksha, Vanatsata Manu, Bharata, Kuru, Pura, Ajamira,

2—3 Jadava and all the other kings of the Bharata race, — O sinless king, I shall now recite the holy, illustrious, and long life-bestowing histories of these great men. They were as effulgent as the sun and the great Rishis

4 Prichata had ten sons, who were all devoted to asceticism, and they all possessed every virtue. They burnt with the fire of their mouth many medicinal plants

5 O best of king, from them was born Prachatas Daksha and from Daksha sprung all creatures. Therefore, he was called the Grand sire

6 The Rishi Daksha, born of Prachatas, begot one thousand sons, uniting with *Virini* they were all of rigid vows like himself

7 Narada taught these one thousand sons of Daksha the excellent philosophy of Sankhya, the means of salvation

8 O Janamejaya, the lord of creation Prajapati Daksha, from the desire of creating more creatures begot fifty daughters. He made them all his *Pitrees*

9 He bestowed ten of his daughters on Dakshha, thirteen on Kashyapa and twenty seven on Chandra who were all engaged in indicating time

10 Kashyapa the son of Marichi, begot on his wife the daughter of Dakshha, who was the eldest among his thirteen wives, Aditya,

11 The greatly effulgent celestials, Indra, being at their head and Vivasvata also. Vivasvata's son was born Yama, the great lord

12 Martanda (Vivasvata) begot another son who was gifted with great intelligence,

and he was called Manu. Yama was his younger brother

13 Manu was greatly wise and virtuous, he became the progenitor of a race. The offspring of Manu were called Manavas, (human beings)

14 It was from Manu that all men, including Brahmanas, Kshatriyas, and others have been born. O great king, the Brahmanas and Kshatriyas were subsequently united

15 Those sons of Manu who were Brahmanas, became devoted to the study of the Vedas. Vena, Dhrishnu, Norishyana, Navaga, Ikshaku,

16 Kurusha, and Sarjati, the eighth a daughter, named Ila, the ninth Prishadhru, who was gifted with all the virtues of Kshatriyas

17 Nabhagarishata was the tenth son of Daksha. Besides these, Manu had fifty other sons on earth,

18 We have heard they all perished quarrelling with one another. The learned Pururava was born of Ila

18 We have heard that Ila was both the father and the mother of Pururava. He had sway over thirteen islands of the sea. Though he was a human being yet he remained always surrounded by superhuman companions

20 Pururava intoxicated with the pride of power which he possessed quarrelled with the Brahmanas, caring little for their anger. He robbed them of their wealth

21 Seeing this Sanatkumar came from the region of Brahma and gave him good counsel, which he did not accept

22 Thereupon the wrath of the great Rishis was excited and the king, who was intoxicated with the pride of power and who lost his reason, was immediately killed by their curse

23 This king (Pururava) brought from the region of the Gandharvas, three kinds of fire for sacrificial purposes with the Apsara Urvashi

24 He begot six sons on Urvashi namely Ayus, Dhimata, Amavasus, Dhrudhayus, and Satayus

25 It is said that Ayus begot on the daughter of Swaravantu four sons namely Nahusha, Vrihadhasarmana, Rajingaya, and Anenas

26 O king, of all the sons of Ayus, Nahusha was exceedingly intelligent and powerful. He ruled his kingdom with great virtue

27 King Nahusha equally supported the Pitris, the Devas, the Rishis, the Gandharvas, the Nagas, the Rakshasas, the Brahmanas, the Kshatriyas and the Vaisyas

28 He suppressed all the robbers with a mighty hand, he made them pay tribute to the Rishis and carry them on their back as beasts of burdens

29 Beating the very dwellers of heaven with his beauty, his asceticism, his prowess and energy, he ruled the earth, as if he was Indra himself

30 Nahusha begot six sweet speech'd sons, name's Yati, Yayati, Sanyati, Ajati, Ayati and Dhruva

31 Yati adopted asceticism, and became a great Rishi like Brahma himself. Yayati became greatly virtuous

32 He ruled over the whole earth, he performed many sacrifices, he worshipped the Pitris with great reverence and showed a great respect towards the celestials

33 He showed great kindness and favour to all his subjects and he was never deflected by any fear. His sons were all great bow men, and were gifted with all accomplishments

34 O great king, they were born of Devjanti and Sarmishta, his two wives. From Devjanti were born Yadus and Tarvasu

35 From Sarmishta were born Drahyu, Anu, and Puru. O king after ruling his subjects with virtue for a long time

36 The son of Nahusha (Yayati) was attacked by the terrible old age which destroyed his personal beauty. Having been thus attacked by old age, the king thus addressed his sons

37—38 Namely Yatu, Puru, Tarvasu, Drahyu and Anu. 'O Dear sons I wish to be young, and desire to pass my time with young women. Help me in this.' His eldest son, born of Devjanti said,

39 'What do you require? Do you want to have our youth?' Yayati replied, 'Accept my old age'

40 'I would then enjoy myself with your youth. During a long sacrifice I was cursed by the Rishi Usanas and therefore thus have I lost all my powers of enjoying sensual pleasures. O sons, I shall enjoy myself with your youth'

41 (Therefore) take any of you my decrepitude and rule the kingdom with my body. I would then enjoy myself with a renovated youthful body.

42 Yatu and other sons did not agree to take upon them his old age.

thereupon, his youngest son, the virtuous and powerful Puru said,

43 'O king, enjoy again with a renovated body and returned youth! I shall take upon me your old age, and I shall rule the kingdom at your command.'

44 Thus being addressed the royal sage (Yayati) transferred his old age on his high souled son (Puru) with his power of asceticism.

45 The king again became a young man with the youth of Puru, and Puru with the old age of his father upon him ruled the kingdom.

46 Even when one thousand years had thus passed away, Yayati the best of kings the invincible hero, remained as strong and powerful as a tiger.

47 He enjoyed for a long time the sweet company of his two wives. He enjoyed with (Apsara) Vishvachi in the gardens of Chitraratha (Gandharva king).

48 That illustrious man had not his desires satiated even after this. Thereupon, the king remembered the following words of the Purana.

49 'One's desires are never satiated with enjoyments. On the other hand with indulgence they flame up like the sacrificial fire with *Ghee* poured into it.

50 Even if one enjoys the whole earth with its wealth its diamonds gold animals and women, still his desires will not be satiated.

51 It is only when a man does not commit sin in thought, deed or word in respect of any living creatures it is then that he attains to the purity of Brahman.

52 When a man fears nothing and when he is feared by none when he desires for nothing, and when he injures none, it is then that he attains to the purity of Brahman.

53 The greatly wise king seeing this and having been satisfied that one's desires are never satiated received back his old age from his son.

54 Though his desires were not satiated he gave back his youth to his son Puru and installed him on the throne saying,

55 'I from you my race would continue. You are my true son and heir. My race will be known in the world after your name.'

Vaishampayana said:—

56 That best of kings (Yayati) having installed Puru on the throne went to the mount Arigu to become a great ascetic.

57 After many years he succumbed to the inevitable influence of Time. Observing

the vow of fasting, he ascended heaven with his wives.

Thus ends the seventy fifth chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXVI (SAMBHAVA PARVA)—Continued

Janamejaya said:—

1 How did our ancestor (Yayati) who was the tenth from Prajapati, obtain the unobtainable daughter of Sukra?

2 O great ascetic I desire to hear this in detail. Tell me also separately the account of those kings who were the founders of dynasties.

Vaishampayana said:—

3-4 O Janamejaya, the king Yayati was as effulgent as Indra himself. I shall tell you in reply to your question how Sukra and Vishvaparya bestowed (on the king) their daughters in due rites, and I shall specially narrate how the union of the king Yayati the son of Nahusha, took place with Devyani.

5 In the days of yore, great battles were often fought between the Devas and the Asuras for the sovereignty over the three worlds.

6 From the desire of securing victory, the celestials appointed the Rishi who was the son of Angirasha (Vrihaspati) as the priest to conduct their sacrifices and their opponents appointed Usanas (Sukra) as their priest for the same purpose.

7 There was much boastful rivalry between these two Brahmanas. All those Danavas that were killed in battle by the Devas.

8 Were revived by that sage (Sukra) with the power of his knowledge, and they, thus being made alive, fought again with the celestials.

9 The Asuras also killed many Devas but the greatly learned Vrihaspati could not revive them.

10 He did not know the science of *Sanjivani* (giving life to the dead) which the greatly powerful Rishi (Sukra) knew very well. The celestials were, therefore, very sorry.

11 Thereupon the celestials in great anxiety and in fear of the learned Usanas, went to Kachha the eldest son of Vrihaspati, and they spoke to him thus.

12 We ask for your protection on we worship you. Help us in a work which we

consider as very important. The knowledge of that science which is known to that Brahminna of immeasurable prowess,

13 Sukra must be obtained by you as soon as possible. You will then be a shusher with us, in all sacrificial offerings. You shall find that Brahminna (Sukra) in the court of (king) Vrishaparva.

14 He always protects the Danavas but never the celestials, their opponents. You are younger than he, and you are, therefore, able to revere him.

15 You can also adore Devjani the favourite daughter of that illustrious man. You are capable of conciliating them both. There is none else who can do it.

16 You are sure to obtain that knowledge (of *Sanjibani* from the Rishi) by gratifying Devjani with your conduct, liberality, sweetness, and general behaviour.

17 Having been thus addressed and worshipped by the celestials, he said. But it so. He then went to the court of king Vrishaparva.

18 O king, having been thus sent by the celestials, Kacha soon came to the city of the king of the Asuras and seeing Sukra there, he thus addressed him.

19 Reverend Sir, accept me as your disciple. I am the grandson of Rishi Angirasha and the son of Vrishaspati. I am known as Kacha by name.

20 Accepting, I am my great preceptor. I shall practise *Brahmacharya* for one thousand years. Therefore, command me.

Sukra said —

21 O Kacha, you are welcome. I accept your words. I shall treat you with regard for by my doing so, Vrishaspati will be regarded.

Vaishampayana said —

22 Commanded by the son of Kavi Usanas, also called Sukra, Kacha said, He it so. And he took the vow he spoke of.

23 O descendant of the Bharata race (Kacha) took the vow he had spoken of, at the proper time and began to worship his preceptor (Sukra) and Devjani.

24 That youth (Kacha) daily gratified Devjani who was also in her youth with singing, dancing and playing on various kinds of instruments.

25 O descendant of the Bharata race, he gratified that maiden Devjani who was in her youth with the presentations of flowers and fruits, and serving her as an obedient servant.

26 And Devjani also, when they were alone, gratified that young observing youth (Kacha) with her songs and sweetness of manners.

27 When five hundred years had thus passed away of his vow, the Danavas came to know his intention.

28 One day the Danavas saw Kacha when he was tending (his preceptor's) kine. They then killed him out of the hatred they bore against Vrishaspati and from the desire of saving the knowledge of *Sanjibani*.

29 They hacked him to pieces and gave his body to be devoured by jackals and wolves. The kine returned to the fold without the cow herd (Kacha).

30 O descendant of the Bharata race, when Devjani saw that the kine had returned without Kacha, she spoke to her father thus.

Devjani said —

31 O sire, the *Agnihotra* (evening fire) is kindled, the sun has also set. The kine have come back without their cow herd. But Kacha is not to be seen.

32 O father, it is evident Kacha is either dead or killed. I tell you truly that I shall not live without him.

Sukra said —

33 I will revive him by saying. Come! here. Then with the help of the knowledge of *Sanjibani*, he summoned Kacha (to come to him).

34 Having been thus summoned, Kacha appeared in joy, tearing the bodies of the wolves (that had devoured him).

35 Having been asked by the daughter of Vargava (Sukra) the reason of his duty, he said, O sweet lady, but dened with sacrificial wood and kusa grass.

36 I was coming towards the hermitage and feeling tired, I sat under a banyan tree. All the kine also were staying under the shade of that tree.

37 The Asuras, having seen me there, asked me, Who are you? They heard my this reply, I am Kacha, the son of Vrishaspati.

38 As soon as I said this, those Danavas killed me and having hacked my body to pieces, they gave it to jackals and wolves. They then went to their homes in joy.

39 O amiable lady, summoned by the illustrious Vargava (your father), I have somehow or other come before you, having been made alive.

40 On another occasion the Brahminna Kacha, at the request of Devjani, went into the forest to collect flowers and when

he was freely roaming there, he was again seen by the Dānava. They again killed him, (pounded him to powders) and mixed him with the waters of the ocean.

41. Finding him again late in coming home, that maiden again told her father what had happened. Having been again summoned by that Brahmanā (Sukra) to come home, Kacha appeared before the daughter of his preceptor. He again repeated to her all that had happened to him.

42. They killed him for the third time And having reduced him to ashes by burning, they mixed those ashes with the wine which they offered to the Brahmana (Sukra).

43. Devjanī again spoke to her father thus, "O father, Kacha was sent to gather flowers, but he is not to be seen.

44. It is evident, Kacha is either dead or killed. I tell you truly, I shall not live without him."

Sukra said:—

45. O daughter, the son of Vrihaspati, Kacha has gone to the land of the Dead. Though again and again revived by my knowledge, he is often killed. What shall I do?

46—47. O Devjanī, do not grieve, do not weep. One like you should not grieve for one who is mortal. You are worshipped by Brahman, by Brahmanas, the celestials with (their king) Indra, the Vasus, the Ashvins, the Asuras and by the whole universe. It is impossible to keep him alive. For every time I revive him he is killed (by the Dānavas).

Devjanī said —

48. Why should I not grieve and weep for Kacha, whose grandfather is old Angirasha himself and whose father is the great ascetic Vrihaspati, who is the grandson of a Rishi and the son of a Rishi.

49. He himself is a Brāhmacāri and an ascetic, he is always wakeful in every work. O father I shall starve and killen the way on which Kacha has gone. The handwine Kacha is dear to me.

.. . .

Kacha, but being afraid of his preceptor's safety, he feebly replied from within the stomach of Sukra.

52. Sukra then asked him, "O Brahmana, how have you entered my stomach!"

Kacha said —

By your grace my memory has not left me. I recollect every thing that had happened to me. My ascetic virtues also have not been destroyed. Therefore, I am capable of bearing this insufferable pain.

53. O son of Kavi, I was killed by the Asuras, my body was burnt and reduced to ashes, and I was then given to you with your wine O Brahmana, when you are present, how is it possible for the *Asura Maya* (the power of the Asuras) to overcome the *Brahma Maya* (the power of the Brahmanas)?

Sukra said —

54. O Devjanī, what good can I do to you? Kacha's life can be revived only with my death. Kacha is within me. There is no other way of his coming out, except by ripping open my stomach.

Devjanī said:—

55. Both the shocks will burn me like fire. The death of Kacha and that of yours are both same to me. The death of Kacha will kill me. If you die, I shall not be able to bear life.

Sukra said:—

56. O son of Vrihaspati, you are crowned with success, when Devjanī adores you so much. If you are not Indra in the guise of Kacha, to day, accept,—I give you the science of reviving life.

57. None can come out alive from my stomach. A Brahmana, however, must not be killed. Therefore, accept the knowledge I teach you.

58. Come to life again as my son. Possessed of the knowledge I teach you, and being again revived by me. O child, take care that you act with gratitude when you come out of my stomach.

61 'I regard him, who pours the Ambrosia of knowledge into one's ears as you have done to me who was devoid of knowledge both as my father and as my mother. He who has gratitude can never injure his preceptor

62 Those that, having acquired knowledge, injure their preceptor who is an object of adoration, who is the giver of knowledge and who is the most precious of all precious objects on earth become hated on earth, and finally go to the regions of the sinful

Vaishampayana said :—

63 64 Having been deceived while under the influence of wine and remembering the terrible consequences of drink and the total loss of consciousness the result of it and seeing before him the handsome Kacha whom he had drunk with the wine while intoxicated (the learned Sukra) with the wish of effecting a reform in the manners of the Brahmanas rose from the ground in anger, and spoke thus,

65 'That wretched Brahmana, who being unable to resist the temptation will drink liquor from this day shall be considered as to have committed the sin of slaying a Brahmana and he shall be hated both in this and in the other world

66 I set this limit to the conduct of the Brahmanas everywhere. Let this (my solemn words) be heard by the honest men by the Brahmanas by the celestials and by those who regard their superiors

67 Having said this, the illustrious Rishi the ascetic of ascetics summoned the Danavas who had been deprived of their good sense by Iate. He then told them,

68 O foolish Danavas I know that Kacha had obtained his wish. He will henceforth dwell with me. Having obtained the knowledge of *Sanjivani* that illustrious Brahmana has become as powerful as Brahma himself

69 Having said this much Bhargava (Sukra) stopped. The Danavas being astonished shed away to their homes

70 Kacha after having lived with his preceptor for full one thousand years prepared to go to the land of the celestials with the permission of his preceptor

Thus ends the seventy sixth chapter of the history of Yayati in the Sambhava of the Adi Parva

CHAPTER LXXVII (SAMBHAVA PARVA)—Continued

Vaishampayana said :—

1 When the period of his vow expired, and when he was prepared to go to the land of the celestials after having received the permission of his preceptor, Devjani addressed him thus,

2 "O the grandson of Rishi Angirasa, you shine most brightly in conduct, in birth in learning, in asceticism and in humility

3 As the Rishi Angirasa is honoured by my illustrious father, so is (your father) Vrihaspati honoured and respected by me

4 O great ascetic, knowing this hear what I say. You are aware of my behaviour towards you during the period of your vow.

5 Your vow is now over you should now fix your affection on me who love you. Accept my hand with ordained rites and *Mantras*

Kacha said :—

6 You are in object of my respect and worship as is your illustrious father. O lady of faultless features you are an object of greater reverence to me (than your father)

7 You are dearer than life to the high souled Bhargava O amiable lady you are ever worthy of my worship, as you are the daughter of my preceptor

8 As your father Sukra my preceptor is ever honoured by me so are you O Devjani therefore you should not speak to me thus

Devjani said :—

9 O best of the twice born, you are the son of my preceptor's son you are not the son of my father. Therefore you are an object of my respect and worship

10 O Kacha when the Asuras killed you again and again you should recollect today the love I showed towards you

11 O virtuous man remembering my love and affection for you and also my devoted regard for you you should not abandon me without any faults

Kacha said :—

12 O lady of virtuous vows do not urge me into such a sinful course. O lady of fair eye brows be graceful to me. O amiable lady you are an object of greater regard than my preceptor

13 O large eyed lady O lady of hand and some face O amiable maiden the place

the body of the son of Kavi, (Sukra) where you live, is also my abode

14. You are truly my sister O slender-waisted lady, O amiable maiden, do not say so. We have most happily passed the days we have lived together. There is perfect good feeling now existing between us.

15. I ask your leave to go away. Bless me so that good may come to my journey. Remember me in your conversations as one who has not transgressed virtue. Serve my preceptor with readiness and singleness of heart.

Devjani said :—

16. If you refuse to make me your wife, solicited by me as I do, O Kacha, (indeed I say) your knowledge will bear no fruits.

Kacha said :—

17. I refused to comply with your request, because you are my preceptor's daughter. (I did not refuse you) for any fault of yours. My preceptor also had not issued any command regarding this matter. Curse me if it pleases you.

18. O Devjani, I have told you what should be the conduct of Rishis. I, therefore, do not deserve your curse. But notwithstanding all this you have cursed me out of desire and not from a sense of duty.

19. Therefore, your desire shall not be fulfilled, no Rishi's son will ever accept your hand.

20. You have said that my knowledge would not bear fruits. Let it be so. But it shall bear fruits in him whom I shall teach it.

Vaishampayana said :—

21. Having said this to Devjani, that best of Brahmanas, that foremost of the twice-born, Kacha hurriedly went away to the land of the celestials.

22. Seeing him arrived, the celestials with Indra at their head looked with delight towards Vrihaspati, and spoke to him thus.

The Devas said :—

23. You have performed an act of great good for us, your achievements are wonderful, your fame will never die you will be the sharer with us in the sacrificial offerings.

Thus ends the seventy seventh chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXVIII.

(SAMBHAVA PARVA).—Continued.

Vaishampayana said :—

1. O best of the Bharata race, the dwellers of heaven were exceedingly glad to get

back Kacha who had learnt the knowledge (of Sanjibani). The celestials then learnt the Sanjibani from Kacha, and considered their object achieved.

2. They all assembled together and thus spoke to Indra, 'O Indra, the time has come to show your prowess. Kill your enemies.'

3. Having been thus addressed, Indra said "Be it so." He then, accompanied by the celestials set out. He saw many damsels in the forest.

4. The maidens were sporting in a lake in the wood which was like that of Chitraratha. Changing himself into wind, he (Indra) mixed up their clothes.

5. The maidens, after rising from the water all together, put on the clothes which each got near her from the mixed up heap.

6. The cloth of Devjani was thus taken up and worn by Sarmishta, the daughter of King Vrishtaparva, not knowing that it belonged to others.

7. O great king, a dispute, thereupon, arose between Devjani and Sarmishta.

Devjani said :—

8. O daughter of the Asura, how do you dare take my cloth, being my pupil. Destitute of good conduct, nothing good can come to you.

Sarmishta said :—

9. Whether my father is sitting or lying your father, occupying a lower seat, and casting his eyes downwards, adores him like a *Banda* (a chanter of praises.)

10. You are the daughter of a man who begs, and I am the daughter of one who bestows alms. Your father chants praises of others, and my father's praises are chanted. Your father lives on alms, my father bestows them.

11. O begger's girl, you are free to strike your breast, to use harsh words, to vow enmity to me, and to give way to your wrath. O beggerly woman, you weep in vain. You cannot harm me, though I can harm you. You desire to quarrel with me, but I do not at all consider you as my equal.

Vaishampayana said :—

12. Having heard this, Devjani became very angry, and she began to tear her cloth. But Sarmishta, throwing her into a well, went away to her home.

13. The wicked Sarmishta thought her to be dead, and went home in a wrathful mood.

14. When she went away, the son of Nahusha, Yayati came to that place, he was after deer. The pair of horses in his car were fatigued, and he himself was thirsty.

15. That son of Nahusha (Yayati) saw a well in which there was no water. There (in that well) the king saw a maiden as effulgent as fire.

16. Seeing her within the well, the illustrious king addressed that girl who was as beautiful as a celestial maiden. That best of kings, pacifying her with sweet words said,

17. O fair lady, O lady with bright nails, as burnished copper, and with ear-rings of celestial gems, who are you? Why are you in such anxiety? Why are you weeping in distress?

18. How have you fallen into this well covered with long grass and creepers? O beauty of slender-waist, tell me truly, whose daughter are you?

Devjani said :—

19. I am the daughter of Sukra who revives the Asuras, killed by the celestials. He knows not what has befallen me.

20. O king, this is my right hand with nails as bright as the burnished copper. You are nobly born,—I ask you, take my hand and raise me up.

21. I know, you are very gentle, very powerful and greatly famous. You should raise me up from this well.

Vaishampayana said —

22. The son of Nahusha, king (Yayati), having learnt that she was the daughter of a Brahmana, took hold of her right hand, and raised her up from that well.

23. The king, after speedily raising her from the well, and speaking sweet and courteous words to that beauty of tapering thighs, went away to his own capital.

24. After the departure of the son of Nahusha (Yayati), the faultless featured Devjani spoke in sorrow to Ghurnika who came there.

Devjani said —

25. O Ghurnika, go speedily to my father and tell him as soon as possible all that had happened. I shall not enter the city of Vrishaparva.

Vaishampayana said —

26. Ghurnika speedily went to the palace of the Asura (chief). Finding the son of Kavi (Sukra), she spoke to him thus, her perception having been dimmed by anger,

27. "O great Brahman, O illustrious man, I tell you, Devjani has been illused by Sarmishta, the daughter of Vrishaparva.

28. Having heard that his daughter had been illused by Sarmishta, he soon went to search for her with a heavy heart.

29. And when he found her in the forest, the son of Kavi embraced her with affection, and spoke to her with his voice choked with grief.

Sukra said :—

30. "The weal and woe that befall on people is always due to their own faults. You had some fault, I am sure, which has been thus expiated.

Devjani said :—

31. Be it punishment of my fault or not, (O father), hear all that the daughter of Vrishaparva, Sarmishta, had said to me.

32. She has said, (I say) truly, that you are a Bhandi (hired chanter) of the Asura king. Even thus did Sarmishta, the daughter of Vrishaparva, speak.

33. These cruel and piercing words, with her eyes red (with anger). (She said),—"You are the daughter of one who always chants the praise of others for hire, and who always asks for charity,

34. And who accepts alms, whereas I am the daughter of one who is the adored of all, who gives alms and never receives any gift from any body." Thus again and again spoke to me Sarmishta, the daughter of Vrishaparva, full of pride, her eyes red in anger.

35. O father, if I am really the daughter of a hired chanter of others' praises, and of one who accepts alms, I must adore her in the hope of getting her favour. I have already told this to her.

Sukra said —

36. O Devjani, you are not the daughter of a hired chanter of praises, nor that of one who asks for alms and receives them. You are the daughter of one who is adored by all and who adores none.

37. Vrishavarpa and Indra and king Yayati (all) know my strength to be inconceivable like Brahma and unapproachable God.

38. The Self created (Brahma) himself, being pleased with me said that I was the lord of that which was in all things on earth or in heaven.

39. I tell you truly, that it is I who pour rain for the good of all, and nourish the annual plants that sustain all living creatures.

Vaishampayana said —

40 It was thus with such sweet and sensible words, the father tried to pacify his angry and sorrowful daughter.

Thus ends the eighty seventh chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXIX.

(SAMBHAVA PARVA)—Continued.

Sukra said :—

1 O Devjani, know that the man who does not regard the evil words of others, conquers every thing

2. The wise men call him a true charioteer who holds tightly the reins of his horses. He is a true man who subdues his rising anger.

3. O Devjani, know that he who subdues the rising anger by his feeling of non-anger, conquers everything on earth.

4. He who subdues his rising anger by forgiveness like the casting off the slough of a snake is called a true man.

5 He who subdues his anger he who does not regard the bad words of others, he who is not angry even when there is a cause, certainly acquires the four objects for which we live (namely *Dharma, Artha, Kama* and *Moksha*)

6 Between the two men one performing sacrifices continually every month for one hundred years and one who does not feel any anger, the man who does not feel any anger is the greater man.

7 Boys and girls, who are incapable of distinguishing between right and wrong, quarrel among one another. The wise never imitate them.

Devjani said —

8 O Sukra, I know, though I am a girl, what are duties and virtues. I also know the difference between anger and forgiveness, and the power of each

9. But when a pupil behaves disrespectfully towards his tutor, he should never be forgiven by the preceptor, if he wants to benefit him. Therefore, I do not desire to live in a country where the people are so bad

10 The wise man who desires the good of all, should not live among men who are fully inclined, and who always speak ill of men of high birth and good behaviour.

11. It is said to be the best place to live where high birth and good conduct are

known and respected and where men know our birth and behaviour.

12. The cruel words of the daughter of *Vrishaparva* burn my heart, as men, desirous of kindling a fire, burn the dry woods.

13. I think nothing is more painful in the three worlds than to adore one's enemies, who are blessed with good fortune, whereas he possesses none. The learned men have said that death would be preferable to such a man.

Thus ends the seventy ninth chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXIX.

(SAMBHAVA PARVA)—Continued.

Vaishampayana said.—

1 The best of the *Vrigu* race, the son of *Kavi* (*Sukra*) himself became angry. Coming to the place where *Vrishaparva* was seated, he fearlessly addressed him thus —

2 'O king, the sinful acts like the earth immediately do not bear fruit. But they do gradually and secretly cut away the roots of their doer.

3 Such fruits are seen, either in one's own self, or in one's son or in one's grandson. Sin must bear fruits, like rich food they cannot be digested

4 As you killed the grandson of *Rishi Angrashra*, the *Brahmana Kachari*, who was virtuous, learned in religious precepts, and attentive to duties, when he lived with me.

5. As you have mistreated my daughter who did not deserve it, O *Vrishaparva*, know, I shall leave you and all your race.

6. O king, for this reason I can no longer stay here with you. Do not think, O *Drauni*, that I am raving or I am a liar. You think very little of your faults and do not try to correct them.

Vrishaparva said —

7 O son of *Vrigu*, never have I attributed to you falsehood or impurity. Virtue and truth ever dwell in you. Be gracious to me.

8 O son of *Vrigu*, if you really leave me and go away (from this place), we shall have then to go into the deep bottom of the ocean. There is no other alternative for us

Sukra said.—

9 O *Sauri*, I care very little whether you go into the bottom of the sea, or if

away to all directions I am incapable of bearing my daughter's grief

10 My life depends on her. Seek, O Asuras, to please her. As Vrihaspati always seeks the good of Indra, so I seek your good with my ascetic powers.

Vrishaparva said :—

11. O son of Vrigu, you are the absolute master of everything that belongs to the Asura chief in this world—these elephants, kine, and horses,—nay even myself.

Sukra said :—

12 O great Asura, if it is (really) true that I am the lord over all the wealth of the Asuras, then go and try to please Devjani

Vaishampayana said :—

13 When the great son of Kavi (Sukra) was thus addressed by Vrishaparva, he went to Devjani, and the son of Vrigu told her all

Devjani said :—

14 O son of Vrigu O father, if you are really the lord over the Asura king and all his wealth, then let the king come personally to me and speak it in my presence

Vrishaparva said :—

15 O Devjani O lady of sweet smiles, whatever you desire to possess—however difficult it may be to get,—I am willing to give you

Devjani said —

16 I desire to have Sarmishta as my maid-servant with one thousand other damsels. She must also follow me to the house of him on whom my father will bestow me

Vrishaparva said —

17 O nurse, go and bring quickly Sarmishta here. Let her also act according to the desire of Devjani

Vaishampayana said .—

18 The nurse then went to Sarmishta and told her, O amiable Sarmishta, rise and follow me

19 Accomplish the good of your race. Urged by Devjani the Brahmana (Sukra) is about to leave his disciples (the Asuras). O sinless lady, you must do as Devjani desires

Sarmishta said .—

20 I shall cheerfully do as Devjani desires. Both Sukra and Devjani must not leave the Asuras through any fault of mine

Vaishampayana said :—

21 Having been commanded by her father, Sarmishta with one thousand maidens came out of her father's excellent palace

Sarmishta said —

22 I am your maid-servant, with my one thousand maids I shall follow you where your father will bestow you

Devjani said :—

23 I am the daughter of one who is a hired chanter of praises, who asks for alms and accepts them, whereas you are the daughter of one who is adored. Why should you become my maid servant?

Sarmishta said —

24 One must try to do good to one's afflicted relatives. Therefore, I shall follow you where your father will bestow you.

Vaishampayana said —

25 O best of kings, when Sarmishta thus promised to be the maid servant of Devjani, she then thus spoke to her father

Devjani said :—

26 O best of Brahmanas, O father, I am satisfied I shall now enter the Asura capital. I know your science and power of knowledge is not futile

Vaishampayana said —

27. Having been thus addressed by his daughter, that best of Brahmanas, that illustrious man entered the capital with all happiness, and he was worshipped by all the Danavas

Thus ends the eightieth chapter the history of Jayati, in the Sambhava of the Adi Parva

CHAPTER LXXXI

(SAMBHAVA PARVA)—Continued

Vaishampayana said .—

1 O best of kings after a long time the beautiful Devjani went to the same wood to sport

2 She reached the same spot with Sarmishta and her one thousand maids. She wandered about at pleasure

3 She felt herself very happy, being waited upon by these companions. They all sported there, they drank the honey of the flowers.

4 They ate various fruits —(they threw away many) after biting. The king (Yayati), the son of Nahusha, in the course of his wanderings for hunting again.

5 Came there, tired and thirsty. He saw Devjani and Sarmishta and all those maidens.

6. They were all decked with beautiful ornaments, and they were full of voluptuous languor on account of the honey they drank. Devjani, of sweet smile, was reclining at her ease.

7 She was matchless in beauty, and the most handsome of all the damsels. She was waited upon by Sarmishta who was gently pressing her feet.

Yayati said :—

8 O amiable ladies, it seems that these one thousand maids wait on you two. I would ask you (to tell me) both your names and parents.

Devjani said :—

9 O king hear my words. Know that I am the daughter of Sukra, the preceptor of the Asuras.

10 This my companion is my maid —she will go wherever I will go. She is Sarmishta the daughter of the Asura king, Vishvaparna.

Yayati said :—

11 I am curious to know why this lady of fair eyebrows, this most beautiful damsel, this daughter of the Asura king, this your companion, is your maid servant?

Devjani said :—

12 O best of kings everything comes to pass according to fate. Do not be astonished at this. Know it to be also the result of fate.

13 Your features and attire are both like a king. Your speech is also like the words of the Vedas. Tell me your name. Whence have you come? Whose son are you?

Yayati said :—

14 In my Brahmacharya the whole of the Vedas entered my ears. I am a king and a son of a king, I am known as Yayati.

Devjani said :—

15 O king why have you come here? Is it to gather lotuses, or to angle, or to hunt?

Yayati said :—

16 O amiable lady I was thirsty in the pursuit of deer. I have come here in search

of water. I wait but for your commands to leave this place.

Devjani said :—

17 Prosperity to you? Be my friend and husband. I wait for your commands with my two thousand damsels and Sarmishta, my maid servant.

Yayati said :—

18 O beautiful lady I do not deserve you. You are the daughter of Sukra (therefore) you are far superior to me. O Devjani, your father cannot bestow you on even great king.

Devjani said :—

19 Brahmanas have already been mixed with Kshatriyas, and Kshatriyas with Brahmanas. You are a son of a Rishi and a yourself a Rishi. Therefore, O son of Nahusha, marry me.

Yayati said :—

20 O beautiful lady, the four orders have no doubt sprung from one body. But they have different duties and virtues, which are not the same (for every order). The Brahmanas are superior to all.

Devjani said :—

21—22 This hand of mine was never touched by any man except you. Therefore I accept you as my husband. How will any other man touch my hand which is touched by you who are a Rishi?

Yayati said :—

23 The wise men know that a Brahmana is more to be avoided than an angry and virulently poisonous snake, or a blazing and flaming fire.

Devjani said :—

24 O best of men, why do you say that a Brahmana is to be avoided like an angry and virulently poisonous snake, or a blazing and flaming fire?

Yayati said :—

25 The snake kills only one. The sharpest weapon kills but a single person. But the Brahmana if angry, destroys many cities and kingdoms.

26 Therefore O beautiful lady I think that Brahmanas should be avoided more than the two (the snake and the fire). O amiable lady I cannot marry you unless your father bestows you on me.

Devjani said :—

27 You are chosen by me. O king it is then settled that you will accept me if

my father bestows you on me You need not fear to accept my humble self if bestowed on you You have not asked for me

Vaishampayana said —

28 Devjanī quickly sent a maid servant to her father The maid told Sukra all that had happened

29 Having heard this the son of Vṛgu went to see the king The king of the world Yayati seeing that Sukra was coming bowed to him He worshipped and adored that Brahmana and stood before him with joined hands to receive his commands

Devjanī said —

30 O father, this is the son of Nahusha He took hold of my hand when I was in difficulty (thrown into the well) Bestow me on him I shall not marry any other man in the world

Sukra said —

31 O splendidly courageous king you have been accepted by my dear daughter as her husband I bestow her on you Therefore O son of Nahusha accept her as your wife

Yayati said —

32 O Brahmana I solicit the boon by which the sin of my begetting a mixed caste may not touch me

Sukra said —

33 I shall absolve you from the sin (of begetting a mixed caste) I fear not to marry her I grant you absolute

34 Mantana virtuously your wife Devjanī of beautiful slender waist Let great happiness be yours in her company

35 O king this maiden Sarmishta the daughter of Vṛshaparva should always be respected by you But you must not call her to your bed

Vaishampayana said —

36 Having been thus addressed by Sukra the king walked round the Brahmanas The king then performed the auspicious ceremony of marriage according to the rites of the ordinance

37 Having received from Sukra a rich treasure in Devjanī with Sarmishta and two thousand maids

38 That best of kings being duly honoured by Sukra and the Āsuras, returned to his capital after receiving the commands of the illustrious son of Vṛgu

Thus ends the eighty-first chapter the story of Yayati in the Sambhava of the Adi Parva

CHAPTER LXXXI

(SAMBHAVA PARVA) — *Continued*

Vaishampayana said —

1 Yayati then coming to his capital which was like that of Indra entered the inner apartment and installed Devjanī there

2 At the request of Devjanī he established the daughter of Vṛshaparva in a house which he caused to be erected in the Āśoka groves of his gardens

3 The king honored the daughter of Vṛshaparva Sarmishta surrounded by her one thousand maids by making every arrangement for her food and garments

4 The king the son of Nahusha happily passed many years in the company of Devjanī

5 The beautiful lady Devjanī conceived when her season came She gave birth to her eldest child which was a boy

6 When one thousand years had passed away Sarmishta the daughter of Vṛshaparva attained her puberty and her season came She (therefore) began to ponder

7 (She said to herself) — My season has come But I have not yet chosen a husband What would happen? What should I do? How am I to accomplish my wishes?

8 Devjanī has given birth to a son My youth is in vain I shall choose him as my husband whom Devjanī has chosen

9 The king should give me a son This is a firm resolve Will not that virtuous minded king grant me a private interview?

10 (One day) the king listlessly came to the Āśoka grove and seeing Sarmishta he stood before her

11 Sarmishta of sweet smiles finding the king alone before her thus addressed the king with joined hands

Sarmishta said —

12 O son of Nahusha none can see the ladies that dwell in the inner apartments of Somā Indra Vishnu Yama Varuna and your own

13 O king you know that I am hand some and well born O great king I solicit you My season has come See that it goes not in vain

Yayati said —

14 I know very well the great birth of yours born as you are to the race of the Dānavas You are also exceedingly beautiful I do not find the least defect in your beauty

15 Uśanas the son of Havī however counselled me when I was married to

Devjani that Vrīṣhaparva's daughter shall not be called to my bed.

Sarmishta said:—

16 It is not sinful to speak falsehood in the following five cases, namely in joke, in respect of women to be associated with, in marriage, in prospect of immediate death, and at the time of the loss of one's whole fortune.

17. O king, it is not true that he is fallen who does not speak out the truth when asked (for there are occasions when to speak falsehood is an act of piety). The falsehood is sinful when one (harmful) object is to be accomplished.

Yayati said:—

18 A king should be a model prince in the eyes of his people. That king who speaks falsehood is sure to meet with his destruction. I do not dare to speak a lie, though the greatest losses threaten me.

Sarmishta said.—

19 O king, you have been chosen by my friend as her husband. One's friend's marriage is the same as one's own. You are, therefore, as much my husband (as Devjani's).

Yayati said —

20. It is one of my strict vows no doubt that I should grant what is asked of me. You ask me (to grant you a favour). I therefore, tell me what should I do?

Sarmishta said —

21 O king, save me from sin. Protect my virtue. Becoming a mother by you, let me perform the greatest pious act in the world.

22. O king, it is ordained that three persons can never earn wealth for themselves. They are the wife, the slave and the son. That which they earn belong to him who owns them.

23 O king, I am the slave of Devjani, the lady of the Vṛgu race. You are Devjani's master and lord. Therefore, you are my master and lord as well. I solicit you. Fulfill my wishes.

Vaishampayana said —

24. Thus having been addressed by Sarmishta, the king was persuaded to believe that what she said was true. He fulfilled Sarmishta's wishes and thus protected her virtue.

25. They passed some time together. They took affectionate farewell of each other and separated. Each went, whence they came.

26 Sarmishta of sweet smiles and fair eye-brows conceived in consequence of that connection with that best of kings.

27 O king, in due time the lotus-eyed lady (Sarmishta) gave birth to a son, as effulgent as a celestial child and with eyes like lotus leaves.

Thus ends the eighty second chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXIII

(SAMBHAVA PARVA).—Continued.

Vaishampayana said —

1. O descendant of the Bharata race, when Devjani heard of the birth of this boy, she became very sorry, and Sarmishta became an object of her sad reflections. Going to Sarmishta, Devjani thus spoke to her.

Devjani said —

2 O girl of fair-eye brows, what sin is this you have committed out of lust?

Sarmishta said —

3 A Rishi of virtuous mind, learned in the Vedas, came to me. He was capable of granting boons, and he was solicited by me to grant my wishes based on virtue.

4. O lady of sweet smiles, I would never seek the fulfillment of my desires by sinful means. I tell you truly, this my child was begotten by a Rishi.

Devjani said.—

5. O timid maiden, it is all right if that is the case. If you know the lineage, the name and the family of that Brahmana, tell me I wish to hear them.

Sarmishta said.—

6 O lady of sweet smiles, that Rishi was as effulgent as asceticism and energy as the sun. Seeing him, I had no power of making these enquiries.

Devjani said.—

7. O Sarmishta, If this be true, if you have received this your son from such a great Brahmana, I have then no cause for anger.

Vaishampayana said:—

8. They talked and laughed with each other, and then they separated, (Devjani) the daughter of the Vṛgu race going to her mansion and believing what Sarmishta told her.

9 O king Yayati begot on Devjani two more sons (namely) Yadu and Purvasu, who were like Indra and Vishnu

10 The daughter of Vrishaparva Sarmishta by that royal sage gave birth to three sons in all, namely Drahyu, Anu and Puru

11 O king one day Devjani of sweet smiles went, with Yayati into a solitary part of the royal park

12 There she saw three children of celestial beauty playing with perfect ease. She was surprised; and thus spoke to the king

Devjani said :—

13 O king whose children are these so handsome so like the children of the celestials? They are exactly like you in splendour and beauty

14 Having asked the king she asked the children

Devjani said :—

15 O children what is your lineage? Who is your father? Answer me truly I desire to know all

Vaishampayana said :—

16 The children then pointed to the king with their fingers and said that Sarmishta was their mother

17 Having said this they came to the king to clasp his knees. But the king dared not embrace them before Devjani

18 The boys wept in grief and they left the place going towards their mother. The king became very much abashed of this conduct of the boys

19 Seeing the affection of the boys towards the king, (Devjani) understood all. And she addressed Sarmishta thus, —

Devjani said :—

20 How have you dared to do me an injury, dependant as you are on me? Do you not fear to have recourse once more to your Asura conduct?

this royal sage (Yayati) is the object of greater esteem to me?

Vaishampayana said :—

24 Having heard these words Devjani said O king you have wronged me I will not live here any longer

25 Having said this, she with tearful eyes quickly rose to go away to her father. And the king was grieved to see her thus angry

26 He became very much alarmed and he followed her, trying to appease her wrath. But she did not return. Her eyes were red in anger,

27 She did not speak a word to the king, but she, with her eyes full of tears soon reached her father, Usanas, the son of Kavi

28 Seeing her father she made to him due salutation and stood before him. Yayati also came immediately after her and he saluted and worshipped the son of Vrigu

Devjani said :—

29 O father, virtue has been deserted by vice. The low have risen and the high have fallen. I have been insulted by the daughter of Vrishaparva

30 Three sons have been begotten on her by this king Yayati. O father, unfortunate am I! I have got only two sons

31 O son of Vrigu this king is renowned for his knowledge in religion and virtue. But O son of Kavi I tell you he has fallen from the path of virtue

Sutra said :—

32 O king as you have made vice your favourite pursuit though well acquainted with the precepts of virtue, terrible deceptions will overtake you

Yayati said :—

33 Adorable Rishi I was solicited by the daughter of the Danava king to make her my son fruitful. I did grant her prayer from

Sukra said —

37 O king, you are dependent on me. You should have waited to receive my command. O son of Nahusha, having acted falsely in the matter of your duty, you have committed the sin of theft.

Vaishampayana said —

38 Thus being cursed by the angry Usanas, Yayati, the son of, Nahusha, was then deprived of his youth, and terrible decrepitude soon overcame him.

Yayati said:—

39 O son of Vriṇu, I have not been as yet satiated with youth or Devjanī. Therefore, O Brahmana, be graceful to me. Let not decrepitude overcome me.

Sukra said —

40 I never speak an untruth. O king, (see), you have been immediately attacked by old age. But if you like, you can transfer this decrepitude to some other man.

Yayati said —

41 O Brahmana, let this be ordered by you that the son of mine who will accept my this old age will enjoy my kingdom and gain both virtue and fame.

Sukra said —

42 O son of Nahusha, remembering me you will be able to transfer your this decrepitude to whomever you like

43. Your that son who will give you his youth will become your successor on the throne. He will have long life, wide-spread fame and a large progeny

Thus ends the eighty third chapter the history of Yayati, in the Sambhava of the Adī Parva.

CHAPTER LXXXIV

(SAMBHAVA PARVA)—Continued.

Vaishampayana said —

1. Having been thus attacked by old age, Yayati returned to his capital. He summoned his eldest and accomplished son Yadu and thus spoke to him.

Yayati said —

2 O child, old age, wrinkles and white hair have come over to me by the curse the son of Kavi who is called Usanas. But I am not yet satiated with youth

3. O Yadu, take you upon yourself my this decrepitude and consequent old age. I shall then enjoy with you youth

4. When one thousand years will be completed, I shall return to you your youth and take back my decrepitude and its consequent weakness.

Yadu said —

5 There are many incongruities in old age about ~~old~~ ^{and} ~~king~~ ^{and} ~~drinking~~. Therefore, O king, I shall not take your decrepitude upon me. This is my determination.

6 White hair, cheerlessness, relaxation of nerves, wrinkles all over the body, deformities, weakness, leanness, inability of work, these are the consequences of decrepitude. Even friends and dependants forsake an old decrepit man.

7. O king, you have many sons, some of them are dearer to you (than I). O virtuous man, ask some other son of yours to take upon him your decrepitude.

Yayati said —

8. O son, you have sprung from my heart, but you do not give me your youth. I therefore, your children will never be ruling kings

9. O Turvasu, take upon yourself my decrepitude and consequent weakness. I wish to enjoy the pleasures of life with your youth

10. After the expiration of one thousand years, I shall return to you, your youth, and take back my decrepitude and its consequent weakness.

Turvasu said —

11. O father, I do not like old age. It destroys all pleasures and enjoyments, strength and beauty, the intellect and the memory. — nay even life.

Yayati said —

12. You are born from my heart, but you do not give me your youth. Therefore, O Turvasu, your life will be exiguous.

13—15. You shall be the foolish king of those whose practices and precepts will be impure, whose women of superior birth will give birth to children by men of inferior birth, who will live on meat, who will be men, who will not hesitate to appropriate the wives of their superiors, who will be like birds and beasts in their practices, and who will be sinful and Mlechhas.

Vaishampayana said —

16 Having thus cursed his son Turvasu, Yayati spoke to Samśhita's son Drahya thus —

Yayati said:—

17 O Drahya, take upon yourself for one thousand years my decrepitude, destruc-

tive of beauty and complexion Give me
— your youth

18 After the expiration of one thousand
years I shall return to you your youth and
take back my own decrepitude

Nahusha said —

19 O King, one if he is decrepit, cannot
enjoy elephants, cars, horses or women His
voice also becomes indistinct Therefore,
I do not desire (to take upon myself) your
old age

Yayati said —

20 O son, you are sprung from my
heart, but you refuse to give me
your youth Therefore, your cherished
wishes will never be fulfilled

21—22 You shall be a king only in name
You shall rule over a region where there will
be no roads, no passages for horses, cars,
elephants, asses, goats, bullocks, plauquins
and other good vehicles where the only
means of locomotion will be rafts and floats
In such a place you will live with all your
friends

23 O Anu take my decrepitude and its
consequent weakness I shall enjoy the
pleasures of life for one thousand years with
your youth.

Anu said —

24 Those that are decrepit are like children,
and they are always impure They
cannot pour libations on sacrificial fire at
the proper time Therefore, I do not like to
take upon myself your old age

Yayati said —

25 O son, you have sprung from my
heart, but you do not give me your youth
As you find so many faults with decrepitude,
decrepitude will overcome you

26 Your sons will die as soon as
they will attain to their youth You shall
not be able to perform any sacrifice before
fire.

27 O Puru you are my youngest and
dearest son you will become the foremost of
them Old age, wrinkles and white hair,
O child, have come over me,

28 On account of the curse of the son of
Kavi, who is called Usanas But I am
not yet satiated with youth O Puru, take
my decrepitude upon you and consequent
weakness. I shall enjoy the pleasures of life
for one thousand years with your youth.

29 After the expiration of one thousand
years I shall return to you your youth and
take back my own decrepitude

Vaishampayana said —

30 Having been thus addressed by the
king Puru replied to him with all humility
(He said) O great king, I shall do as
you command me to do

31 O king, I shall take upon myself
your old age and its consequent weakness
Take my youth and enjoy as you like the
pleasures of life

32 Attacked by your old age, deprived
of youth and beauty, I shall at your
command live and give you my youth

Yayati said —

33 O Puru my child I am much pleased
with you I grant you the following boon
with great pleasure The people of your
kingdom will have all their desires fulfilled

Vaishampayana said —

34 Having said thus Yayati remembered
the great ascetic the son of Kavi (Sulra),
and transferred his decrepitude to the body
of the high souled Puru

*Thus ends the eighty fourth chapter the
history of Yayati in the Sambhava of the
Adi Parva*

CHAPTER LXXXV

(SAMBHAVA PARVA)—Continued.

Vaishampayana said —

1 Having thus received the youth of
Puru Yayati the son of Nahusha that best
of kings was exceedingly delighted He
again indulged in the pleasures of life

2 He enjoyed himself to the full extent
of his desires and to the full limit of his
powers, as much as he desired and as the
seasons called for But, O king he did
nothing against the precepts of religion

3 He pleased the celestials by performing
sacrifices the Pitris by *Sradhas*, the
poor by charities and the good Brahmanas
by fulfilling their desires

4 The guests by food and drink, the
Vaisyas by protection, the Sudras by
kindness and the robbers by proper punishments

5 Yayati pleased all classes of his subjects
by ruling over them virtuously like
Indra.

6 That king was as powerful as the lion.
He was young, and enjoyed all the pleasures
of life He enjoyed unlimited happiness,
without violating the precepts of religion

7 The king (Yayati) became exceedingly
happy in thus being able to enjoy all the

be the objects of enjoyments. That king of men was only sorry (in remembering) that one thousand years would soon come to an end.

8. That royal sage, learned in the mystery of time and possessed of great prowess, having obtained youth for one thousand years and watching proper *Kalas and Kshitas*

9. Sported with Vishwachi (Apsara), some time in the garden (of Indra) Nandana, sometimes in Aloka, and sometimes on the summit of the Meru Mountain.

10. That virtuous king then found that the fixed time (one thousand) years had come to an end. He then called Puru and addressed him thus.

Yayati said —

11. O son, O chastiser of foes, I have enjoyed with your youth to the full extent of my desires and to the full limit of my powers and all according to their seasons.

12. But desires never die. They are never satiated by indulgence. By indulgence they flame up like the sacrificial fire with *Ghee* poured into it.

13. If one becomes the sole lord of all the earth with its paddy, oats, gems, beasts and women, still it will not be considered by him enough. Therefore, the thirst for enjoyment, should be abandoned.

14. The thirst (of enjoyments), which is difficult to be cast off by the wicked, which does not fail even with failing life, is truly a fatal disease in man. To get rid of this thirst is real happiness.

15. My mind was attached to the pleasures of life for full one thousand years. My thirst for them, however, without being abated, is daily being increased.

16. Therefore, I shall get rid of it. I shall fix my mind on Brahma, and becoming peaceful and having no attachment, I shall pass the rest of my days in the forest with the innocent deer.

17. O Puru, I am exceedingly pleased with you. Take (back) your own youth. Prosperity be to you. Receive my kingdom. You are my son who has done my favourite work.

Vaishampayana said —

18. Yayati, the son of Nahusha, then received back his own old age, and his son Puru also received back his youth.

19. Yayati became desirous of installing his youngest son Puru on the throne. But the four orders of his subject with Brahmanas at their head thus addressed him.

20. "O lord, how can you install Puru on the throne, passing over your eldest son

Yadu, born of Devyuni and grandson of Sukra ?

21. Yadu is your eldest son, after him was born Turvasu. Then Sarmishta's son Drahya, Anu, and last Puru.

22. How it would be proper to pass over all the elders and install the youngest ? We represent this to you,—act according to the precepts of religion.

Yayati said :—

23. Hear all of you of the four orders of the caste with the Brahmanas at their head, why my kingdom should not be given to my eldest son.

24. My commands were disobeyed by my eldest son. The opinion of the wise is for one that the son who disobeys his father is unworthy at all.

25. The son who obeys the commands of his father and mother, who is humble and a well-wisher of his parents and who loves them, is the best of sons.

26. I have been slighted by Yadu, and Turvasu, much have I been slighted by Drahya and Anu.

27. Only Puru obeyed my commands, and much have I been honoured and respected by him. He accepted my old age, and therefore, though he is the youngest, yet he should be made king.

28. Puru is a great friend of mine and he did what was agreeable to me. And the son of Kavi, Usanas, Sukra himself, granted me this boon.

29. The son who would obey me would become the king and the lord of the earth. Therefore, I entreat you, let Puru be installed on the throne.

The people said :—

30. O king, it is true that, the son who is accomplished and who seeks the good of his parents, deserves all prosperity, though he is the youngest.

31. Therefore, Puru, who has done good to you, deserve, to have the kingdom. As Sukra has granted this boon, we have no power to say any thing.

Vaishampayana said :—

32. Having been thus addressed by the contented people the son of Nahusha (Yayati) installed his son Puru on the throne.

33. Bestowing the kingdom on Puru, he resolved to live in the forest, and he left his capital with Brahmanas and ascetics.

34. The sons of Yadu are known as the Yadavas, those of Turvasu as the Yavanas, those of Drahya as the Bhujas, and those of Anu as the Mlechhas.

33 Those of Puru is the Puravas in which dynasty, O king, you are born to rule the country for one thousand years

Thus ends the eighty fifth chapter the history of Yayati in the Sambhava of the Adi Parva

CHAPTER LXXXVI

(SHAMBHAVA PARVA)—Continued

Vaishampayana said —

1, Having thus installed his dear son Puru on the throne the son of Yayati king Yayati became very happy and accepted the Vanaprastha mode of life

2 He lived in the forest with Brahmanas becoming self controlled and living on fruits and roots Thus patiently bearing privations of all sorts he at last ascended to heaven

3 Having thus ascended heaven the king lived there in bliss But some time after he was hurled down (from heaven) by Indra

4 I have heard that having thus fallen from heaven he stayed in the sky and did not fall on the earth

5 I have heard that some time after he again ascended heaven in company with greatly powerful Vasumana, Ashvika Prativardhana and Shibi

11 He passed over the claims of his other sons with Yadu at their head and he lived in the forest on fruits and roots

12 He brought his mind and his passions under complete control He pleased the Pitris and celestials by performing sacrifices He poured libations according to the prescribed rites of men leading the Vanaprastha

13 The illustrious king entertained the guests and strangers with fruits of the forest and Grains He supported himself by eating only the scattered corn seeds

14-16 The king thus passed full one thousand years He observed the vow of silence with his mind under complete control He passed full one year in fasting living on air alone and having no sleep He passed another one year in the midst of four fire and the burning sun overhead He stood for six months continuously on one leg (Having thus passed his life in austere penances) the king (Yayati) the doer of sacred deeds ascended heaven

Thus ends the eighty six chapter the history of Yayati in the Sambhava of the Adi Parva

CHAPTER LXXXVII

(SHAMBHAVA PARVA)—Continued

Vaishampayana said —

7. If wronged, you should not wrong in return. One's anger, if not subdued, burns one's own self. If subdued, it procures the virtues of the doers of good acts.

8. You should never give pain to others by cruel words. Never defeat your enemies by despicable means. Never utter such sinful and burning words as may give pain to others.

9. He who pricks another by the thorns of cruel words holds in his mouth a persecuting Rakshasa. Lakshmi (prosperity) leaves the man who casts his eyes on even such a man.

10. You should always keep the virtuous man before you as your model. You should always compare your acts with those of the virtuous. You should always disregard the cruel words of the wicked.

11. He who keeps the arrows of cruel words in his lips weeps day and night. The cruel words strike at the inmost part of the body. The wise men never fling such arrows (of cruel words) at others.

12. There is nothing in the three worlds with which you can worship the duties as kindness, friendship, charity and sweet words.

13. Therefore, you should always utter sweet words that give pleasure and not pain. You should always give and never beg. You should show respects to those that deserve your respect.

Thus ends the eighty-seventh chapter the history of Yayati, in the Sambhara of the Adi Parva.

CHAPTER LXXXVIII.

(SAMBHAVA PARVA) — Continued.

Indra said:—

1. O king, O son of Nishu-sha, O Yayati, after accomplishing all your duties, you went to the forest leaving your home. I ask you,—tell me like whom you are in ascetic merits.

Yayati said.—

2. O Vasava (Indra), I do not find among men, the celestials, the Gandharvas and great Rishis, any one equal to me in ascetic merits.

Indra said —

3. O king, as you disregard those that are your superiors, those that are your equals, and those that are your inferiors, your virtues, therefore, suffer a diminution, and thus you must fall from heaven.

Yayati said —

4. O king of the celestials, if my virtues have really been diminished (by my pride), let me fall at least among men who are virtuous and honest.

Indra said.—

5. O king, you shall fall among those that are virtuous and honest. You shall also gain great renown. O Yayati, after your this experience, never again disregard any one,—your superiors, your equals or even your inferiors.

Vaishampayana said:—

6. Thereupon Yayati fell from the region of the holy. And it was seen when thus falling by that royal sage, Astaka, the protector of religion. Seeing him he asked,

Astaka said:—

7. Who are you, young as you are, as handsome as Indra, as prominent by your own splendour as that of fire? Who are you falling like the foremost ranger of the sky, the sun, drawing away the dark masses of clouds?

8. Seeing you fall from the region of the sun, as effulgent as the fire or the sun, all men are asking themselves, "What is this that falls?" They are deprived of their consciousness.

9. Seeing you in the path of the celestials, as effulgent as Surya, Indra, or Vishnu, we have all come to you to ascertain the truth.

10. O enviable handsome one, we would not have been guilty of invidiousity by first asking you who you are, if you would have asked us first who we are. We ask you, (tell us) who you are, and why you come here.

11. O Indra-like great one, let your fears be dispelled, let your woes and afflictions cease. You are now in the presence of the virtuous and the wise. Even Indra, the slayer of Vais, cannot do you any harm.

12. O Indra-like great one, the honest and the virtuous are the support of their brethren. Here are assembled the protectors of the movables and the immovables of the world—the honest and the virtuous. You are now with such ones.

13. As Agni is the lord that gives heat, as earth is the lord that holds the seed, and produces corn, as sun is the lord that dispels darkness, so is a great the lord of the honest and the virtuous.

Thus ends the eighty eighth chapter, the history of Yayati, in the Sambhara of the Adi Parva.

CHAPTER LXXXIX

(SAMBHAVA PARVA) —Continued

Yayati said —

1 I am Yayati, the son of Nahusha and the father of Puru. I am falling down from the region of the celestials, the Siddhis and the Rishis for the diminution of my virtues (I am falling), because I disregarded every creature on earth.

2 As I am older than you in age I did not salute you first. He who is older in age or superior in learning or asceticism is revered by Brahmanas.

Astaka said —

3 O king, you say that he, who is older in years, deserves the respect and reverence of others. But it is said that he is truly worthy of respect who is superior in learning and asceticism.

Yayati said —

4 It is said that sin destroys the merit of all virtuous acts. Vanity contains the element of that which leads to hell. The virtuous never follow the path of the sinful.

5 They act in a way as to increase their virtue. I myself had great religious merits but all is now gone. I shall never be able to regain them with my best efforts. He, who will take lesson from my this fate, will be wise and virtuous.

6 He who, having acquired great wealth, performs sacrifices, who, having acquired all kinds of learning, remains humble, who, having studied the entire Vedas, devotes himself to asceticism, goes to heaven.

7 No one should be proud of his great wealth, no one should feel exalted because he has studied the entire Vedas. Men are of different dispositions in the world, but Destiny is supreme. Power and exertion are both futile and useless. Knowing Destiny to be supreme (over all), the wise should neither feel pride nor grief.

8 Remembering that Destiny is supreme (over all) creatures should know that happiness and misery depend on Destiny, and not on their own exertion and power.

9 The wise should always be contented, without grieving for misery or exulting for happiness. When Destiny is supreme, both grief and exaltation are useless.

10 O Astaka, I never feel terrified with fear nor do I ever feel grief, for I know that I shall be on earth exactly what the great Orainer has made me.

11 The insects, the worms, all the oviparous creatures, vegetables, crawling animals,

vermins, fishes, stones, grass, wood,—in fact all created things,—are united with the Prakriti when they are freed from their acts.

12 Happiness and misery are transitory. O Astaka, knowing this, why should I grieve? We never know how we are to act to avoid misery. Therefore, grief must be cast off.

Vaishampayana said —

13 King Yayati, possessed of every accomplishment, who was the maternal grand father of Astaka was again asked by him to tell him the account of his living in heaven.

Astaka said —

14 O king of the world, tell me in detail the account of all those regions which you have visited and in which you passed your time in bliss. (Tell me also) the period for which you thus lived.

Yayati said —

15 I was a great king on earth ruling over the whole world as my kingdom. I acquired many high regions by my religious merits. I lived full one thousand years on earth and then I ascended to a very high region.

16 It is the abode of Indra. It is very beautiful, it has one thousand gates, and it extends one hundred *Yojanas* all around. Here lived I for another one thousand years. And then I ascended to a higher region.

17 This is the region of supreme beauty—the abode of the *Pratyapiti*, the Lord of the earth—a region very difficult to attain. Here lived I for another one thousand years. And I then ascended to a higher region.

18 It is the abode of the god of gods (*Vishnu*), where I lived for many years in supreme bliss. I have lived in various regions, and I was adored by the celestials, and I possessed splendour and prowess like the celestials.

19 I was capable of assuming any form at will, I sported for many millions of years with the *Apsaras* in the gardens of *Nandana* under innumerable beautiful trees clad in flowery garb and spreading delicious perfume.

20 I lived there in celestial happiness for many many years when a celestial messenger of grim visage thrice shouted to me in a loud and deep voice, '*Rum d, Rum d, Rum d.*'

21 O best of kings, thus much I remember that I fell from *Nandana* and all my religious merits were gone. O king of men, I heard the voices of the celestials in the sky exclaiming in grief,

22. "What misfortune! The virtuous and meritorious Yayati is falling! His all religious merits are destroyed! And when I was falling I asked them 'Where are those wise ones amongst whom am I to fall?'

23. They pointed out to me this sacred sacrificial region belonging to you I am hastily coming to this your sacrificial ground, seeing the curls of smoke that rise from the sacrificial fire and blacken the sky. I smelt the perfume of the sacrificial Ghee.

Thus ends the eighty ninth chapter, the 11 story of Yayati, in the Sambhava of the Adi Parva

CHAPTER XC

(SAMBHAVA PARVA)—Continued

Astaka said :—

1. O foremost man of the Kṛiti Yuga you having been able to assume my form it will pass millions of years in the garden of Indra. For what reason have you been compelled to leave that happy region and come here to day?

Yayati said :—

2. As relatives and kinsmen forsake in this world a man who has lost his wealth so in the other world Indra and the celestial forsake one who loses his righteousness.

Astaka said :—

3. O king, I am very anxious to learn how men can lose their righteousness in the other world. Tell me also what regions are attained by what means. I know you are acquainted with all the doings and the sayings.

Yayati said :—

4. O god like man they that speak of their own merits are doomed to the painful hell called *Bhouna* (earth). Though really lean, they appear to grow (fat on earth) to become the food for vultures, dogs and jackals.

5. Therefore O king this censurable and wicked vice should be cast off. O king I have now told you all. Tell me what more I shall speak.

Astaka said :—

6. When life is destroyed by age vultures *Sitakinta* insects and worms eat up the human body,—where does man then live? How does he come to life again? I have never heard of any hell called *Bhouna*.

Yayati said :—

7. When the body is destroyed (by death), man, according to the effects of his acts is born again in the womb of his mother. He stays there in an indistinct form, and he then gradually assumes distinct and visible form. He then reappears and walks on the earth. Thus he falls into the hell *Bhouna* (earth) and does not see the end of his existence.

8. Some thus falling live for sixty thousand years in the firmament, some again for eighty thousand years. They then fall (on this earth), and they are attacked by fearful *Bhouna* Rakshasas of sharp teeth.

Astaka said :—

9. Why are men when thus falling from heaven, attacked by these fearful and sharp toothed Rakshasas? Why are they not annihilated? How do they again enter the womb?

Yayati said :—

10—11. All beings thus fallen from heaven become subtle substance, living in water. This water subsequently becomes the semen from which life is created. It then enters the womb of a woman in her season and develops into the embryo. It then becomes visible life like the fruit from the flower. Entering into trees plants vegetables, water, earth and space the watery seed of life becomes quadrupeds or bipeds. This is the case with all creatures.

Astaka said :—

12—13. Does a being who has got a human form enter the womb in its own shape or in some other? How does it acquire its distinct and visible shape its eyes ears and consciousness? Tell me all this. I ask you, because I have my doubts?

Yayati said :—

14. The being that remains in a subtle form in the seed when dropped into the womb is attracted by atmospheric force for purposes of rebirth, according to the merits of one's acts.

15—16. He then develops in course of time into the embryo. He is then furnished with the visible organisation. Coming out of the womb in course of time, he becomes conscious of his existence. He then becomes sensible of sound by his ears, of colour and form by his eyes, of scent by his nose, of taste by his tongue, of touch by his whole body, and of ideas by his mind. O Astaka, it is thus that the gross and visible body develops from the subtle essence.

Astaka said —

17. The body is burnt, buried or otherwise destroyed after death. Reduced to nothing on one side only, by what principle is one again revived?

Yayati said —

18. O best of kings the man who dies, 75 times a subtle form but he retains the consciousness of all his acts as if in a dream. He then assumes some other form with a quicker speed than that of air.

19. The virtuous attain to a superior and the vicious to an inferior form of existence. The vicious becomes worms and insects. O illustrious one, I have nothing more to say.

20. I have told you how beings are born by the development of their embryonic form as quadrupeds bipeds and six footed creatures. What more will you ask me?

Astaka said :—

21. O sire how does a man attain to those higher regions whence there is no return to earthly life again? Is it by asceticism or knowledge? How does a man attain to the region of the highest bliss? As I ask you, tell me all.

Yayati said —

1. 22. The wise say that there are seven gates through which admission might be gained to heaven. These are asceticism, gift, tranquility of mind, self command, modesty, simplicity and kindness. A person loses all this in consequence of vanity.

23. The man who having acquired knowledge, regards himself as learned and destroys the reputation of others by his learning, never goes to the region of the highest bliss. It does not also give him the power of attaining to Brahmi.

24. Study, tracturnity, worship before fire, and sacrifices these are the four means through which fear is removed. But when these four are mixed with vanity, they cause fear instead of removing it.

25. The wise should never feel pride in receiving honours, nor should they be sorry if insulted. For it is the wise alone that honour the wise the wicked and vicious can never act like the virtuous. "I have given so much, I have performed so many sacrifices, I have studied so much, I have observed so many vows"—such vanity and pride are the roots of all fear. Therefore, it must be abandoned by all means.

26. Those learned men who accept as the only support the unchangeable and immortal Brahmi—Brahma that shines eternally—give up every attachment as you do,

—enjoy perfect peace here in this world and hereafter in heaven.

Thus ends the ninetyeth chapter the history of Yayati, in the Sambhava of the 11th Parva.

CHAPTER XCI

(SAMBHAVA PARVA)—Continued

Astaka said —

1. Those that are learned in the Vedis differ in opinions as regards the respective methods which should be practised by the *Grhasthas*, *Brahmacharis*, *Bhikkhus* and *Sannyashtas*, so that they may acquire religious merits.

Yayati said —

2. A *Brahmachari* must do the following. When he will live in the house of his preceptor, he must receive lessons only when his preceptor will call him to do it. He must serve his preceptor without waiting for his command. He must rise before his preceptor from his bed and go to bed after him. He must be humble, self-controlled, prudent, vigilant, and devoted to study.

3. It is said in the oldest *Upanishads* that he must perform sacrifices after acquiring wealth by honest means. He should spend it in charity, he should be hospitable to all that would come to his house, he should never use anything without giving a portion to others.

4. A *Muni* (*Brahmachari*) should live in the forest, depending on his own vigour and without searching for food. He should abstain from all vicious acts, he should give away in charity, he should never inflict pain upon any creatures. It is then only that he can gain success.

5. He is a true *Bhikkhu*, who does not support himself by any manual labour who possesses many accomplishments, who has his passions under complete control, who is thoroughly unconnected with all worldly concerns who does not sleep under the shelter of a householder's roof, who is without wife and who travels over many countries, going some distance every day.

6—7. A learned man should adopt the *Sannyashta* mode of life after the performance of the necessary rites. He should adopt it when he has been able to control his thirst for enjoyments and desire of acquiring wealth. When a man dies in the forest, leaving the *Sannyashta* mode of life, he mixes his ancestors and grand children, numbering ten generations including himself, with the divine essence.

Askata said —

8 How many kinds of *Munis* are there, and how many kinds of *Mounis* (observers of vows)? We desire to hear all this,

Yayati said —

9 O King he is a true *Muni*, who possesses all things pertaining to a village though living in the forest, and also possesses all things pertaining to the forest though living in a village

Askata said —

10 How is it possible to possess all things pertaining to a village when living in the forest, and all things pertaining to a forest when living in a village?

Yayati said —

11 A *Muni* lives in the forest after withdrawing himself from all worldly objects. But though he never seeks to possess things pertaining to a village, he may yet get them by his ascetic powers

12—13 A true *Muni*, withdrawn from all earthly objects might live in a village, leading the life of a hermit. Clad in *Karpina* (scantiest of robes) he considers himself attired in the richest robe. He is content with food just sufficient to support life

14 He who abandons all desires, who has all his passions under complete control and who has given up all actions, is the man who attains success

15 Why should you not revere the man who lives on pure food who refrains from injuring others, whose heart is ever holy, who is effulgent in his ascetic merits, who is free from the burden weight of desire and who abstains from injury even when it is sanctioned by the scriptures?

16 Enriched by hard asceticism and reduced in marrow blood and flesh such a *Muni* not only conquers this world, but the highest world

17 The *Muni* who sits in *Ioga* meditation, and who becomes indifferent to happiness and misery honour and insult conquers this world, and conquering it, he conquers the highest world.

18 The *Muni* who eats like the kine and other animals without providing for it beforehand and without any relish, becomes identified with the whole universe

Thus ends the ninety first chapter the history of Yayati in the *Sambhava* of the *Adi Parva*

CHAPTER XCII

(*SAMBHAVA PARVA*)—Continued

Astaka said —

1 O King, who does amongst the two — namely the ascetic and the man of knowledge — first attain to the communion with Brahman although both exerting like the sun and the moon?

Yayati said —

2 He who is a man of knowledge and who is self controlled, though living among the householders with various sorts of desires, attains to salvation first

3 Those that devote themselves to *Ioga* meditation take time to acquire that knowledge, for by practice alone they divest themselves from the idea of duality

4 Then again if a man devoted to *Ioga* does not find sufficient time to attain to success in one's one life, he is benighted in his next life by the progress already made. But the man of knowledge ever sees the indistructible Unity, therefore he, though emerged in worldly enjoyments, is never affected in the heart

Astaka said —

6 O King you are young you are handsome you are decorated with celestial garlands your splendour is great from what place have you come and where do you go? Whose messenger are you? Are you going to earth?

Yayati said:—

7 As I have lost my religious virtues, I am falling into the *Bhouma* (earth) hell. I shall go there after finishing my talk with you. The *Lokapalas* are commanding me even now to hasten thither

8 O King, I have obtained the following boon from *Indra*. Though I shall fall on earth yet I shall fall among wise and virtuous men

Astaka said —

9 O King, I believe, you know every thing. I ask you — is there any region for myself either in heaven or in the firmament? If there be any, — you shall not fall.

Yayati said:—

10 O best of kings there are many regions for you to enjoy in heaven as many as the kine and horses of earth as the animals in the wilderness and the hills.

Astaka said —

11 O King I give to you all those regions in heaven or in the firmament that

Astaka said —

17. The body is burnt, buried or otherwise destroyed after death. Reduced to nothing on one side also, by what principle is one again revived?

Yayati said —

18. O best of kings the man who dies assumes a subtle form but he returns the consciousness of all his acts as if in a dream. He then assumes some other form with a quicker speed than that of air.

19. The virtuous attain to a superior and the vicious to an inferior form of existence. The vicious becomes worms and insects. O illustrious one I have nothing more to say.

20. I have told you how beings are born by the development of their embryonic form as quadrupeds, bipeds, and six footed creatures. What more will you ask me?

Astaka said:—

21. O sire how does a man attain to those higher regions whence there is no return to earthly life again? Is it by asceticism or knowledge? How does a man attain to the region of the highest bliss? As I ask you, tell me all.

Yayati said —

22. The wise say that there are seven gates through which admission might be gained to heaven. These are asceticism, gift, tranquility of mind, self command, modesty, simplicity and kindness. A person loses all this in consequence of vanity.

23. The man who having acquired knowledge regards himself as learned and destroys the reputation of others by his learning, never goes to the region of the highest bliss. It does not also give him the power of attaining to Brahman.

24. Study, triturnity, worship before fire, and sacrifices these are the four means through which fear is removed. But when these four are mixed with vanity, they cause fear instead of removing it.

25. The wise should never feel pride in receiving honours nor should they be sorry if insulted. For it is the wise alone that honour the wise. The wicked and vicious can never act like the virtuous. I have given so much I have performed so many sacrifices, I have studied so much, I have observed so many vows—such vanity and pride are the roots of all fear. Therefore, it must be abandoned by all means.

26. Those learned men who accept as the only support the unchanging and indestructible Brahman—Brahman that showers blessings on persons virtuous as well as

—enjoy perfect peace here in this world and hereafter in heaven.

Thus ends the ninetyeth chapter the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER XCI

(SAMBHAVA PARVA)—Continued

Astaka said —

1. Those that are learned in the Vedas differ in opinions as regards the respective methods which should be practised by the Grihastis, Brahmacharis, Bhiksus and Vanaprasthas so that they may acquire religious merits.

Yayati said —

2. A Brahmachari must do the following. When he will live in the house of his preceptor he must receive lessons only when his preceptor will call him to do it. He must serve his preceptor without waiting for his command. He must rise before his preceptor from his bed and go to bed after him. He must be humble, self-controlled, patient, vigilant and devoted to study.

3. It is said in the oldest Upanishads that he must perform sacrifices after acquiring wealth by honest means. He should spend it in charity, he should be hospitable to all that would come to his house. He should never use anything without giving a portion to others.

4. A Muni (Brahmachari) should live in the forest depending on his own labour and without searching for food. He should abstain from all vicious acts, he should give away in charity, he should never inflict pain upon any creatures. It is then only that he can gain success.

5. He is a true Bhikshu who does not support himself by any manual labour, who possesses many accomplishments, who has his passions under complete control, who is thoroughly unconnected with all worldly concerns who does not sleep under the shelter of a householder's roof, who is without wife, and who travels over many countries going some distance every day.

6—7. A learned man should adopt the Vanaprastha mode of life after the performance of the necessary rites. He should adopt it when he has been able to control his thirst for enjoyments and desire of acquiring wealth. When a man dies in the forest, leading the Vanaprastha mode of life he merges his ancestors and grand children, numbering ten generations including himself, with the divine essence.

Astaka said —

10 O king, each of us has expressed our desire to give you the regions that each of us has acquired by his religious merits. You refuse to accept them. We leave them for you, and we shall now descend into the earth-hell.

Yayati said —

11 You are all truth-loving and wise. Give me that which I desire to have. I shall not be able to do what I have not done before.

Astaka said —

12. So whom does these fine cars belong that we see before us? Do men ride on them who go to the regions of everlasting bliss?

Yayati said:—

13 These fine golden cars, as blazing as fire, and displaying great glory, will carry you to regions of bliss.

Astaka said —

14. O king, get on these cars and go to heaven. We can wait. We shall follow you in time.

Yayati said —

15 We can now all go together. All of us have conquered heaven. Behold, the glorious path to heaven becomes visible.

Varshampayana said —

16 Illuminating the whole firmament by the glory of their virtues, those excellent kings got on those cars and set out in order to get admittance into heaven.

Astaka said —

17. I always thought that Indra was my special friend and that I shall, of all others, first obtain admittance into heaven. But how is it that Sini, the son of Ushinara, has already left us behind?

Yayati said —

18—19 This son of Ushinara had given all he possessed to attain to the region of Brahma. Therefore, he is the foremost among all of you. Sini's liberality, asceticism, truth, virtue, modesty, good fortune, forgiveness, amiability, and desire of performing good acts, have been so great that none can measure them.

Vaishampayana said —

20 Astaka, impelled by curiosity, again asked his maternal grandfather, who was like Indra himself, "O king, I ask you, tell me truly whence have you come? Who are you? and whose son are you?"

Yayati said —

21 I tell you truly. I am Yayati, the son of Nahusha and the father of Puru. I was a *Sarvarouma* on earth. You are my kinsmen. I am your maternal grandfather.

22 Having conquered the whole earth, I gave clothes to the Brahmanas. I gave them also one hundred horses fit for sacrificial offerings. For such pious acts the celestials become propitious to those that perform them.

23 I gave also to Brahmanas this whole earth with her horses, elephants, kine, gold and all kinds of wealth. I gave away also one hundred *Arbudas* of excellent milch cows.

24 The firmament and earth still exist owing to my truth and virtue. Fire still burns owing to my truth and virtue. Never a word has been uttered by me which is not true. I he wise, therefore, adore truth.

25 O Astaka, all that I have told you, Piardhana, and Vasumana, is the truth itself. I know that all the worlds, all the Rishis and all the celestials are adorable only because I truth characterises them all.

26 He who will duly read to the good Brahmanas the account of our ascension to heaven without malice shall himself attain to the same worlds with us.

Varshampayana said —

27 Thus ascended to heaven that illustrious man (Yayati) of great achievements. Rescued by his kinsmen, he left the earth and filled the three worlds with the fame of his deeds.

Thus ends the ninety third chapter, the history of Yayati, in the Sambhara of the Adi Parva.

CHAPTER XCIV

(SAMBHARA PARVA)—Continued.

Janamejaya said —

1. Adorable Sir, I desire to hear the history of those kings who were descended from Puru. Tell me what powers and what achievements each possessed.

2 I have heard that in the dynasty of Puru there was not a single king who was deficient in good behaviour or in prowess. I here was none who has no sons.

3 O great ascetic, I desire to hear in detail the account of these kings who were endued with great learning and who possessed all accomplishments.

Vaishampayana said —

4 As you ask me I shall tell you all about the heroic kings of Puru's royal

are for me to enjoy. Therefore, though falling, you must not fall. Take them soon, wherever they may be, in heaven or in the firmament. Let your sorrow cease.

Yayati said —

12 O best of kings, a Brahma knowing Brahmana alone can accept gifts, and not men like ourselves. O king, I myself have given away (many gifts) to Brahmanas, as I should do.

13 Let no man, who is not a Brahmana, and no woman who is the wife of a hero, earn infamy by accepting gifts. I have always desired to perform virtuous acts on earth. What I have never done before, how shall I do it now and accept a gift?

Pratardhana said —

14 O handsome one, I am Pratardhana by name. I ask you — is there any region for me in heaven or in the firmament to enjoy as fruits of my virtues? You know everything.

Yayati said —

15 O king innumerable regions, as effulgent as the solar disc, and full of great felicity, await you. If you live only for seven days in each, they will never be exhausted.

Pratardhana said:—

16 I give to you all of them. Therefore, though falling, you must not fall. Let all the regions for me to enjoy be yours, whether they may be in heaven or in the firmament. Take them soon, and let your sorrow cease.

Yayati said —

17—19 O king, no king of equal energy should ever desire to accept in gift the religious merits of another king acquired by *loga*. No king, if wise should act in a censurable way, though afflicted with calamity. A king should keep his eyes fixed on virtue and walk in the path of piety, and thus increase his fame. A virtuous man like me, who know what are his duties, should not act so me only as you ask me to do.

19 When others desirous of acquiring religious merit do not accept gifts how can I do it what they do not?

CHAPTER XCIII

(SAMBHAVA PARVA)—Continued.

Vasumana said —

1 I am Vasumana, the son of Oshadaswa. I ask you O king, — is there any region for me to enjoy either in heaven or in the firmament, as fruits of my virtuous acts? O high-souled one, you know all holy regions.

Yayati said:—

2 The extensive regions, as extensive as those in the firmament, on earth and ten points of heaven that are illuminated by the sun, are all waiting for you.

Vasumana said —

3 I give them all to you. Let those regions that are mine be all yours. O king, if it is improper for you to accept them in gift, then purchase them with a straw.

Yayati said —

4 I do not remember to have ever bought or sold any thing in an unfair way. This has also never been done by other kings. How shall I do it then?

Vasumana said:—

5 O king, if to purchase them be considered by you improper, take them from me as gifts. I for myself speak, that I shall never go to those regions that are for me. Let them, therefore, be yours.

Sivi said —

6 I am Sivi, the son of Dashmaras. I ask you, O king, O sire, — is there any region in heaven or in the firmament for me to enjoy? You know every region that one may enjoy as the fruit of his religious merit.

Yayati said:—

7 You have never disregarded either reward or by speech the honest and the virtuous men that ever applied to you. Offer all blazing worlds for you to enjoy in heaven.

Sivi said, —

37-38 The Bharata princes were defeated by the armies of their enemies, and the Panchalas set out with their four kinds of troops to conquer the earth. They soon brought the whole earth under their sway, and with their ten Akshauhitis of soldiers the king of the Panchalas defeated the princes of Bharata.

39. Samvarana then fled in fear with his wife and ministers, sons and relatives.

40. He took shelter in the forest on the banks of the river *Sinhu* which extended up to the foot of the mountain.

41. There lived the Bharatas within their fort for many years, and thus full one thousand years passed away.

42. (And when they were living there), the illustrious Rishi *Vasishtha* one day came to those exiled Bharatas. On his approach, they went out and duly worshipped him.

43. All the Bharatas offered him *Arghya*, and entertaining him with reverence, they told every thing to the great Rishi.

44. When he was seated on his seat the king himself addressed him thus, "O illustrious man be our priest. We shall try to regain our kingdom."

45-46. *Vasishtha* replied to the Bharatas by saying, "We have heard that *Vasishtha* installed the best of the *Pauravas* (*Samvarana*) as the lord over all the *Kshatriya* races. The king retook the capital that was lost."

47-48. He then began to make the other kings of the world to pay tribute to him. This powerful monarch, thus getting possession of the whole earth performed many sacrifices in which great forests were made to the Brahmins. *Samvarana* begot on his wife *Ispati*, the daughter of *Durya*, a son named *Kuru*.

49. As *Kuru* was greatly virtuous, he was installed as the king by all the people. It is after his name that *Kuru Janjala* has become so famous in the world.

50-51. This great ascetic made *Kuru-kshetra* famous by his seclusion there. We have heard that *Ayikshit*, *Abhishtita*, *Chitraratha*, *Muni* and famous *Janamejaya* were the five sons begot by him on his highly intelligent wife *Vishni*.

52. *Ayikshit* begot *Parikshit*, powerful *Saishava*, *Aditya*, *Vijaya*, greatly strong *Sahmish*, *Ushasrata*, *Bhishakata*, and the eighth *Juni*.

53. In the race of these eight heroes were born, as the fruits of their many virtuous acts, seven greatly powerful warriors. *Jama* was born at the head

54-55. *Parikshit* had sons who were all learned in *Dharma* and *Artha*. They were *Kukshasena*, *Ugrasena*, and greatly effulgent *Chitrakshasena*, *Indrasena*, *Susena*, and *Blumasena*. All the sons of *Janamejaya* were famous in the world as being greatly powerful (princes).

56-57. They were *Dhritarashtra*, the eldest, *Pandu*, *Vishuka*, greatly effulgent *Nishada*, the mighty *Jamvunada*, *Kundadara*, *Padati*, and the eighth *Vasati*. They were all learned in *Dharma* and *Artha* and engaged in doing good to all creatures.

58-59. Amongst them *Dhritarashtra* became king and he had eight sons, namely *Kundika*, *Hasti*, *Vitarka*, *Kratha*, *Kundina*, *Havirata*, *Indrabha*, and the invincible *Bhurnirya*. Amongst the sons of *Dhritarashtra* only three were famous.

60. O descendant of Bharata, (they were) *Pratapa*, *Dharmanetra* and *Sunetra*. Amongst the three *Pratapa* became unrivalled of all.

61. O best of the Bharata race, *Pratapa* begot three sons, namely *Devapi*, *Santanu*, and mighty car-warrior *Valhika*.

62. *Devapi* adopted asceticism, impelled by the desire to do good to his brothers. Consequently the kingdom was obtained by *Santanu* and the mighty, car-warrior *Valhika*.

63. O king, besides these (I have mentioned) there were born in the Bharata race many other good monarchs all greatly effulgent and all like the celestial *Rishis* in virtue and ascetic power.

64. In this way were born in the race of *Manu*, many mighty car-warriors like the celestials themselves, and who by their number greatly increased the *Aditya* dynasty.

Thus ends the ninety-fourth chapter, the narration of the *Puru* dynasty, in the *Sambhava* of the *Adi Parva*.

CHAPTER XCV.

(SAMBHAVA PARVA)—Continued

Janamejaya said :-

1. O Brahminna, I have heard from you the great history of my ancestors. I have also heard from you about the great kings that were born in my dynasty.

2. But I am not still satisfied with this charming account—for it is so short. I therefore, narrate to me in detail.

3. This delightful history, commencing from *Pratapa* *Manu*—Who will not feel delight in doing such an account, started as it is.

dynasty who were all equal to Indra in power. They possessed great affluence and commanded the respect of all on account of their many accomplishments.

5 Puru begot on his wife Prushti three great car-warriors, namely Pravira, Iswara and Raudraswa. Amongst these three Pravira kept up the line.

6 Pravira begot on his wife Suriseni a son named Manashyu. This lotus-eyed king had his sovereignty over the whole earth bounded by the four seas.

7 Manashyu begot on his wife Suviri three sons, namely Sakta, Sanghadrina and Vajira, they were all great heroes and car-warriors.

8 The wise and virtuous Raudraswa begot on Apisra Misrakshu ten sons who were all great bow-men.

9 They were great heroes and performed many sacrifices in honour of the celestials, they were learned in all the Sastras and were virtuous. All of them begot sons.

10-11 They were Richeyu, Kaksheyu, powerful Krikineyu, Sthandileyu, Vancyu, greatly famous Jileyu, intelligent and strong Tejevu, Indra-like powerful Sateyu, Dharmeyu and celestial-like powerful Sanatseyu.

12 Amongst them all Richeyu became the sole lord of the whole earth and was known by the name of Anadhrishti. He was in prowess like Indra.

13 Anadhrishti had a son named Vrinari who became a very virtuous king and greatly famous. He performed both *Ayushya* and *Ashvamedha* sacrifices.

14 Vrinari had four greatly powerful sons, namely Jansu, Mahari, Viratha and immeasurably glorious Drahvu.

15 Amongst them greatly powerful Jansu became the perpetrator of Purus line. He subjugated the whole earth and gained great fame and splendour.

16 Jansu begot a greatly powerful son named Hira. He became the foremost of all conquerors and subjugated the whole world.

17 Hira begot on his wife Rithintari five sons, Dushmanti being the eldest. They were all as great in power as the five celestials.

18 (They were) Dushmanti, Sura, Bhuma, Pristuvana and Vasu. Of Janamejaya amongst them the eldest Dushmanti became king.

19 Dushmanti begot on his wife Sakuntala a learned son named Bharata who became king. From him was the Bharata

dynasty and from him spread its great fame.

20 Bharata begot on his three wives nine sons but none of them was like his father, and Bharata was not satisfied with any of them.

21 Thereupon their mothers, becoming angry, killed them all. Therefore, the procreation of that great king was in vain.

22 The king then performed a great sacrifice and obtained a son named Bhumanyu through the grace of Bhara-dwaja.

23 O best of the Bharata race, the descendant of Puru, regarding himself as really possessing a son, installed him as his heir apparent.

24-25 Bhumanyu begot on his wife Pushkarami six sons, namely Suhadra, Suhota, Sahavi, Satyayu, Richika and Divirah. The eldest of them Suhotra obtained the throne of the world.

26 He performed many *Rajshyu* and Horse sacrifices. He subjugated the whole earth bounded by the four seas.

27-28 And full of elephants, king, horses and great wealth of gems and gold, the earth was as it were, sinking with the weight of numberless human beings, elephants, horses and cars. Suhotra virtuously ruled over all his subjects.

29 During his reign the surface of the whole earth was dotted all over with hundreds and thousands of sacrificial stakes. The earth became full of corns and human beings.

30 O descendant of the Bharata race, the lord of the earth, Suhotra begot on his wife Akshiki three sons, namely Yamada, Sumatra and Parumitra.

31 The eldest of them Yamada became the perpetrator of the royal line. O descendant of the Bharata race, he begot six sons upon his three wives.

32 Riksha was born in the womb of Dhuma, Dushmanti and Parameshu in that of Nali and Jahnyu, Jala and Repara in that of Keshumi.

33 All the Pucharas were descended from Dhuma, Dushmanti and Parameshu. The Keshumikas were the descendants of the great Keshumi.

34 Riksha was elder than Jala and Repara. He begot Samaratana, who was the perpetrator of the line.

35-36 O king, it has been heard by us that when Samaratana, the son of Riksha was ruling the earth, there occurred a great loss of people on account of famine, plagues, drought and disease.

a son, named Hasti, who founded this city, called, after his name Hastinapur.

34. Hasti married Yosodhara, the princess of Tigrartha, and she gave birth to a son, named Vikunthana.

35. Vikunthana married Sudevi, the princess of Dasarha, and she gave birth to a son, named Ajamida.

36. Ajamida had four wives, namely Kaikeyi, Gandhari, Visala and Riksha, and he begot on them two thousands and one hundred sons. And Amongst them all, Samvarana became the perpetuator of the dynasty.

37. Samvarana married Tapati, the daughter of Vivasvata, and she gave birth to a son, named Kuru.

38. Kuru married Subhanti, the princess of Dasarha, and she gave birth to a son, named Viduratha.

39. Viduratha married Sungprya, the daughter of Madhava, and she gave birth to a son, named Anaswa.

40. Anaswa married Amrita, the daughter of the Mahavas, and she gave birth to a son, named Parikshit.

41. Parikshit married Sujasa, the daughter of Vahuda, and she gave birth to a son, named Bhimasena.

42. Bhimasena married Kumari, the princess of Kekaya, and she gave birth to a son, named Pratisrava.

43. Pratisrava begot Pratipa, Pratipa married Suranda, the daughter of Sini, and she gave birth to three sons, namely Devapi, Santanu and Valhika.

44. Devapi retired into a forest as a hermit when he was still a boy. Therefore, Santanu became king.

45. Here occurs a *sloka*, describing Santanu. "Those that were touched by this king with his hands, felt indescribable pleasure. They became restored to youth. Therefore, this king was called Santanu."

46. Santanu married Ganga and she gave birth to a son named Devavrata, who was afterwards called Bhishma.

47. Bhishma, being desirous of doing good to his father, got him married to Satyawati, who was also called Ghandakali.

48. In her maidenhood she gave birth to a son by Parasara, named Dwaipayana. Santanu begot two more sons on her,

49. Namely Vichitravirja and Chitrangada. But before they attained to their youth, Chitrangada was killed by the Gandharvas. Therefore, Vichitravirja became king.

50. Vichitravirja married the two daughters of the king of Kashi born of Kaushalya, named Amvika and Amvalika.

51. Vichitravirja died childless. Thereupon, Satyawati began to think how the dynasty of Dushmanta might be perpetuated.

52. She then thought of Rishi Dwaipayana in her mind. He stood before her and said, "What are your commands?"

53. She told him, "Your brother Vichitravirja has gone to heaven childless. Beget virtuous children for him."

54. Dwaipayana consented to do it, and he begot three sons, namely Dhritarashtra, Pandu and Vidura.

55. The king Dhritarashtra begot one hundred sons on his wife Gandhari on account of the boon granted by Dwaipayana.

56. Amongst those one hundred sons, four became famous, (they were) Duryodhana, Dushyasana, Vikarna, and Chitrasena.

57. Pandu had two best jewels of wives, namely Kunti, also called Pritha, and Madri.

58. Pandu one day went to hunt and saw a deer with its mate. It was a Rishi in the form of a deer. He killed it with his arrow in that state, when his desire was not satiated.

59. Wounded with the arrow of the king, the deer quickly changed its form and became a Rishi. He said to Pandu, "You are virtuous, and you know the pleasure derived from the gratification of one's desire. My desire is not yet satisfied, but you have killed me. Therefore, you will also die when you will be so engaged and when your desire will not be gratified." Pandu became pale to hear this curse. And from that time he did not go to his wives.

60. He told them, "I have been cursed by my fault. But I have heard that there are no regions hereafter for those who are childless. Therefore, he asked Kunti to raise offspring for him. Kunti said, "Let it be so." By Dharma she had Yama, by Maruta Bhima and by Indra Nakula.

61. Pandu was much pleased with her and said, "This your son (my co-wife) is also childless. Therefore cause her to give birth to children."

62. Kunti said, "Let it be so," and she imparted unto Madri the *Mantra* of invocation. And Madri gave birth by the Ashwins, the twins Nakula and Sahadeva.

63. One day Pandu saw Madri decked in ornaments, and his desire was kindled. As soon as he touched her, he died.

4 The fame of these monarchs covered the three worlds on account of their wisdom virtue accomplishments and high character

5 Having heard of their liberality, prowess, physical strength mental vigour, energy and perseverance—this history sweet as ambrosia,—I have not been satiated

Vaishampayana said —

6 O king, hear the auspicious history, of your own race as I recite it to you in detail and just as I heard it before from Dwaipayana

7 Daksha begot Aditi Aditi begot Vivasvata Vivasvata begot Manu Manu begot Ila Ila begot Pururava, Pururava begot Ayusha, Ayusha begot Nahusha Nahusha begot Yayati Yayati had two wives,

8 Namely Devayani, the daughter of Ushanas (Sukra) and Sarmishta the daughter of Vrisaparva This is a *sloka* about this line

9 Devyani gave birth to Yadu and Turvasu and Sarmishta the daughter of Vrisaparva gave birth to Drahyu Anu and Puru From Yadu the Yadavas were descended, and from Puru the Pauravas

10 Puru had a wife named Kaushalya and he begot on her a son named Janamejaya He performed three great Horse sacrifices and a sacrifice called *Vishvajita* He then retired into a forest

11 Janamejaya married Anantika the daughter of Madhava He begot on her a son named Prachinatra He was so called because he conquered all the countries in the east even where the sun rises

12 Prachinatra married Asamaki the daughter of the Yadavas and she gave birth to a son named Sanjati

13 Sanjati married Varangi the daughter of Drishatvata and she gave birth to a son called Ahanjati

14 Ahanjati married Bhanumati the daughter of Kirtavija and he begot on her a son, named Sarvavauma

15 Sarvavauma married Sunanda the daughter of Kakeya who was taken by force, and she gave birth to a son, named Jayatishna

16 Jayatishna married Susrava the daughter of the Vidura king and she gave birth to a son, named Avachina

17 Avachina married the princess of the Vidura kings called Maryada and he gave birth to a son named Anhana

18 Anhana married Agni and she gave birth to a son named Mahavauma

19 Mahavauma married Suyaja the daughter of Prasenjit and she gave birth to a son named Ajutanaya He was so called because he performed a sacrifice in which the fat of one *Ayuta* male beings was required

20 Ajutanaya married Kuma, the daughter of Prithusrava and she gave birth to a son, called Akrodhona

21 Akrodhona married Karamva the daughter of the king of Kalinga and she gave birth to a son, called Devatithi

22 Devatithi married Maryada, the princess of Videha and she gave birth to a son named Arihantra

23 Arihantra married Sudeva the princess of Anga and she gave birth to a son Riksha

24 Riksha married Jwala the daughter of Takshaka and she gave birth to a son named Matinara

25 Matinara performed the most efficacious twelve years' sacrifice on the banks of the *Saraswati* At the conclusion of the sacrifice, the *Saraswati* herself appeared before him and chose him as her husband He begot on her a son named Gangsu

26 Here is a *sloka* describing Gangsu's descendants Gangsu begot on his wife the princess of Kalinga a son named Ilana

27 Ilana begot on his wife Rathantara a son Dushmanta being the eldest of them

28 Dushmanta married Sakuntala the daughter of Vishvamitra and she gave birth to a son named Bharata

29 Here are two *slokas* describing the descendants of Bharata O Dushmanta the mother is but a sheath of flesh (with which the son dwells) The son sprung from the father is the father himself Therefore cherish your son Do not insult Sakuntala

30 O best of men the son, begotten by one's own self rescues him from the abode of Yama You are the father of this son Sakuntala has spoken the truth

31 It is for this reason he was called Bharata Bharata married Sunanda the daughter of Sarvasena the king of Kashi and she gave birth to a son, called Bhumanyu

32 Bhumanyu married Vijaya the daughter of Disashta and she gave birth to a son named Suhotra

33 Suhotra married Suvrata the daughter of Ikshvaku and she gave birth to

a son named Hasti who founded this city, called, after his name Hastinapur.

34 Hasti married Yosodhara, the princess of Trigarta, and she gave birth to a son, named Vikunthana

35 Vikunthana married Sudeva, the princess of Dasarha, and she gave birth to a son, named Ajamida.

36 Ajamida had four wives, namely Kaikeyi, Gandhari, Visala and Riksha, and he begot on them two thousands and one hundred sons. And Amongst them all, Samvarana became the perpetuator of the dynasty.

37 Samvarana married Tapati, the daughter of Vivisvata, and she gave birth to a son, named Kuru.

38 Kuru married Subhanga, the princess of Dasarha, and she gave birth to a son, named Viduratha

39 Viduratha married Sungprya, the daughter of Madhava, and she gave birth to a son, named Anaswa

40 Anaswa married Amrita, the daughter of the Mahivas, and she gave birth to a son, named Parikshit

41 Parikshit married Sujasa, the daughter of Vahuda, and she gave birth to a son, named Bhimasena

42 Bhimasena married Kumari, the princess of Kekaya, and she gave birth to a son, named Pratisrava

43 Pratisrava begot Pratipa, Pratipa married Surinda, the daughter of Sni, and she gave birth to three sons, namely Devapi, Santanu and Valhika

44 Devapi retired into a forest as a hermit when he was still a boy. Therefore Santanu became king.

45 Here occurs a *sloka*, describing Santanu "Those that were touched by this king with his hands, felt indescribable pleasure. They became restored to youth. Therefore, this king was called Santanu"

46 Santanu married Ganga, and she gave birth to a son named Devavrata, who was afterwards called Bhisma

47 Bhisma, being desirous of doing good to his father, got him married to Satyawati who was also called Ghandakha

48 In her maidenhood she gave birth to a son by Parasara, named Dwaipayana. Santanu begot two more sons on her,

49 Namely Vichitravirja and Chitrangada. But before they attained to their youth Chitrangada was killed by the Gandharvas. Therefore, Vichitravirja became king

50 Vichitravirja married the two daughters of the king of Kashi born of Kaushalya, named Amvika and Amvalika

51 Vichitravirja died childless. Thereupon, Satyawati began to think how the dynasty of Dushmanta might be perpetuated.

52 She then thought of Rishi Dwaipayana in her mind. He stood before her and said, "What are your commands?"

53 She told him, "Your brother Vichitravirja has gone to heaven childless. Beget virtuous children for him."

54 Dwaipayana consented to do it, and he begot three sons, namely Dhritarashtra, Pandu and Vidura.

55 The king Dhritarashtra begot one hundred sons on his wife Gandhari on account of the boon granted by Dwaipayana

56 Amongst those one hundred sons, four became famous (they were) Duryodhana, Dushyasana, Vikarna, and Chitrastana

57 Pandu had two best jewels of wives, namely Kunti, also called Pritha, and Madri

58 Pandu one day went to hunt and saw a deer with its mate. It was a Rishi in the form of a deer. He killed it with his arrow in that state, when his desire was not satiated

59 Wounded with the arrow of the king, the deer quickly changed its form and became a Rishi. He said to Pandu, "You are virtuous, and you know the pleasure derived from the gratification of one's desire. My desire is not yet satisfied, but you have killed me. Therefore, you will also die when you will be so engaged and when your desire will not be gratified." Pandu became pale to hear this curse. And from that time he did not go to his wives

60 He told them, "I have been cursed by my fault. But I have heard that there are no regions hereafter for those who are childless. Therefore he asked Kunti to raise offspring for him. Kunti said, "Let it be so." By Dharma she had Yama by Maruta Bhima and by Indira Yudhishthira

61 Pandu was much pleased with her and said "This your son (my wife) is also childless. Therefore, cause her to give birth to children."

62 Kunti said, "Let it be so," and she imparted unto Madri the *Mantra* of invocation. And Madri gave birth by the Ashwins, the twins Nakula and Sahadeva

63 One day Pandu saw Madri decked in ornaments and his desire was kindled. As soon as he touched her, he died

64 Thereupon Yudra ascended his funeral pyre. She said to Kunti: Let my twin sons be affectionately brought up by you.

65 Some time after the Pandu princes with their mother Kunti, were taken by the ascetics to Hastinapur and they were introduced to Bhishma and Vidura.

66 After introducing them to all the orders the ascetics disappeared in the very sight of all.

67 After the conclusion of the speech of these ascetics flowers were showered down upon the place, and celestial drums were beaten in the sky.

68 The Pandavas were thereupon accepted (by all). They then represented the death of their father and duly performed his obsequies. As they were brought up there in their boyhood Duryodhana became very jealous of them.

69 The sinful (Duryodhana), acting like a Rakshasa attempted by various means to drive them away but what is to be can never be prevented.

70 Dhritrashtra then by an act of deception sent them to Varanavata. They also went gladly there.

71 An attempt was there made to burn them to death but they were saved through the warning counsel of Vidura.

72 After this Hirambha was killed and they then went to a place, called Ekachakra.

73 They killed at Ekachakra a Rakshasa named Vaka. They then went to Panchala city.

74 There they obtained Draupadi as their wife, and they returned to their own kingdom.

75 They lived in peace there (in Hastinapura) and begot sons. Yudhishthira begot Prativendra. Bhishma (begot) Sutaisana. Arjuna (begot) Sutakirita. Nakula (begot) Satama and Sahadeva (begot) Srutakarmana.

76 Yudhishthira obtained in Syamavata for his wife Devika the daughter of Govisha of the Saiyya race and he begot on her a son named Yaudheya.

77 Bhishma also obtained for his wife Valandhara the daughter of the king of Kashy by offering as his dowry his own great prowess. He begot on her a son named Sarvaga.

78 Arjuna went to Dvanika and there he married by force the sweet speeched Suvadra the sister of Vasudeva (Krishna). He begot on her a son named Abhimanu.

who was endued with all accomplishments and who was dear to Vasudeva himself.

79 Nakula obtained for his wife Karenumati the princess of Chedi and he begot on her a son, named Varman.

80 Sahadeva obtained in Syamavata Vyagrat the daughter of Dyutimata the king of Vidra. He begot a son on her, named Subhira.

81 Bhishma begot some time before on Hirambha a son, named Ghastakichra.

82 These were the eleven sons begot by the Pandavas. Amongst them Abhimanu was the perpetrator of the dynasty.

83 He married Uttara the daughter of the king of Bharata. She gave birth to a dard child, whom Pritha (Kunti) took up on her lap at the command of Krishna, who said: I will revive this child of six months.

84 Though born before time, having been burnt by the fire of the weapon (hurled by Ashwathama) though deprived of life, strength and energy, he was revived by Vasudeva and was given strength, energy and prowess. After thus making him alive Vasudeva said: As this child is born in an extinct race let him be called Pankshu.

85 Pankshu married Madravati, your mother and she gave birth to you Janamejaya.

86 You have begotten two sons on your wife Virupastami named Sitanaka and Sanlakarna. And Satrakarn has also begotten a son on the princess of Videha named Ashwamedhadatta.

87 Thus have I narrated to you the history of the Kuru and Pandu dynasty. It is excellent virtue increasing and greatly revered. It should always be heard by the you observing Brahmanas and Kshatriyas devoted to the duties of their order and expert in protecting their subjects. (It should be heard) also by Vasayas with attention and with reverence by Sudras whose chief duties are to wait upon the three other orders.

88 Those Brahmanas learned in the Vedas and all those men who will recite or listen to this holy history with attention and reverence will conquer the heaven and attain to the abode of the blessed. They will be always respected and adored by the celestials, Brahmanas and all other men.

89 This holy history Bhishma has been told by the illustrious Vasava. The Brahmanas learned in the Vedas and all those

men who hear it rected with reverence and without malice conquer the heavens and earn great virtues. Though sinning, he is not disrespected by any.

So Here occurs a *sloka*. Thus Bhārata is equal to the Vedas. It is holy and good. It gives wealth fame and life. Therefore, it should be heard by men with great attention.

Thus ends the ninety fifth chapter the history of Puru dynasty in the Sambhara of the Adi Parva

CHAPTER XCVI

(SAMBHARA PARVA)—*Conts. med*

Vaishampayana said —

1 There was born a king in the race of Ikshvaku and he was known by the name of Mahaviṣṭha. He was a lord of the world was truthful and was truly powerful.

2 By performing one thousand Ashvamedha and one hundred Rajshuyas sacrifices he pleased the lord of the celestials. Then he ascended to heaven.

3 Once upon a time the celestials were one day worshipping Brāhma. Many royal sages and king Mahaviṣṭha were also present there.

4 The queen of the rivers Ganga also came there to pay her adorations to the Godsire. Her garments as white as the moon were blown away by the winds.

5 As her person thus became exposed the celestials bent down their heads but the royal sage Mahaviṣṭha rudely continued to stare at her.

6 For this (rude act) Mahaviṣṭha was cursed by Brāhma. He said You will be born on earth and you shall then again attain to these regions.

7 The king (Mahaviṣṭha) then remembered all the monarchs and ascetics on earth and wished to be born as the son of the greatly powerful Prātapa.

8 The best of the rivers (Ganga) seeing the king Mahaviṣṭha lose his firmness went away thinking him in her mind.

9 She saw on her way those dwellers of heaven the Vasus who were dejected and who had lost heaven.

10 The best of rivers seeing them that state asked them O dwellers of heaven why do you look dejected? Is every thing all right with you?

11 The celestial Vasus replied to her O great river we have been cursed for

our little fault by the illustrious Vasiṣṭha in anger.

12 Vasiṣṭha was enraged in his *Sandhya* (twilight worship) that best of Rishis was not seen by us. We in our ignorance crossed him. Therefore he cursed us in anger, saying, Be born as men.

13 We are not able to frustrate what has been said by that Brāhma knowing Rishi. Kindly make us the Vasus your sons by becoming a woman on earth.

14 O amiable one we are unwilling to enter the womb of any human female. Having been thus addressed she said —

Ganga said. —

15 Who is that best of men who will be your father?

The Vasus said —

16 There will be born on earth a son to Prātapa who will be greatly famous king. He will be our father on earth.

Ganga said —

17 O celestials this is also my wish which you sinless ones have expressed. I shall do the favourite works of that king. It is also your wish as just expressed.

The Vasus said —

18 O lady of three courses (celestial terrestrial and subterranean) you should throw your children into water just after their birth so that we may not have to live for long on earth.

Ganga said —

19 I shall do as you desire. But so that my companionship with him may not be entirely fruitless — do this that one son may live.

The Vasus said —

20 We shall each give one eighth part of our respective energies and from it a son will be born to you who will live according to your and his wishes.

21 But this son will not beget any children on earth. Therefore your that powerful son will be childless.

Vaishampayana said —

22 The Vasus making this arrangement with Ganga went away in delight to the place where they lived.

Thus ends the ninety sixth chapter, the history of Mahaviṣṭha in the Sambhara of the Adi Parva

CHAPTER XCVII

(SAMBHAVA PARVA)—Continued

Vaishampayana said —

1 There was a king named Pratipa engaged in doing good to all creatures. He spent many years in ascetic penances going to the source of (the river) Ganga.

2 The accomplished and beautiful Ganga in the form of a tempting woman rose from the water and came to the king.

3 That beautiful featured lady that intelligent celestial maiden endued with ravishing beauty sat upon the right thigh of the king which was like a Sal tree.

4 Thereupon the king Pratipa asked that famous one O fortunate lady what good can I do to you and what you desire?

The Maiden said —

5 O king I desire to have you. I offer myself—accept me. To reject a woman who is full of desire is never considered good by the wise.

Pratipa said —

6 O beautiful lady I never go to another man's wife out of lust. O fortunate maiden this is my solemn vow.

The Maiden said —

7 I am neither inauspicious nor ugly nor a detestable maiden. I am a celestial damsel of great beauty. O king I offer myself—accept me.

Pratipa said —

8 I have abstained from the course to which you would incite me. If I break my vow its sin will destroy me.

9 O beautiful lady you have sat upon my right thigh. O timid girl, it is the seat for daughters and daughters in law.

10 The left thigh is the seat for the wife but you have rejected it. Therefore O best lady I cannot accept you.

11 O beautiful girl be my daughter in law. I accept you for my son. The left thigh is for the wife which you have not accepted.

The Maiden said —

12 O virtuous man let it be as you say. Let me be united with your son. Out of respect for you I shall be a wife of the famous Bharata race.

13 You are the refuge of all the monarchs of the earth. I am incapable of reciting your qualifications even in one hundred years.

14 O virtuous man the greatness and goodness of many celebrated monarchs of (your) this race is unlimited. But, O lord this must be the term (of my becoming your daughter in law) that your son shall not be able to judge of the propriety for my acts.

15 Living thus with your son I shall make him happy and do him good. He shall finally ascend heaven in consequence of his virtues and good conduct and of the sons I shall bear him.

Vaishampayana said —

16 O King having said this the celestial maiden then and there disappeared. The king also waited for the birth of his son so that he could fulfil his promise.

17 Some time after the best of Kshatriyas, that light of the Kuru race Pratipa was engaged with his wife in ascetic penances with the desire of a son.

18 When they grew old, a son was born to them and this son was Mahavisha. He was called Santanu because he was born when his father had controlled his passions by asceticism.

19 The best of Kurus Santanu knowing that the regions of indestructible happiness could be gained only by virtuous deeds devoted himself to virtue.

20 When Santanu grew up to be a youth Pratipa told him O Santanu some time before a celestial damsel came to me for good.

21 If you meet that beautiful celestial damsel in secret and if she solicits you to beget offspring on her, accept her as your wife.

22 O sinless one judge not the propriety or impropriety of anything she does. Ask not who she is whom she belongs to and whence she comes. But accept her as your wife at my command.

23 Having thus commanded his son Santanu and installed him on his throne, that king Pratipa, retired into a forest.

24 That greatly intelligent king Santanu as effulgent as the king of the celestials became a lover of hunting and passed much of his time in the woods.

25 That best of kings killed many deer and buffaloes. Wandering along the banks of the Ganges he came upon a place frequented by Siddhyas and Charanas.

26 There did the great king meet with one day a lovely damsel of blazing beauty like Sree herself.

27 She was a faultless beauty and her teeth were like pearls. She was decked

with celestial ornaments. She wore garments as fine and beautiful as the filaments of lotus

28 The king was surprised to see that damsel of great beauty, and his hair all over his body stood up in rapture. His steadfast gaze drank her charms, but it failed to satiate him

29 The maiden also, seeing that king of great effulgence move about in great agitation, was moved and felt for him an affection and friendship. She gazed at him and longed to gaze at him more

30-31. The king then addressed her in sweet words, 'O beautiful one, O beauty of slender waist, be you a lady of the Deva or Danava race, be you a maiden of the race of the Gandharvas or the Apsaras, be you a damsel of the Yakshas or the Nagas,—or be you a human female, I solicit you to be my wife.

Thus ends ninety seventh chapter, the history of Santanu, in the Sambhava of the Adi Parva.

CHAPTER XCVIII.

(SAMBHAVA PARVA)—Continued.

Vaishampayana said :—

1 Having heard these soft and sweet words of the smiling king, that faultless maiden remembered the promise she had made to the Vasus

2 She spoke to the king, sending a thrill of pleasure, (she said), 'O protector of the world, I shall become your wife and obey your commands

3 But O king you must not interfere in any of my acts, whether they be agreeable or disagreeable to you. You must not also speak to me in harsh words

4. O king, so long you will act in the way I ask you to do, I shall live with you. But I shall certainly leave you as soon as you interfere with me, or use harsh words towards me "

5 The best of the Bharata race, the king said, 'Be it so'. Thereupon, the maiden was exceedingly glad to get that excellent king for her husband

6 King Santanu also was exceedingly pleased to get her for his wife. He fully enjoyed her sweet company. Adhering to his promise, he refrained from asking her anything

7 The lord of the world king Santanu became very much pleased with her beauty

conduct, magnanimity and attention to comforts

8 That celestial lady, Ganga of the three courses, assuming a human form of exceeding beauty and excellent feature,

9 I wed happily as the wife of Santanu, having as the fruit of her virtues, obtained that best of kings, as effulgent as the king of the celestials

10 She pleased the king with her attractiveness and love with her affection and with her music and dance, and king was exceedingly pleased with her

11 The king was so much sunk in the beauty of his wife, that months, seasons and years rolled away without his being conscious of them

12 When the king was thus enjoying himself with his wife, eight sons were born to him. They were all like the celestials

13 O descendant of the Bharata race, as soon as they were born, they were one after the other thrown into the river by Ganga, who said, when she threw them into the stream, "This is done for your good "

14 The king Santanu could not be pleased with such conduct but he did not speak a word to her for the fear of losing her.

15 When the eighth son was born, and when Ganga was smiling (before she threw it into the river) the king, desiring to protect his son, said in sorrow,

16. 'Do not kill it. Who are you? To whom do you belong? Why do you kill your own sons? Murderess of your sons, you are earning great sins by your improper acts.'

Ganga said —

17 As you desire for a son, I shall not kill this child. You have become the foremost of fathers. But there must be an end of my stay with you according to our agreement

18 I am Ganga, the daughter of Janhu, worshipped by all great Rishis. I have so long lived with you for accomplishing the purposes of the celestials.

19 These sons were the eight celestials the illustrious and greatly effulgent Vasus. They had to assume human form in consequence of the curse of Vasishtha

20. There is none on earth who desires to be their progenitor. There is none among human females like me who may be the mother

21 Therefore I assumed the human form to be the mother. You have acquired

great regions of celestial bliss by becoming the progenitor of the eight Vasus

22 My agreement with the celestial Vasus was that I should free them from their human birth as soon as each would be born.

23. Thus have I freed them from the curse of the illustrious Rishi Aprya (Vasishtha) Be blessed I leave you now Rearr this child of rigid vows

24 I promised to the Vasus to live with you so long (as I have lived) I let this child of mine be known by the name of Gangadatta

Thus ends the ninety eighth chapter, the birth of Bhishma, in the Sambhava of the Adi Parva.

CHAPTER XCIX

(SAMBHAVA PARVA)—Continued

Santanu said —

1 Who was Aprya and what fault was committed by the Vasus that they had to be born among men in consequence of his curse?

2 What also had this child done that he should have to live among men?

3 Why also the lord of the three worlds the Vasus were condemned to be born among men? O daughter of Janhu, tell me all

Vaishampayana said —

4. Having been thus addressed, the celestial lady, the daughter of Janhu, Ganga, replied to her husband, the best of men, Santanu

Ganga said :—

5 O best of the Bharata race, the son that was formerly born of Varuna was the Rishi named Vasishtha He was subsequently known by the name of Aprya.

6 His hermitage stood by the side of the best of mountains, the Meru. The place was holy and abounded in deer and birds. It was covered with all the best flowers

7 O best of the Bharata race, that foremost of all virtuous men the son of Varuna, practised his penances in that forest, abounding in sweet roots fruits and water

8 Daksh had a daughter who was known as Suravi O best of the Bharata race, that lady gave birth to a cow by hushyapa

9 The virtuous minded son of Varuna, obtained that best of kine capable of granting every desire for the purpose of his *Homa* rites and for benefiting the world.

10 That cow dwelt in that forest adored of all the Rishis She roamed fearlessly in those sacred and delightful woods.

11 O best of the Bharata race, once on a time came to that forest adored by the celestial Rishis, all the celestial Vasus, Prithu being at their head

12 They roamed with their wives into that forest and enjoyed themselves in those delightful woods and mountains

13 O Indra like powerful man, one of the slender-waisted of the Vasus saw that cow roaming in the forest.

14—15 O king, her name was Nandan and she could grant every desire; she possessed the wealth of all accomplishments and large eyes, full udders fine tail, handsome hoop and every auspicious signs She gave much milk Seeing her such, the wife of the Vasu showed her in astonishment to her husband named Dyan

16 O descendant of Puru, O king, this cow of many qualifications was formerly shown by the daughter of the Vasus to the Vasu

17 O elephant like powerful man, when that cow was shown to Dyan O king he began to admire her qualities and thus spoke to the lady (his wife)

18 "O black eyed lady of beautiful thighs, this excellent cow belongs to the Rishi, the son of Varuna, to whom belongs this excellent wood

19 O slender-waisted lady, he who drinks the milk of this cow lives young for ten-thousand years."

20 O best of kings, having heard this, that lady of slender waist thus addressed her husband of burning effulgence.

21 I have a friend among men on earth named Jitavati, the daughter of a king, who possesses great beauty and youth

22 She is the daughter of the royal sage, truthful and intelligent Ushinari Her wealth of beauty is famous all over the world

23 O illustrious one, for her, I desire to possess this cow with her calf O best of the celestials O virtue increasing one, bring her soon

24 So that my that human friend, drinking her milk, becomes the only person on earth free from disease and decrepitude

25 O illustrious god, O blameless god, you should grant me my this desire There is nothing which would be more agreeable to me

26 Having heard her these words Dyau, in order to please that celestial lady, stole the cow with the help of Pithu and his other brothers

27 O king, commanded by his lotus-eyed wife Dyau did her bidding, forgetting the great ascetic merits of the Rishi who owned her (the cow) He did not know then that he would have to fall for the sin of stealing the cow

28 When in the evening the son of Varuna returned to his hermitage with the fruits he had collected, he did not find the cow and its calf Then he began to search for her in that excellent wood

29 The noble minded and greatly intelligent ascetic searched for the cow everywhere in the woods, but though he searched long, yet he could not find her

30 The man of ascetic vision then found that she had been stolen by the Vasus His anger was at once roused, and he cursed the Vasus,

31 Saying, "As the Vasus have stolen my cow of sweet milk and handsome tul they shall certainly be born as men on earth"

32 O best of the Bharata race the illustrious Apava, the best of Rishis thus cursed the Vasus out of anger

33 Having thus cursed them, the illustrious man again engaged himself in asceticism O king when the celestial Vasus were thus cursed in anger by that Bramharshi and ascetic of great power,

34 They soon came to the hermitage of the illustrious man, as soon as they came to know of it,

35 O best of kings, the Vasus tried to pacify that Rishi, but they failed to obtain grace from that best of Rishis,

36 Apava, learned in the rules of every virtue O best of men,

37 The virtuous Rishi said "You have been cursed by me along with Dyau and others But you shall be freed from my curse within a year of your birth among men

38 But he for whose act you have all been cursed by me that Dyau, will have to remain on earth for long for his own (sinful) act

39 I shall not make my words futile though uttered in anger But Dyau shall not beget offspring when dwelling on earth

40 He will be virtuous minded and learned in all *Sutras* He will be very obedient to his father and abstain from the pleasure of women

41 Thus addressing all the Vasus the great Rishi went away. And the Vasus all came to me

42 O king, they prayed to me for a boon saying, "O Ganga, as soon as each of us will, be born you yourself should throw us into the water"

43 O best of kings, I did act accordingly, (I threw them into the waters) in order to free them from their earthly life, the effect of that curse

44 O descendant of the Bharata race, O excellent king, the only one, namely Dyau himself is to live on earth on account of the Rishi's curse.

Vaishampayana said —

45 Having said this, the goddess disappeared then and there Taking her son with her, she went away to the place she wished to go

46 That son of Santanu was named both Gangeya and Devavrata and he excelled his father in all accomplishments.

47 Santanu then went to his own capital with a sorrowful heart I shall now narrate to you the many accomplishments of Santanu,

48 And the great fortune of the illustrious king of the Bharata race the history of whom is called this effulgent Mahabharata

Thus ends the ninety ninth chapter the history of Apava, in the Sambava of the Adi Parva

CHAPTER C

(SAMBHAVA PARVA)—Continued

Vaishampayana said :—

1 The king Santanu, adored of the celestials and the royal sages was famous in all the worlds as being virtuous-minded and truthful

2 Self-control, liberality, forgiveness, intelligence, modesty, patience and superior energy etc dwell in that best of men, Santanu.

3 That king was endued with such accomplishments He was learned in both *Dharma* and *Artha*. He was both the protector of the Bharata race and all the people

4 His neck was like the conch shell, his shoulder was broad, he was as powerful as a mad elephant All the auspicious signs of royalty dwelt in his person and they considered that to be their best abode

5 The people, seeing the (virtuous) acts of that king of great achievements came to know that virtue was ever superior to pleasure and profit.

6 These accomplishments were all in that best of men, Santanu, and no other king was able to equal him in virtue.

7 All the kings of the earth, seeing him devoted to all kinds of virtues, installed him as the king of kings.

8 All the kings were free from misery, fear and anxiety of all kinds during the reign of that lord protector of the Bhārata race. They all slept in peace and rose in peace after happy dreams.

9 All the kings became virtuous and devoted to liberality, and religious acts and sacrifices from the great example set by that great king of wonderful achievements (Santanu) who was like Indra himself.

10 When the earth was ruled by Santanu and other kings like him, the religious merits of every order greatly increased.

11 The Brahmanas were served by the Kshatriyas, the Kshatriyas were served by the Vaisyas, the Sudras, adorning both the Brahmanas and the Kshatriyas, served the Vaisyas.

12 Santanu lived in Hastinapur, the beautiful capital of the Kurus, he ruled over the whole earth bounded by the sea.

13 He was truthful and virtuous like the king of the celestials, and from his liberality, virtues, and asceticism he acquired great fortune.

14 He was free from anger and malice, he was as handsome as Somā himself. He was as effulgent as the sun and as courageous as the Vayu. He was like Yamā in anger and like Earth in patience.

15 O king, when Santanu ruled the earth, no deer, bears, birds or other animals were needlessly killed.

16 The virtue of kindness reigned in the kingdom of Santanu, who himself was full of mercy and free from anger. He equally protected all creatures.

17 The sacrifices in honor of the celestials, Rishis and Pitris were performed but no creature was sinfully deprived of its life.

18 That king became a father of those that were miserable, of those that had no protectors,—nay even of birds and beasts and all creatures.

19 During the reign of that best of the Kuru kings, the king of all kings, (Santanu) the speech was mixed with truth and mind was devoted to liberality and virtue.

20 Having enjoyed the companionship of women for thirty six years, he retired into a forest.

21 Santanu's son the Vayu, born of Ganga named Devavrata, resembled his father in beauty, in conduct, in habits and in learning.

22 He was expert in all sorts of weapons belonging to heaven and earth. He was greatly strong and vastly energetic, he was a great car-warrior, and he was a great beauty.

23 Once on a time, he (Santanu) wounded a deer and pursued it along the banks of the Ganges. The king Santanu saw that the Vagīrathī (Ganga) had become shallow.

24 Having seen this, the best of men, Santanu began to reflect, 'Why does not the best of rivers run as before?'

25 In searching for its cause, the illustrious king saw a beautiful, strong built and amiable youth,

26 Like Indra himself, who had checked the flow of the river Ganga by his sharp celestial weapons.

27 The king, seeing this wonderful feat (of the youth), namely the checking of Ganga in her course by arrows, was very much surprised.

28 Santanu had seen him only once a few minutes after his birth, therefore, he had not sufficient recollection to identify that youth with his son.

29 But the youth as soon as he saw his father clouded the king's perception by *Mīya* (delusion) and instantly disappeared before his very sight.

30 The king Santanu being much surprised with what he saw and believing the youth to be his own son, said to Ganga, Show me the child.

31 Ganga assuming a beautiful form, showed him the youth decked in ornaments, holding bow by his right hand.

32 Santanu could not recognise that beautiful lady bedecked with ornaments and attired in fine robes, though he had seen her before.

Ganga said —

33 O king, O best of men, the eighth son whom you formerly begot on me is this. Know that this excellent child is expert in all the weapons.

34 O great king take him now. He has been carefully reared by me. O best of men, taking him with you go home.

35 Thus greatly energetic boy has studied with Vāsishṭa all the Vedas with the *Angas*.

He is skilful in all the weapons, he is a great bow-man, he is like Indra himself in battle

36 O descendant of the Bharata race, both the celestials and the Asur is look on him with favour. Whatever the Vedas and *Sastras* are known to Ushanas (Sukra) are all known to this boy.

37 All the Vedas and *Sastras* that are known by the son of Angirasa (Vrihaspati) adored of the celestials and Asuras, he is master of them all

38—39 All the weapons that were known to the powerful and invincible son of Jimadagni (Parashurami) are fully and completely known to your this illustrious and mighty-armed son. O king this boy is a great bow-man, and learned in the treatises on the duties of kings. O hero, take home your this heroic son given by me

Vaishampayana said —

40 Having been thus commanded by her (Ganga) Santanu took his son, as effulgent as the sun, and started for his own capital

41 Having reached the city which was like the City of Indra, the descendant of Puru (Santanu) considered himself very fortunate, and successful in his wishes

42 He then installed his accomplished and illustrious son as his heir apparent for the protection of the kingdom of the Kurus

43 O best of the Bharatas, the illustrious son soon pleased his father, and all the members of his family. He pleased all the subjects of his kingdom by his conduct

44 The greatly powerful king lived happily with his son for four years

45 Once on a time, he went to a forest on the banks of the river, named *Jimuna*. When the king was roaming there, he perceived a sweet scent coming from an unknown direction

46 Being desirous of finding out its cause, he wandered about hither and thither and (at last) he saw a maiden of celestial beauty, belonging to the fishermen class

47 Having seen her, he asked that black-eyed maiden "O timid maiden who are you? What are you doing here?"

48 She said "Blessing be upon you! I am the daughter of the chief of the fishermen. By the command of my father I am engaged to row this boat to take people across this river for religious merits"

49 Having seen her endued with celestial beauty, amiable and fragrant, the king Santanu desired to possess her

50 He went to her father and asked him to bestow her upon him. He desired to know whether he was willing to give her in marriage.

51 The chief of the fishermen replied to the king saying, "As soon as that best of beautiful girls was born, it was understood by me that she should be bestowed (on some one). But, O king, hear the desire that I have in my heart.

52 O sinless one, if you desire to make her your lawful wife,—you are truthful,—then truly give me a pledge

53 O king, if you give me the pledge, I shall then bestow my daughter on you, for I can never obtain a husband for her like you"

Santanu said —

54 O fisherman, after hearing what you ask, I can then say whether I will be able to grant it or not. If it is capable of being granted, I shall certainly grant it.

The fisherman said:—

55 O king, the son that will be born of this girl shall be installed on your throne, and none else shall you make your successor.

Vaishampayana said —

56 O descendant of Bharata race, Santanu became unwillig to grant the wish of the fisherman, though his body was being burnt by the fire of desire

57 That lord of the earth returned to Hastinapur, thinking of the daughter of the fisherman, and his heart afflicted by desire

58 One day when he was thus meditating over (the girl) in sorrow, his son Devavrata came to him and said,

59 "All is prosperity with you, all chiefs and potentates obey you, why then you grieve thus in sorrow?"

60 O king, deep in your own thoughts, you do not speak a word to me in reply. You do not now go out on horse back. You are pale and emaciated and discoloured

61. I wish to know the disease from which you suffer, so that I may try to get a remedy. Having been thus addressed by his son, Santanu replied,—

62 "Truly I am melancholy. Hear why I am so. O descendant of Bharata race, you are the only scion in this our great dynasty

63 You are always engaged in the sports of arms and achievements of power. O son, I am however always thinking of the mortality of life.

64. O son of Gangā, if any thing happens to you, we shall be sonless, and we shall have no descendants. Truly you alone are equal to one hundred best sons.

65. I do not, therefore, desire to marry again. I only desire that prosperity may always attend on you, so that our dynasty may be perpetuated.

66-67. The religious men say that he who has one son has no son at all. The *Agnihotra* (fire worship) and three classes of study do not yield the one sixteenth part of the religious merits as are derived by the birth of a son. There is hardly any difference in this respect between men and other animals.

68. I have no doubt that he who has got a son gains heaven. The three Vedas, which are the roots of the Puranas, and which are authoritative even to the celestials, contain many proofs of this.

69. O descendant of the Bhārata race, you are a hero of excitable temper, and you are always engaged in the exercises of arms. There is every likelihood of your being killed on the field of battle.

70. If it so happens, what would be the state of our race? For this reason I am melancholy. I have now told you the cause of my sorrow."

Vaishampayana said :—

71. Having heard the cause (of his grief) from the king, the greatly intelligent and wise Devavrata thought for a while.

72. He then went to the old minister, devoted to his father's welfare. He asked him the cause of his father's sorrow.

73. O best of the Bhārata race, that foremost of the Kurus asked him all about it, and he then heard from him about the pledge regarding the maiden.

74. Thereupon, Devavrata, accompanied with many venerable Kshatriya chiefs, went to the chief of the fishermen and begged his daughter for his father.

75. The fisherman received him with all due adorations. O descendant of the Bhārata race, when the prince was seated, he addressed him thus—

76. "O best of the Bhārata race, you are the lord of great prowess, you are the best of wielders of arms, you are the only son of Santanu. But I have something to tell you.

77. If the bride's father be Indra himself, still he is to repent for rejecting such an exceedingly honourable and desirable proposal of marriage.

78. The great man from whose seed was born this most beautiful maiden Satyawati is equal to you in virtue.

79. He has many times recounted to me the great achievements of your father. He has told me that, that virtuous king is worthy of marrying Satyawati.

80. Allow me to tell you that I have formerly rejected the offer of that best of Bramharshis, the celestial sage Ashita, who had often asked Satyawati in marriage.

81. O king, I have only one word to say on behalf of this maiden as her father. The only strong objection in this matter is the fact of a rival in a co-wife's son.

82. O chastiser of foes, he is not safe, even he be an Asura or a Gandharva, who has a rival in you. He will never live long if you grow angry.

83. O king, this is the only objection in the marriage. There is no other. O chastiser of foes, know, this is all I have to say in the matter of bestowal (of Satyawati)."

Vaishampayana said :—

84. O descendant of the Bhārata race, having been thus addressed, the son of Gangā (Devavrata) replied to him in the hearing of all the chiefs and potentates for the sake of his father.

Bhisma said —

85. O foremost of truthful men, listen to the vow I take to-day. There is none born or will be born who will have the courage to take such a vow.

86. I shall do what you demand. The son that will be born of this maiden will be our king.

Vaishampayana said :—

87. O best of the Bhārata race having been thus addressed (by Bhisma), the chief of the fishermen, desirous of achieving the difficult matter of making his daughter's son king, thus spoke to him.

The Fisherman said :—

88. "O virtuous-minded man, you have come here as the full manager of your greatly glorious father. Be also the sole manager on my behalf in the matter of the bestowal of this girl.

89. O gentle Sir, there is something else to be said, and something else to be done. O chastiser of foes, those that have daughter must say what I say.

90. O devotee of the religion of truth, the pledge that you have taken in the midst of these chiefs for the sake of Satyawati is worthy of you.

91 I have not the least doubt that it will never be violated by you. But I have great doubt in respect of your sons.

Vaishampayana said —

92 O king, the devotee of religion of truth (Devavrata), knowing the scruple of the fisherman, and being moved by the desire of doing good to his father then said —

Devavrata said —

93 O chief of the fishermen, O best of chiefs, hear what I say for the sake of my father before all these chiefs and potentates —

94 O chiefs and potentates I relinquished my right to the throne a few moments before. I shall now settle the doubt that has arisen in respect to my sons.

95 O fisherman, from this day I adopt the vow of *Brāhmacarya*. If I die sonless, still I shall ascend to the regions of the everlasting bliss.

Vaishampayana said —

96 Having heard those words, the hur of the fisherman stood erect in delight, and he said, "I bestow my daughter."

97 Thereupon the Apsaras the celestials and the various classes of Rishis began to pour down flowers from the firmament (upon the head of Devavrata), and they all exclaimed "This man is *Bhisma* (the terrible)." —

98 He (*Bhisma*) then for the sake of his father, addressed the illustrious (lady) thus: "O mother, ascend this chariot, and let us go to our home."

Vaishampayana said —

99 Having said this *Bhisma* made the beautiful maiden ascend his car. Then coming to Hastinapur, he told Santanu all that had happened.

100 All the assembled chiefs and potentates applauded him jointly and individually for his great act. They exclaimed: "He is (really) *Bhisma*."

101 Having heard the great deed performed by his son *Bhisma*, Santanu gave that illustrious man the boon of dying at will.

Thus ends the hundredth chapter the acquirement of Satyawati, in the Sambhava of the Adi Parva.

CHAPTER CI

(SAMBHAVA PARVA) — *Continued.*

Vaishampayana said —

1 O king, after the conclusion of the marriage, the king Santanu installed that beautiful lady in his household.

2 Thereupon, the wise Santanu begot on his wife Satyawati a very powerful hero, named Chitrangada, the best of men.

3 The powerful king begot on Satyawati another son, named Vichitravirya, who became a mighty bow-man, and he became king after his father.

4 Before that best of men, Vichitravirya, had attained the majority, his father succumbed to the inevitable influence of Time.

5 When Santanu went to heaven, *Bhisma* who was always obedient to Satyawati installed that chastiser of foes, Chitrangada on the throne.

6 Chitrangada also defeated all the kings of the world by his prowess. He could not find any equal of him among men.

7 Seeing him defeat men Asuras and even the celestials, the powerful king of the Gandharvas who bore the same name with him, came to him for a fight.

8 Between that foremost of the Kurus and the powerful Gandharva chief, a fearful combat took place on the field of Kurukshetra. The combat lasted for three long years on the banks of the Saraswati.

9 In that fierce encounter, which was covered with showers of weapons, the best of the Kurus was killed, by the Gandharva through his greater prowess or power of *Maya* (illusion).

10 Having killed that best of men the chastiser of foes, Chitrangada, the Gandharva went to heaven.

11 When that best of men the greatly powerful prince was killed, the son of Santanu performed all his obsequies.

12 Thereupon he installed the mighty armed boy Vichitravirya, still in his minority, on the throne of the Kuru kingdom.

13 Vichitravirya ever obedient to *Bhisma*, ruled the kingdom of his father and grand sires.

14 He adopted the son of Santanu, *Bhisma*, learned in the *Sastras* of religion and law. He too protected him very virtuously.

Thus ends the hundred and first chapter, the history of the Chitrangada in the Adi Parva.

CHAPTER CXL

(SAMBHAVA PARVA) — Continued

Vaishampayana said —

1 O descendant of the Kuru race, Chitrangada, having been killed and his brother being minor, Bhishma ever obedient to Satyawati, ruled over the kingdom

2 When that best of all intelligent men Bhishma, saw that his brother Vichitravirya had attained majority (youth), he thought of marrying him,

3 O king he heard that three daughters of the king of Kashi, all equal to the Apsaras in beauty, would be married at a *Siyantara*

4 Thereupon, that best of car-warriors, that chaster of foes, that Lord (Bhisma) riding on a single car, went at the command of his mother to the city of Varanashi (Kashi)

5 There the son of Santanu, Bhishma saw that many kings and potentates had come from all directions. He also saw those three maidens

6 When the kings were being mentioned by name, Bhishma, the lord, chose himself those maidens (for his brother)

7 O king, taking those maidens on his chariot, the best of warriors Bhishma, spoke to the (assembled) kings in a voice like the roars of the clouds

Bhisma said —

8 I he wise have said that after inviting an accomplished man a maiden may be bestowed on him decked with ornaments and accompanied with valuable presents as given to him in the power of the bestower to give

9 Others may bestow their daughters by accepting a couple of line. Some again may bestow their daughters by taking a fixed sum, and some again take away maidens by force

10 Some marry with the consent of the maidens and some by dragging them into consent. Some by obtaining their parents consent, some again obtain wives as presents

11—12 The learned men praise the eighth form of marriage but the *Sayamvara* is highly spoken of by the kings. But the sages have said that the wife taken by force amidst an assemblage of kings after defeating them is to be highly prized. Therefore O kings I carry away these maidens by force. I try with all your strength to defeat me or be defeated

13 O kings, I stand here, resolved to fight

Vaishampayana said:—

Having said this to the kings and the king of Kashi, the greatly powerful

14 Kuru prince took up those maidens on his car. Having thus taken them on his car and having challenged them (the chiefs) to fight, he sped his chariot away.

15 Thereupon all the kings stood up in anger, they slapped their arms and bit their nether lips

16 Their great hurry in casting off their ornaments and putting on their armours produced a loud uproar.

17. O Janamejaya their ornaments and armours resembled like the meteoric flashes in the sky

18 With their brows contracted and eyes red in anger, they moved in impatience, their ornaments and armours dangling with their agitated steps

19 The charioteers soon brought handsome cars, yoked with fine horses. Those heroes, armed with all kinds of weapons then got on those cars

20 They pursued the retreating chief of the Kurus O descendant of the Bharata race, then occurred that wonderful fight,

21—22 That hair-stirring battle in which innumerable kings were on one side and only one was on the other. The kings hurled at their foe ten thousands arrows at the same time. Bhishma, however, stopped their memberless arrows before they could fall upon him by a counter shower of his own arrows as numerous as the drops of the body

23 Thereupon, the kings surrounded him on all sides and rained upon him a shower of arrows like masses of clouds showering on the mountains

24 He (Bhisma) stopping that shower of arrows by his own wounded each of the kings with three arrows

25 O king the kings wounded Bhishma each with five arrows, but he stopped the attacking kings each with two arrows

26 The battle became so fierce with the dense shower of arrows that it looked like the battle between the Devas and the Danavas. And even brave men were struck with fear to look at it

27 (Bhisma) cut off by his arrows flag staffs, armours and human heads by hundreds and thousands on the field of battle

28 Such was his prowess and extraordinary lightness of hand such was the skill with which he protected himself that the

fighting car-warriors, though his enemies, loudly applauded him.

29 That foremost of all experts in arms (Bhisma), having defeated all the kings in battle and having taken the maidens with him, went towards the capital of the Bharatas

30. O king, then the great car-warrior king Salya, challenged from behind the son of Santanu, Bhisma, to a combat

31-32 Desirous of securing the maidens, he came upon Bhisma like a powerful leader of elephants, rushing upon another of its kinds and tearing with its tusk its opponent's thigh at the sight of a female. That mighty armed king Salya cried in wrath to Bhisma, "Stay, Stay."

33 Then the best of men, Bhisma that destroyer of hostile army, provoked by his words, flamed up in anger like a blazing fire

34 Bow in hand, his brow furrowed into wrinkles he stopped his car in obedience to the Kshatriya usage and stayed there in expectation of the enemy.

35 The great car warrior stopped his car for Salya and all the kings also stood there to see him stop. They wished to see the coming combat between Bhisma and Salya.

36. The two (heroes) then began to show their prowess on each other like two roaring bulls of great strength fighting at the sight of a cow

37. The best of men, king Salya covered the son of Santanu, Bhisma, with hundreds and thousands of swift-winged arrows.

38 The kings, seeing that Salya was covering Bhisma at the very outset of the combat with innumerable arrows, were much astonished, and they all cried "Blessed, Blessed"

39 Seeing him very light-handed in battle, all the kings applauded in delight the king of men, Salya

40 Hearing these shouts of the Kshatriyas, the subjugator of hostile towns, the son of Santanu, Bhisma, exclaimed, "Stay, Stay"

41. He (Bhisma) commanded his charioteer in anger, saying, "Lead the car where the king (Salya) is. I shall instantly kill him as Garuda kills a serpent"

42 O King, the Kuru prince then attached the Garuda weapon to his bow-string, and he wounded with it the four seeds of king Salya.

43 O best of Kings, the Kuru prince,

warning off with his weapons those of his foe, killed king Salya's charioteer.

44 The best of men, the son of Santanu, Bhisma, for the sake of the maidens killed the excellent steed (of his adversary) by the Andra weapon.

45 He then defeated that best of kings, (Salya), but allowed him to escape with his life. O best of the Bharata race, thereupon, Salya went away to his own kingdom.

46 Having returned to his capital, he virtuously ruled over his people, and O subjugator of hostile towns, the kings also who came to the Sayambhara returned to their own capitals.

47 After defeating the kings, the best of all wielders of arms Bhisma, went with the maidens to Hastinapur, where was that king of the Kurus,

48 Vichitravirya, who ruled the world virtuously like his father the Kuru prince and the best of all monarchs Santanu.

49 O king, within a very short time, he (Bhisma) passed many forests, rivers, hills and woods with various trees.

50 The son, of the ocean going river (Ganga) of immeasurable prowess in battle, killing numberless men, but having no scar on his own body, brought the daughters of the king of Kashi

51 As tenderly, as if they were his own daughters-in-law, sisters or daughters. Bringing them as his daughters, he presented them to the Kurus

52 That mighty armed hero wishing his brother's welfare brought those greatly accomplished maidens and then offered them to his brother

53-55 Bhisma gave to Vichitravirya the maidens who were brought by his prowess. The virtuous man (Bhisma) having achieved this extraordinary deed according to kingly custom began to make preparations for his brother's marriage. Having consulted with Satyawati everything about the wedding was settled by Bhisma, but the eldest daughter of the king of Kashi, softly smiling, spoke thus,

56 "I have chosen in my heart the king of Saubha as my husband. He too has in his heart accepted me as his wife. This is also agreeable to my father.

57 I would have also chosen Salya as the Syamara as my husband. You are learned in the precepts of virtue. Knowing all this do, what you think proper."

58 Thus addressed by that maiden before the Brahmanas, the hero of Bhisma began to reflect what should be done

59 The greatly virtuous man, after consulting with the Brahmanas learned in the Vedas, allowed the eldest daughter of the king of Kashi, Amba, to do what she liked.

60. Bhishma then bestowed (the two princesses) Amvika and Amvika on his younger brother Vichitravirja according to the ordained rites

61. After having married them, Vichitravirja, though he was virtuous-minded, became lustful from his prime of youth

62 They were both of tall stature their heads were covered with black curly hair, their finger nails were red and high, they had beautiful rising breasts and hips.

63 The beautiful and amiable damsels, endued with every auspicious mark, considered their husband Vichitravirja in every way worthy of them, and they loved and respected him.

64 He (Vichitravirja) too endued as he was with the beauty of the Asvins and the prowess of the celestials, could steal the hearts of all women.

65. That king of the world, Vichitravirja enjoyed with his wives uninterruptedly for seven years, and he was then attacked by consumption, though he was still in the prime of youth

66 His friends and relatives tried to effect a cure in consultation with the physicians, but (in spite of all their efforts), the Kuru prince went to the abode of Yama like a setting sun

67-68 The virtuous-minded son of Ganga (Bhishma) became plunged in anxiety and grief Bhishma with all the other chief Kurus in consultation with Satyawati, then caused the obsequies of (the deceased) Vichitravirja to be performed by learned priests.

Thus ends the hundred and second chapter the death of Vichitravirja, in the Sambhava of the Adi Parva.

CHAPTER CIII

(SHAMBUHVA PARVA) — *Continued*

Vaishampayana said —

1 The unfortunate and miserable Satyawati, plunged in grief for her son, performed with her daughters-in-law the obsequial rites of her son

2 The amiable lady then consoled her two daughters-in-law and the foremost of all wielders of arms Bhishma. Then turning her mind on virtue and on the paternal and maternal lines, the illustrious lady thus addressed the son of Ganga,

3 'The funeral cake the achievements and the perpetuation of the Kuru dynasty and of the line of the illustrious and virtuous Santanu all depend upon you

4 As the attainment of heaven is certain from good deeds, as long life is certain from truth, so virtue is certainly inseparable from you.

5 O virtuous man, you are well acquainted with the precepts of virtue, both in abstract and in detail. You are learned in the various *Śrutis* and in all the branches of the Vedas

6 I know you are like Indra and Angiras in firmness in virtues in preserving family-customs and in the presence of mind

7 Therefore, O best of virtuous men, greatly relying on you, I shall appoint you to do a certain act Hearing it, you should do it

8 O descendant of Bharata rate the wives of your brother, the beautiful daughters of the king of Kashi, both possessing beauty and youth, are desirous of offspring

9 O best of men, my son and your brother, endued with great prowess and dear to you, has gone to heaven when he was a boy

10 O mighty-armed hero, therefore, begot at my command, offspring on then for the perpetuation of our dynasty. You should perform this virtuous act.

11 Install yourself on the throne of the kingdom and rule the domain of the Bharatas Marry wife according to the rites. Do not sink your ancestors in hell'

Vaishampayana said —

12 Thus addressed by his mother, relatives and friends, the chastiser of foes, the virtuous minded (Bhishma) said the following conformable to the dictates of virtue

13 'O mother what you say is certainly sanctioned by religion But you know my vow as regards begetting children

14 O mother Satyawati, you know also what took place in connection with thy bestowal I now repeat the pledge I once gave

15 I can renounce the three worlds, I can renounce the kingdom of heaven or anything that may be greater than the bath, but I can never renounce truth.

16 Earth may renounce her scent, water may renounce its moisture, light may renounce its attribute of exhibiting forms, the wind may renounce its attribute of being perceivable by the touch.

17 The sun may renounce its glory
comet its heat, the sky its sound moon its
cool rays

18 The slayer of Vritra (Indra) may
renounce his prowess and the king of
justice his impartiality, but I cannot re-
nounce truth"

19 Having been thus addressed by her
son endued with great effulgence, mother
Satyawati then replied to Bhishma,

20 "O hero whose strength is truth I
know you are devoted to truth If you like
you can create another three worlds out of
your great energy

21 I know what was your vow on my
account But taking into your considera-
tion the emergency bear the burden of duty
you owe towards your ancestors

22 O chastiser of foes act in a way so
that virtue is not destroyed, and so that the
thread of our race is not broken, and our
friends and relatives may not grieve

23 Having been thus again and again
urged by his miserable and son bereaved
mother (Satyawati), with words inconsistent
with virtue Bhishma said,

24 "O queen turn your eyes on virtue
Do not destroy us all The violation of truth
in Kshatriyas is never praised in the
scriptures

25 O queen I shall tell you the ever-
lasting usage of the Kshatriyas, to which
recourse may be had in order to prevent
the line of Santanu from being extinct

26 Hearing it consider what should be
done, in consultation with the priests and
those wise men who know what practices are
allowable in the time of emergency and
distress Forget not the ordinary course
of social conduct

*Thus ends the hundred and third chapter
the colloquy between Bhishma and Satyawati
in the Sambhava of the Adi Parva*

CHAPTER CIV

(SAMBHAVA PARVA)—Continued

Bhishma said —

1 The king Hastivyras was killed by
(Parusha) Rama, the son of Jamadagni
with his battle axe from his anger at the
death of his father

2 Cutting off one thousand arms of
Aryuna (Hasthaya) he achieved a most
difficult feat in the world

3 He set out on his car to conquer the
world and taking up his bow, he hurled his

mighty weapons to exterminate the Ksha-
triya.

4 In olden time the illustrious descendant
of the Vrigu race exterminated the
Kshatriya race for twenty one times with
his swift arrows

5 When the earth was thus in olden
time made Kshatriya less by that great
Rishi the Kshatriya women raised child-
ren by the Brahmanas learned in the
Vedas

6 They went to the Brahmanas not lust-
fully but from virtuous motives It is said in
the Vedas that the son so raised belongs to
him that had married the mother

7 Thus it was that the Kshatriya race
was again brought into existence all over the
world There is an old history in connection
with this matter, and I shall narrate it to
you

8 There was in the time of yore a wise
Rishi named Utathya He had a wife,
name Manata whom he dearly loved

9 One day Utathya's younger brother
the priest of the celestials the greatly efful-
gent Vrihaspati proposed to Manata

10 Manata said to her *Devuru* (husband's
younger brother) that best of eloquent men
I am pregnant by your elder brother, there-
fore you should not seek me now

11 O illustrious Vrihaspati the child
who is now in my womb has studied there
the Vedas with their six Angas

12 Your seed is also infallible How is it
possible for two children to live there at the
same time? Therefore, you should not
desire me to day

13 Having been thus addressed by her
Vrihaspati though greatly intelligent, could
not suppress his desire

(Slohas 14 to 20 are not translated for
obvious reasons)

21 From the curse of the Rishi Vriha-
spati Utathya's son as illustrious as and as
effulgent as Vrihaspati was born blind, and
he was named *Digbhatamas* (enveloped in
perpetual darkness)

22 The born blind, Veda knowing and
greatly wise Rishi obtained for his wife by
his learning a young and handsome Brah-
mana maiden, named Pradweshi

23 He begot on her Gautama and other
sons in order to keep up the illustrious line of
Utathya's race But Gautama and others
were all covetous and fools

24 The virtuous minded high souled
and learned in the Vedas and Vedangas
(*Digbhatamas*) learnt from Suraya's son the

practices of the cow rice and he began publicly to commit the vice

25 The excellent Rishis the dwellers of the same hermitage became indignant to see him transgress all propriety

26 They said, This man transgresses all propriety He deserves not to live in the hermitage We shall all renounce this sinful wretch

27 They said many things else regarding the Rishi Dirghatamas His wife also having (already) obtained sons was not pleased with him The husband then addressing his wife Pradweshi said, 'Why are you dissatisfied with me?'

Pradweshi said :—

28 The husband is called *Bhatra*, because he supports his wife he is called *Pati* because he protects her but you are neither to me O great ascetic as you are blind from your birth it is I who have supported you and your children But I shall do it no longer

Bhisma said —

29 Having heard her words the Rishi became angry and he said to his wife Pradweshi and her sons 'Take me to the *Kshatras* (kings) and you will then be rich

Pradweshi said —

30 O Brahmana I do not desire to possess the wealth earned by you which would always be the cause of misery O best of Brahmanas do what you like I shall not support you as I did before

Dirghatamas said :—

31 From this day I make this rule among men that every woman shall stick to one husband only all through her life

32 Whether the husband is dead or whether he is alive she must not have connection with another man She who will have it will be considered as fallen A woman without a husband will always be liable to be sinful Even if she is wealthy she will not be able to enjoy it truly

33 Calm my and evil report will always follow her

Bhisma said —

Having heard these words the Brahmana lady became exceedingly angry and said O sons, throw him into the Ganges

34—35 Her arrogant and foolish sons Gautami and his brothers exclaimed

Why should we support this blind old man? Thus thinking those wicked men tied him on a raft and threw him into the Ganges They then returned home

36 The Brahmana drifting along the stream on that raft passed through the territories of many kings

37 One day a king named Vali learned in all the precepts of religion saw him (the blind Rishi) drifting along the stream and approaching near him

38 O best of the Bharata race, the virtuous minded Vali whose strength was truth knowing who he was took him up (from the stream) for the purpose of raising up offspring He said

39 O illustrious man, I have to raise up a few sons on my wife Therefore begot on her some virtuous and wise sons

40 Thus addressed, the greatly effulgent Rishi said to him, Be so Thereupon that king sent his wife Sudeshna to him

41 That lady knowing him to be blind and old did not go to him She sent to him her old nurse

42 The virtuous minded Rishi begot on that Sudra woman eleven sons

43 O descendant of the Bharata race seeing all these sons *Kakshivata* being their eldest who studied all the Vedas the king one day asked the Rishi Are these sons mine?

44 The great Rishi said to him No they are mine I have begotten *Kakshivata* and others on a Sudra woman

45 Your queen Sudeshna finding me old and blind the foolish woman insulted me (by not coming herself) and sent her nurse to me

46 He (the king) then gratified the excellent Rishi and sent his wife Sudeshna, again to him

47 Dirghatama touched that lady's body and told her You will give birth to sons as effulgent as the sun,

48 Namely *Anga* *Vanga* *Kalinga* *Pundra* and *Sunga* Five countries will be named on earth after their names

49 From *Anga* a country will be called *Anga* from *Banga* one *Banga*, from *Kalinga* one *Kalinga*

50 From *Pundra* one *Pundra* and from *Sunga* one *Sunga* It was thus the line of Vali was perpetuated by the Rishi

51 It was thus that many virtuous greatly energetic and exceedingly strong bowmen *Kshatras* were born from the

Bramhanas. Hearing this, O mother, do as you like in this matter.

Thus ends the hundred and fourth chapter, the colloquy between Bhishma and Satyawati, in the Sambhava, of the Adi Parva.

CHAPTER CV.

(SAMBHAVA PARVA)—Continued.

Bhishma said —

1. O mother, listen to me, I shall point out the means by which the Bharata dynasty may be perpetuated.

2. Let an accomplished Bramhanas be invited with the offer of wealth, let him beget offspring on the wives of Vahutravira.

Vaishampayana said. —

3. Then Satyawati thus spoke to Bhishma, smiling softly and speaking in bashful voice.

Satyawati said —

4. O descendant of the Bharata race, what you say is true. I from my confidence in you, I shall now point out the means of perpetuating our dynasty.

5. You shall not be able to reject it,—learned as you are in the practices permitted in the time of distress. You are Virtue, you are Truth,

6. Therefore, hearing what I say, do what is proper. My father was a virtuous man, and for virtue's sake he had kept a boat (for crossing people)

7. In the prime of my youth, I went one day to ply that boat. It so happened that the great and wise Rishi Parasara, the foremost of all virtuous men, came on my boat for crossing the Jamuna.

8. As I was taking him across the river, that best of Rishis became full of desire and began to address me in soft words

9. O descendant of Bharata, I was afraid of my father, but I was also greatly afraid of the Rishi's curse. Therefore, having got from him a great boon, I could not refuse his request.

10. O descendant of the Bharata race, he overpowered me—a mere girl,—by his great effulgence and he also enveloped the region with a thick fog

11. There was in my body a revolting odour of fish before, but the Rishi dispelled it and gave me my this fragrance.

12. The Rishi told me, 'After bringing forth this child on the island of this river, you will still remain a virgin

13. The son of Parasara thus born of me in my maiden-hood, has become a great ascetic, named Dwaipayana.

14. That illustrious Rishi, having divided by his ascetic power the Vedas into four parts, has become known on earth as Vyasa, and for his black colour as Krishna.

15. He is truthful, free from passions, and a great ascetic who has destroyed all his sins, he went away with his great father as soon as he was born.

16. Asked by me and also by you, that Rishi of incomparable effulgence will surely beget excellent offspring on the wives of your brother.

17. He told me, "Mother, think of me (mentally call me) when you will be in difficulty. O mighty-armed Bhishma, if you wish, I can now think of him."

18. O Bhishma if you are willing and if you appoint him, I am sure that great ascetic will beget children on the wives of Vahutravira.

Vaishampayana said —

19—20. When the great Rishi was thus mentioned, Bhishma with joined hands said, 'That man is truly intelligent who fixes his eyes judiciously on Dharma, Artha, and Kama, and who, after reflecting with prudence, acts in such a way as virtue (Dharma) may lead to future virtue profit (Artha) to future profit and pleasure (Kama) to future pleasure.

21. Therefore, that which has been said by you, and that which, besides being beneficial to us is consistent with virtue, is certainly the best advice, and it has my full approval."

Vaishampayana said —

22. O descendant of the Kuru race, when Bhishma said this, Kali (Satyawati) thought of the Rishi Krishna Dwaipayana.

23. Dwaipayana, who was then interpreting the Vedas, came at once to his mother without any body knowing it, as soon as he found that he had been thought of.

24. She (Satyawati), having welcomed her son in all due form, embraced him with her arms and bathed him with her tears.

25. The daughter of the fisherman (Satyawati) shed much tears to see her son after a long time. Having seen her weep, the great Rishi, Vyasa, her eldest son, washed her (face) with cool water, and bowing to his mother, he said,

26. 'O mother I have come to fulfill your wishes. Therefore, O virtuous lady, command me with out delay. I shall accomplish what you desire.'

27 The priest (of the Bhurats) then worshipped the great Rishi in the proper form and the Rishi accepted the offerings of the worship with uttering the usual *Mantras*

28—29 Being pleased with the due worship with the proper *Mantras* he took his seat His mother Satyawati seeing him conformably seated, asked his welfare and made the usual enquiries She then said O Kavi (learned man) the sons derive their birth from both the father and the mother

30 There is no doubt that their proprietors are both the father and the mother You are my eldest son according to the ordinances

31—32 O Bramharshi Vichitravirja was my youngest son As he was the brother of Bhishma by father's side, so you are by the mother's side This is my opinion I do not know what is your opinion This Bhishma the son of Santanu who is devoted to truth, does not for the sake of truth wish to beget children or to rule the kingdom

33 Therefore, O sinless one for the sake of the affection you bear for your brother (Vichitravirja) for the sake of perpetuating the dynasty of Santanu for the sake of Bhishma and my request,

34 For the sake of the kindness you bear for all creatures for the sake of the protection of people and for the sake of the liberality of your heart you should do what I say Your younger brother has left two young wives, like the daughters of the celestials

35 They possess beauty and youth and they wish to have sons from the desire of getting virtue O so therefore beget on them sons worthy of our dynasty and for the continuance of our line

Vyasa said —

36 O (mother) Satyawati you know what is virtue both as regards this world and the next O lady of great wisdom your mind is also fixed on virtue

37 Therefore making virtue my motive I shall at your command, do what you desire knowing (as I do) that this practice is conformable to the true and eternal religion

38—39 I shall produce for my brother sons that will be like Yama and Varuna Therefore let the ladies observe the vow I indicate for one full year They will be then purified No woman must come to me without having observed a *regd* vow

Satyawati said —

40 Take such steps as the ladies may conceive to-day The people perish in a kingdom where there is anarchy Therefore

and other holy acts are destroyed the rains and the celestials disappear from that place

41 O I ord how can a kingdom be protected without a king? Therefore see that the ladies conceive Bhishma will watch over the children in their womb

Vyasa said :—

42 If I am to produce sons for my brother so unseasonably then let the ladies tolerate my ugliness That will be to them a great penance

43 If the princess of Koshala can bear my strong odour my ugly and grim visage, my attire and body, she will then conceive an excellent son

Vaishampayana said —

44—45 Having thus spoken to Satyawati the greatly effulgent Vyasa said to her I let the princess of Koshala adorned with ornaments wait for me in her bed room in clear attire (So saying) he (immediately) disappeared Satyawati then went to her daughter-in-law and in private,

46 Spoke to her these words of beneficial and virtuous import O princess of Koshala hear what I say It is consistent with virtue

47 On account of my bad fate the Bharata dynasty has become extinct Seeing me aggrieved and the extinction of his paternal line

48 The wise Bhishma with the desire of perpetuating our race has made to me a suggestion But O daughter, its accomplishment depends on you Accomplish it and restore the lost line of the Bharatas

49 O beautiful girl bring forth a son as effulgent as the king of the celestials He will bear the heavy burden of our this hereditary kingdom

50 She (Satyawati) having succeeded somehow in getting the consent of that virtuous lady to her proposal which was consistent to religion fed Brahmanas, Devas and guests

Thus ends the hundred and the fifth chapter the advice of Satyawati, in the Sambhava of the 1st Parva

CHAPTER CVI

(SAMBHAVA PARVA) — Continued

Vaishampayana said :—

1 When her daughter-in-law performed her purifying bath after her season Satyawati led her to a luxurious bed room and spoke to her thus

2 'O princess of Koshala your husband has an elder brother who will to-day come to you. Wait for him without falling asleep

3 Having heard these words of her mother-in-law, the amiable lady, as she lay on her bed in her bed room began to think of Bhishma and other great Kuru chiefs

4 Then the truthful Rishi who had given his promise as regards Ambika first, came to her bed-room while the lamp was burning

5 Seeing his dark visage his matted locks of copper colour his blazing eyes, and his grim beard, the lady closed her eyes in fear

6 But he (the Rishi) in order to accomplish his mother's desire, united with her. The daughter of the king of Koshi was not able to open her eyes from fear

7. When he came out, the mother asked the son "Will the princess have an accomplished son?"

8—9 Hearing his mother's words the son of Satyawati the self controlled and greatly wise Vyasa said, 'The son that will be brought forth by the princess, will be equal to ten thousand elephants in strength. He will be learned and a great royal sage. He will be greatly fortunate, greatly powerful and vastly intelligent

10 Thence the prince will have one thousand sons but for the fault of his mother, he will be blind

11 Having heard these words of his son the mother said 'O great ascetic, how can one who is blind be a king worthy of the Kurus?

12 How can one who is blind protect his relatives and friends and increase the glory of his fathers and continue the dynasty? Therefore you should give another king to the Kuru race

13 Having promised this the illustrious (Vyasa) went away. In due time the princess of Koshala gave birth to a blind son,

14 O chastiser of foes after securing the consent of her daughter in law Satyawati soon after again summoned Vyasa as she did before

15 16 Vyasa came according to his promise and went to the second wife (Ambika) of his brother in proper form. But she became pale and discoloured with fear on seeing the Rishi. O descendant of the Bharata race seeing her pale and discoloured with fear and afflicted with grief

17 The son of Satyawati Vyasa spoke to her thus 'As you have become pale by seeing me ugly

18 So your son will be also pale in complexion. O beautiful featured lady, the name of your son will be accordingly *Pandu*, (pale).'

19 Having said this, the excellent and illustrious Rishi came out and met her mother who asked him about the child

20 He told her that the child will be pale and his mother (Satyawati hearing this) begged again for another son

21 The Rishi replied to his mother by saying, 'Be it so'. The lady (Ambika) gave birth to a son in due time

22 He was of pale complexion, very effulgent and endued with all auspicious marks. This son afterwards begot those mighty bow men, the five Pandavas.

23-24 (Sometime after) when her eldest daughter in law was again in her season, she was asked by (Satyawati) to go to Vyasa. But she, endued with the beauty of a daughter of the celestials, remembering the grim visage and strong odour of the great Rishi did not act according to the request of the lady (Satyawati) out of fear. Having decked a maid-servant like an Apsara with her ornaments

25 The daughter of the king of Koshi sent her to Krishna (Vyasa). She rose up and saluted him as the Rishi came

26 After having waited upon him respectfully she took her seat near him when asked 'O king the Rishi of rigid vows was greatly pleased with her

27 When he rose (to go away) he said, 'O amiable girl, you shall no longer remain a maid servant. Your son will be greatly fortunate, virtuous and the foremost of all intelligent men on earth'

28 The son of Krishna Dwipayana thus born was known by the name of Vidura. He was thus the brother of the illustrious Dhritrashtra and Pandu.

29 The God of Justice was thus born as Vidura in consequence of the curse of the Rishi Mandavya. He was free from desire and anger. When Krishna Dwipayana was met by his mother as before he told her,

30 How he had been deceived by the eldest of the princesses and how he had begotten a son on a Sudra woman. Having said this, he disappeared in her sight

31 Thus were begotten on the field (wives) of Vichitravirya by Dwipayana these sons as effulgent as the celestial children the expanders of the Kuru race

Thus ends the hundred and sixth chapter after the bringing forth of Vichitravirya's sons, in the Sambhava of the Adi Parva

CHAPTER CVII

(SAMBHAVA PARVA) —Continued

Janamejaya said —

1 What did Dharma^a (the god of justice) for which he was cursed? Who was the Bramhana Rishi for whose curse the god had to be born in the womb of a Sudra woman?

Vaishampayana said —

2 There was a certain Bramhana who was known as Mandavya. He was learned in all the precepts of virtue he was devoted to truth and asceticism.

3 The great ascetic sat at the entrance of his hermitage as a great Yogee with his arms upraised in the observance of the vow of silence.

4 As he passed years together (in that state), one day (some) robbers came to his hermitage with stolen properties.

5 O best of the Bharata race they were pursued by many guards men. O best of the Kuru race the thieves entering that hermitage hid their booty there. Before the force (guards men) came up they too hid themselves in fear. But as soon as they hid concealed themselves the guards in pursuit came to the spot.

7 O king the pursuers of the thieves saw the ascetic sitting in that state and they asked him,

8 O excellent Bramhana which way the thieves have gone? O Bramhana point them to us so that we may follow them with out loss of time.

9 O king having been thus addressed by the guards, the ascetic did not say a word in reply — good or bad.

10 Thereupon the officers of the king in searching that hermitage found the thieves with the stolen properties concealed there.

11 The suspicion of the guards fell upon the Rishi; they seized him with the thieves and brought him before the king.

12 The king sentenced him along with the thieves. The guards acting in ignorance, put that great Rishi also on the Sula (an instrument of death).

13 Having put them (the thieves) and the Rishi on the Sula they returned to the king with the stolen property they had recovered.

14 Though the virtuous minded Bramhana Rishi remained for many years on the Sula without food, yet he did not die.

15 The illustrious man who was in deep Tapa at the point of the Sula kept up his

life and brought other Rishis there by his ascetic power.

16 O descendant of the Bharata race they came in the night in the forms of birds and seeing him engaged in Tapa (ascetic meditation), though fixed on the Sula, they were extremely agrieved.

17 Having shown themselves in their own forms they asked that excellent Bramhana O Bramhana, we desire to hear what is your sin for which you suffer this torture of being placed at the point of the Sula.

Thus ends the hundred and sixteenth chapter the history of him in the Tapa, in the Sambhava of the Anu Parva.

CHAPTER CVIII

(SAMBHAVA PARVA) —Continued

Vaishampayana said:—

1 Thereupon that best of Rishis thus replied to the ascetics 'Whom shall I blame? None is to blame.

2 O king, the guards having seen him after many days in that state told the king all that had happened.

3 Having heard their words the king after consulting with his ministers gratified that excellent Rishi fixed on the Sula.

The king said —

4 O best of Rishis I have offended you out of ignorance I beseech you pardon me. You should not be angry with me.

Vaishampayana said —

5—6 Having been thus addressed by the king the Rishi was gratified. Having thus gratified him, the king took down the Sula and tried to draw it out from him but he was unable to do it.

7 The Rishi in that state with Sula practised the hardest penances and he thus conquered by his asceticism many regions difficult to be obtained.

8 Therefore he was called on earth An mandavya. That great truth knowing Bramhana (one day) went to Dharma (the god of justice).

9 Seeing the god seated on his seat, the lord (Rishi) asked him reproachingly, 'What is the sinful act which has been committed unconsciously by me.

10 For which I am suffering from this punishment? Tell me with out delay and then see my ascetic power.

Dharma said —

11 O ascetic a little insect was once pierced by you with a blade of grass, you now receive the fruit of your action

Annamandavya said —

12 You have inflicted upon me a great punishment for a little fault. Therefore O Dharma you will be born as a man in the womb of a Sudra woman

13 I establish this rule to-day on earth in respect of the consequences of one's act that no sin will be committed in any act done by a man below the age of fourteen years. When committed only above that age, it will be sin

Vaishampayana said —

14 Being cursed by that illustrious man for this fault Dharma was born as Vidura in the womb of a Sudra woman

15 He (Vidura) was learned in Dharma and Artha, he was free from avarice and anger, he was fore seeing, tranquil in mind, and ever engaged in doing good to the Kurus

Thus ends the hundred and eighth chapter, the history of Annamandavya in the Sambhava of the Adi Parva

CHAPTER CIX

(SAMBHAVA PARVA)—*Continue I*

Vaishampayana said —

1 On the birth of these three sons (Dhritarastra, Pandu and Vidura) Kuru, Angala, Kurukshetra and the Kurus grew in prosperity

2 The land gave abundant harvests and the crops were juicy. The clouds showered rains at proper time and the trees became full of fruits and flowers

3 The beasts of burdens were happy and the deer and the birds were exceedingly glad. The flowers became fragrant and the fruits became sweet

4 The cities were filled with merchants and artisans, the people became brave, learned, honest and happy

5 There were no thieves, there was none who was sinful. It seemed that Satya Yuga had come over all parts of the kingdom

6 The people were devoted to virtuous acts, sacrifices and the vow of the truth. Mutual love and affection for one another, the state prospered

7 They were free from pride, anger and covetousness, they took delight in sports which were perfectly innocent

8-9 The holy city (Hastinapur) like the wide ocean, full of hundreds of palaces and mansions possessing gates and arches and looking like dark clouds, appeared like the celestial capital of Indra. The people sported in great delight in the rivers, lakes, tanks, beautiful groves and woods.

10 The Southern Kurus, in virtuous rivalry with the Northern Kurus, walked with the Devavrata and Charanas

11 None was there miserly, and there was no woman who was a widow in that delightful country whose prosperity was thus increased by the Kurus

12 The wells were full of water, the groves abounded with trees, the houses of Brahmanas were full of wealth, and the whole kingdom was full of prosperity.

13 O king thus virtuously ruled by Bhishma the kingdom was adorned with hundreds of sacrificial stakes.

14 The wheel of virtue being thus set in motion by Bhishma, the country was full of increased population, people coming from other countries

15 The citizens and the people were all filled with hope on seeing the achievements and behaviour of the youthful princes

16 O king in the house of the chief Kurus and in those of the people, "Give" was the word that was constantly heard

17 Dhritarastra, Pandu and Vidura were brought up from their birth by Bhishma, as if they were his own sons

18 They passed through the usual rites of their order, they engaged themselves in study and vows, they grew up into youths, expert in athletic sports and labour.

19 They became expert in archery, learned in the Vedas, skilful in club fight and in using sword and shield. They were experts in horse manship and in the management of elephants, they were learned in the science of morality

20 They were acquainted with history, Puranas and with many other branches of learning. They were well acquainted with the mystery of the Vedas and the Vedangas. The knowledge they acquired was versatile and deep

21 The greatly powerful Pandu excelled all men in the science of archery. The king Dhritarastra excelled all men in personal strength.

22 O king there was none in the three worlds, who excelled Vidura in his devotion towards religion and virtue and in his knowledge of the science of morality

23 On seeing the restoration of the extinct dynasty of Santanu, the following saying became current over all countries

24 "Amongst the mothers of heroes the daughter of the king of Kashi among all countries Kurujangalas among all virtuous men, Bhishma, and among all cities, Hastinapur, are the foremost."

25 Dhritarastra did not get the kingdom because he was blind, and Vidura also did not get it, because he was born of a Sudra woman, therefore Pandu became king

26 One day the foremost of all statesmen, the learned in all the moral precepts the son of Ganga (Bhishma), spoke to Vidura thus

Thus ends the hundred and ninth chapter the installation of Pandu, in the Sambhava of the Adi Parva

CHAPTER CX

(SAMBHAVA PARVA)—Continued

Bhishma said —

1 This our famous dynasty, endued with every virtue and accomplishment, has all along ruled over all other kings on earth

2—3 It was perpetuated by many virtuous-minded and virtuously inclined kings Satyawati, the illustrious Krishna (Devapayana) and myself, have raised you up in order that this our great dynasty may not be extinct

4 It is certainly your duty and mine to take such steps as our this dynasty may expand as the sea

5 I have heard that the princess of the Yadavas, the daughter of Suvala and the princess of Madra, are worthy of being allied to our dynasty,

6 O sons all these maidens are the best of Kshatriyas, they are beautiful and of pure birth they are eminently fit for alliance with our family

7 O foremost of intelligent men Vidura I think we should chose them for the perpetuation of our race Tell me what you think

Vidura said:—

8 You are our father, you are our mother you are our great preceptor You yourself do what you think proper for the welfare of this dynasty

Vaishampayana said —

9 He (Bhishma) heard from the Brahmanas that the daughter of Suvala, Gandhari, had received a boon by worshipping the destroyer of eyes of Vaga, the boon giving deity Hara (Siva)

10 The amiable Gandhari would get one hundred sons Having heard this, the grandsire of the Kurus Bhishma

11 Sent messengers to the king of Gandhara O descendant of the Bharata race (king) Suvala hesitated on account of the blindness (of the bridegroom)

12 But taking into consideration the noble blood the fame and the conduct of the Kurus he bestowed the virtuous Gandhari on Dhritarastra

13 O descendant of the Bharata race, having heard of the blindness of Dhritarastra, and that her parents had consented to bestow her (Gandhari) upon him,

14—15 O king, ever devoted to her husband, (Gandhari) bandaged her own eyes with cloth gathered into many folds, out of her desire that she would not be wanting in respect and love for her husband Thereupon the son of the king of Gandhari, Sakuni,

16 Bringing his beautiful and young and well behaved sister to the Kurus, formally gave her to Dhritarastra

17 The nuptials were solemnised with the permission of Bhishma The hero (Sakuni), giving away his sister with (many valuable) robes returned to his own capital, after being duly worshipped by Bhishma

18 O descendant of the Bharata race, the beautiful Gandhari pleased all the Kurus by her behaviour and respectful attentions

19 She ever devoted to her husband pleased her superiors by her good conduct and ever observing as she was, she never referred to other men even in words

Thus ends the hundred and tenth chapter, the marriage of Dhritarastra in the Sambhava of the Adiparva

CHAPTER CXI

(SHAMBHAVA PARVA)—Continued

Vaishampayana said —

1 There was a chief among the Yadus, named Sura who was the father of Vasudeva His daughter was named Pandita she was matchless in beauty out of all

2 3 O descendant of the Bharata race that truthful man (Sura) gave his first born child to the son of his paternal aunt — his childless cousin and favour-seeking friend, — the high souled Kuntibhoja, according to a promise given before

4-5 She (Pritha) was appointed in her (adoptive) father's house to look after the hospitality to the Brahmans and guests. One day by careful attention she gratified the terrible Brahmana of rigid vows, known by the name of Durvisha, learned in the mystery of religion

6 Anticipating the future difficulty of her getting sons he (Durvisha) taught her a *Mantra* for invoking any of the celestials (she liked for growing her children). The Rishi then said to her,

7 "Through the effulgence of those celestials whom you will invoke by this *Mantra* offspring will be certainly begotten on you"

8 Having been thus told by the Brahmana, (Durvisha) the illustrious Kunti (Pritha) being curious, invoked in her maidenhood the god Arka (Sun)

9 She immediately saw (before her) that effulgent deity (Sun), that beholder of everything in the world. Seeing the wonderful sight that maiden of faultless feature was very much surprised

10 The duty Vasuswata (Sun) coming to her said, 'O black eyed lady — here I am. Tell me what I can do for you'

Kunti said:—

11 O slayer of foes, a certain Brahmana gave me this science (*Mantra*). O Lord I have invoked you only to see the efficacy of the *Mantra*

12 For my this fault I bow down my head to you to ask for your grace. A woman, however guilty, deserves protection'

The Sun said —

13 I know Durvisha has given you this boon. Cast off your fears and allow me your embrace

14 O virtuous girl my approach is infallible. It may be fearful. O timid maiden if my coming be for nothing it will be certainly a transgression of yours

Vaishampayana said. —

15 Vasuswata thus spoke to her many things to allay her fears. O descendant of the Bharata race the illustrious and beautiful girl, as she was a maid

16 Did not consent to grant his request from modesty and from the fear of her relatives. O best of the Bharata race Arka again addressed her thus,

17 "O princess, there will be no sin in gratifying me. Having said this to the daughter of Kuntibhoja, that illustrious deity,

18-19 That illuminator of the universe, Tapana (Sun) received her embraces. Thereupon was born a hero known all over the world by the name of Karna, the foremost of all wielders of arms encased in a natural armour, blessed with good fortune and endued with celestial beauty and all auspicious marks, and with a face brightened by ear-rings

20 The greatly effulgent Tapana then giving Pritha her maiden hood, again went to heaven

21 The princess of the Vrishni race (Pritha) became afflicted with sorrow to see the birth of the child. She intently reflected on the course she should adopt

22 She resolved to conceal her frailty from the fear of her friends and relatives. Kunti threw her that powerful son into the water

23 The illustrious husband of Radha took up that child thrown into the water. That son of Sura, (the husband of Radha), with his wife brought him up as their son

24 They gave that son the name of Vasusena because he was born with wealth (a natural armour and ear-rings)

25 He grew up very strong and became expert in all weapons. Possessed of great energy, he worshipped the Sun until his back was scorched by its rays

26 When he was thus engaged in his worship there was nothing on earth that the heroic and intelligent Vasusena would not give to Brahma

27 Indra assuming the form of a Brahmana, came to him for arms. Ever engaged to do good to Arjuna he asked for the armour

28 Taking off the natural armour from his body Karna with joined hands given to Indra in the form of a Brahmana

29 The king of the celestials received the gift and he was exceedingly pleased with his liberality. The lord of the celestials gave him a weapon saying

30 "Among the celestials the Asuras, the Gandharvas, the Nagas and the Rakshasas whoever you will desire to conquer, he will certainly be killed by this weapon

31 The son of Surya was known by the name of Vasusena but after his cutting off his natural armour he was called *Karna* (cutter)

Thus ends the hundred and eleventh chapter the acquirement of Indra's weapon in the Sambhava of the Adi Parva

CHAPTER CXII

(SAMBHAVA PARVA)—Continued

Vaishampayana said —

1 The daughter of Kuntibhoja Pritha had large eyes she was endued with beauty and every accomplishment she was of rigid vows devoted to virtue, and she possessed every good quality

2 But though the maiden was effulgent and possessed beauty and all womanly qualifications and youth yet no king sought for her hand

3 O best of kings threupon the king Kuntibhoja invited all the monarchs, and offered her in a *Sayamvara*

4 The intelligent Kunti saw that best of kings the foremost of the Bhārata race Pandu in the assembly of the kings

5 Proud as the lion broad chested bull eyed greatly strong like sun out shining all the kings in splendour,

6 He (Pandus) looked among the kings as the second Indra In the assembly that best of men Pandu having seen the maiden of faultless feature the amiable daughter of Kuntibhoja became very much agitated in mind

7 Kunti advanced in modesty quivering with emotion and placed the nuptial garland round the neck of the king (Pandus)

8 Finding that Kunti had chosen Pandu the other kings returned to their kingdoms on elephants on horses and cars on which they had come

9 O king her father then performed the nuptial rites in due form The descendant of Kuru (Pandus) and the daughter of Kuntibhoja (Kunti)

10 Blessed with great and good fortune formed a couple like Indra and Sachi O king Kuntibhoja after the marriage of Kunti

11 Presented the bridegroom with much wealth O best of the Kuru race, the king (Kuntibhoja) then sent him (Pandus) to his own capital

12 Accompanied by a large force bearing various kinds of banners and peonies

and eulogised and blessed by many Brahmanas and great Rishis,

13 The descendant of Kuru, king Pandu reached his own capital and that lord (Pandus) established his wife Kunti there

Thus ends the hundred and twelfth chapter the marriage of Kunti in the Sambhava of the Adi Parva

CHAPTER CXIII

(SAMBHAVA PARVA)—Continued

Vaishampayana said —

1 Some time after, the son of Santanu the intelligent Bhishma thought of marrying Pandu to a second wife

2 Accompanied by the aged ministers, Brahmanas and great Rishis, and with a force of the four kinds he went to the capital of the king of Madra

3 That best of Valhikas (the king of Madra) having heard of his coming went out to receive him with all honour, and that king (Bhishma) also entered his capital

4 The king of Madra having given him a white seat water for washing his feet and *Arghya* asked the reason of his coming

5 The supporter of the Kurus honour, Bhishma replied to the king of Madra, O charioteer of foes, I now that I have come for a maiden

6 We have heard that you have an illustrious and chaste sister named Madri I choose that illustrious maiden for Pandu

7 O king you are in every way worthy of alliance with us We also are worthy of you O king of Madra considering all this, accept us in the proper form

8 Having been thus addressed by Bhishma the king of Madra replied, To my mind there is no other better bridegroom than one of your family

9 But there is a custom in our family ever observed by all the best of our kings Be it good or bad I can not transgress it

10 It (this custom) is well known and there is no doubt that it is also known to you O excellent man therefore it is not proper for you to say *Bestow your sister*

11 O hero it is our family custom to receive tribute Therefore, I cannot give you any assurance in the matter of your request

12 The king Bhishma thus replied to the king of Madra O king this is a great

virtue, the self created (Bhisma) has himself said it

13 Your ancestors have observed this custom. There is no fault to be found with it. O Salya, it is well known that this custom has the approbation of the wise."

14-15 Having said this, that greatly effulgent son of Ganga (Bhisma) gave Salya much gold, both coined and uncoined, precious stones of various colors, elephants horses and cars, much cloth and many ornaments many gems, pearls and corals.

16 Salya received all these wealths in delightful heart, and gave to his sister decked with ornaments, to that lion of the Kuru race.

17 The son of ocean going Ganga, intelligent Bhisma, taking Madri with him, returned to the capital, named after the elephant (Hastinapur).

18 The king Pandu on an auspicious day and at the time indicated by the wise accepted the hands of Madri in due form.

19 After the completion of the marriage that king, the descendant of the Kuru race established his beautiful wife in handsome mansions.

20 O king of kings that best of kings (Pandu) then gave himself up to enjoyments with his two wives, Kunti and Madri, at will and at pleasure.

21 O king when thirty days had passed away that Kuru king the lord Pandu, started from his capital to conquer the world.

22-24 After saluting and bowing to Bhisma and other elders and bidding adieu to Dhritarashtra and other best of the Kurus receiving their permission and performing all auspicious rites the king (Pandu) set out on his great campaign blessed by all around and accompanied by a great army of elephants horses and cars. That celestial like king was desirous of conquering the whole earth.

25 Pandu marched against the enemies with such strong forces (as a stratel above). Going to the east that best of men that spreader of Kuru fame Pandu defeated the Dismas.

26 Pandu then with his army of numerous elephants cavalry infantry and charioteers and various coloured banners.

27 Marched against Dhurga the king of Maghda who being proud of his strength had offended many kings. Attacking him in his capital Rajgarha he killed him.

28 Taking possession of his treasury and many heaps of bullies Pandu went to Mt. hila and conju red the Vidya in bull

29 O best of men, he then conquered Kashi, Sumbha and Pandra and by the strength of his arms and prowess he spread the fame of the Kurus.

30 The kings were burnt by the far reaching flames,—represented by his arrows, and the splendour of his weapons,—of the great fire represented by that chastiser of foes, Pandu.

31 Pandu defeated with his army the kings with their forces he kept them engaged in the works of the Kurus.

32 Having been thus defeated by him, all the kings of the world recognised him as the only hero on earth as Indra is among the celestials.

33 All the kings of the world bowed to him with joined hands and they waited upon him with presents of various kinds of gums and wealth.

34 Precious stones, pearls corals, much gold and silver, the jewels of cows and horses, elephants and cars,

35 Asses camels buffaloes, goats and sheep blankets and beautiful birds and carpets made of the skin of Ravana. Having taken them all, the king of Hastinapur,

36 Pandu returned to his own capital Hastinapur to the great delight of all his subjects and citizens.

37 O the lion of kings the fame of Santanu and that of Bhishma was about to be extinct, but it was now revived by Pandu.

38 They who robbed the Kurus before of both territory and wealth were now forced by Pandu the lion of Hastinapur to pay tributes.

39 Thus said in joyful heart the kings with their ministers and with the citizens and people.

40-42 All the Kurus with Bhisma at their head went out to receive him when he neared Hastinapur. They saw in delight the attendants of the king (Pandu) laden with much wealth the train of various conveyances of elephants horses cars kine, camels and other animals laden with all kinds of wealth was so long that they could not find its end.

43 Then the sweller of Kuruvalaya, (Pandu) worshipped the feet of his father (uncle) Bhisma and then saluted the citizens and others as each deserved.

44 Bhisma also shed tears of joy and embraced his son who had returned to him after ululating a day and night of others.

43 And he (Pandu) instilling joy into the hearts of his people entered Hastinapur in a flourish of hundreds of trumpets and bugles

Thus ends the hundred and the thirteenth chapter the conquest of Pandu, in the Sambhava of the Adi Parva

CHAPTER CXIV

(SAMBHAVA PARVA)—Continued

Vaishampayana said —

1 He (Pandu) at the command of Dhritrashtra, offered the wealth acquired by the prowess of his arms to Bhishma to Satyawati and to their mother (Kausalya)

2 Pandu sent a portion of the wealth to Vidura. The virtuous minded man (Pandu) grithed his friends and relatives with (the presents of) wealth

3 The descendant of Bharata (Pandu) gratified Satyawati Bhishma and the illustrious and amiable princesses of Kosala with the wealth, acquired by his prowess of arms

4 Kausalya in embracing her son of matchless prowess became as glad as Sachin on embracing Jayanta (her son)

5 Dhritrashtra performed with the wealth acquired by that hero five great sacrifices, in which offerings were made to the Brahmanas by hundreds and thousands and in which so much wealth was spent as would have been sufficient for one hundred Horse sacrifices

6 O best of the Bharata race some time after, Pandu who had mastered over his senses retired into a forest with (his wives) Kunti and Madri

7 He left his excellent palace and its luxurious bed. He lived always in the forest being ever engaged in hunting

8 He lived in a delightful and hilly region overgrown with huge Sala trees on the southern slope of the Himalayas where he roamed freely

9 The handsome Pandu roamed in the forest with Kunti and Madri like Aravata with two female elephants

10—11 The dwellers of (that) forest regud the heroic Bharata prince with his two wives — (Pandu) armed with swords, arrows, bows and encased in beautiful armour as a god wandering among them. The people were busy in supplying every object of pleasure and joy to him in his retirement at the command of Dhritrashtra

12 The son of the river (Bhisma) heard that king Devaka had a daughter young and beautiful born in a Sudra wife

13 The best of the Bharata race (Bhisma) brought her from her father's abode and he married her to the high minded Vidura

14 The descendant of Kuru, Vidura, begot on her children as gentle and accomplished as he himself was

Thus ends the hundred and the fourteenth chapter, the marriage of Vidura, in the Sambhava of the Adi Parva

CHAPTER CXV

(SAMBHAVA PARVA)—Continued.

Vaishampayana said :—

1 O Janamejaya, one hundred sons of Dhritrashtra were born in the womb of Gandhari. Besides these one hundred sons, one more was born by a Vaisya wife

2 Pandu had by (his wives) Kunti and Madri five sons,—all great car warriors—who were all begotten by celestials for the perpetuation of the (Kuru) dynasty

Janamejaya said —

3 O best of the twice born why did Gandhari give birth to one hundred sons? In how many years (they were born)? What was their period of life?

4 How did Dhritrashtra beget a son on a Vaisya wife? How did Dhritrashtra behave towards his loving obedient and virtuous wife, Gandhari?

5 How were born the five sons of Pandu, those great car warriors though cursed by the high souled man (the Rishi in the form of deer)?

6 O ascetic tell me all this in detail. I am not satiated with hearing the accounts of my friends and relatives

Vaishampayana said —

7 One day Gandhari gratified Durayana who came hungry and fatigued. Vyasa granted her a boon,

8 (Namely) that she should have one hundred sons like her husband. Some time after she conceived by Dhritrashtra

9 She bore the burden in her womb for two years without being delivered. She was therefore, much afflicted with grief

10—11 She heard that a son was born to Kunti as effulgent as the morning sun. Being sorry that in her case the time of bearing the child in the womb was too long, and being deprived of reason by grief she stuck her womb with violence without the knowledge of Dhritrashtra

12 Thereupon was brought forth a hard mass of flesh like in iron ball which she bore in her womb for two years.

13 Dwupayan, learning it soon came to her and that best of ascetics (Vyasa) saw that mass of flesh.

14 He said to the daughter of Suvarā, "What have you done?" And she (Gandhari) told her real feeling to the great Rishi.

Gandhari said —

15 Having heard that Kunti had first given birth to a son, as effulgent as the sun, I struck at my womb in grief.

16 You granted me the boon that I should get one hundred sons. But a ball of flesh has come out in the place of one hundred sons.

Vyasa said:—

17 O daughter of Suvarā it is even so. My words can never be futile. I have not spoken an untruth even in jest, why then will my words be futile?

18 Let one hundred jars, filled with Ghee, be brought in the proper way, let them be placed at a concealed place and let cool water be sprinkled on this ball of flesh.

Vaishampayana said —

19 The ball of flesh being thus sprinkled with water became divided into many parts. They separately became different parts, each about the size of the thumb.

20 O king, that ball of flesh in time became gradually one hundred and one separate parts.

21 These were then placed into the jars filled with Ghee and they were placed at a concealed spot and were carefully watched.

22 The illustrious (Vyasa) then said to the daughter of Suvarā that she should open the covers of the jars after full two years.

23 Having said this and having made these arrangements the illustrious and wise Vyasa went to the Himalay mountains to perform his penances.

24 King Duryodhana was then in time born from them (the parts of the flesh by him). According to the order of birth Yudhishthira was the eldest.

25 The news of Duryodhana's birth was carried to Bhishma and the wise Vidura. On the day when mighty Duryodhana was born on that very day was born mighty armed and greatly powerful Bhishma.

26 O king, even so that son of Dhritarashtra (Duryodhana) was born, he towered and became famous.

27 Hearing that sound, the arsons vultures, jackals and crows spontaneously cried, strong wind began to blow, and fires raged in every direction.

28—29 Thereupon, O king, the frightened king Dhritarashtra summoning many Brahmanas Bhishma, Vidura and other friends relatives and Kuru said, "The eldest of the princes, Yudhishthira is the perpetrator of your race. He has acquired the kingdom by virtue of his birth. We have nothing to say to this."

30 But will my son be able to become king after him? Tell me what is right and lawful.

31 O descendant of the Bharata race, jackals and other carnivorous animals began to howl ominously from all sides.

32 O king seeing these frightful ominous signs the assembled Brahmanas and the high-minded Vidura said,

33 "O king, O best of men when these fearful ominous signs are seen at the birth of your eldest son."

34 It is evident he will be exterminator of your race. The prosperity of the race depends upon his abandonment. There must be great calamity in keeping him.

35 O king if you abandon him, there will remain ninety nine sons of yours. O descendant of the Bharata race if you desire the good of your dynasty, abandon him. Do good to the world and to your own race by abandoning him.

36 It is said that an individual should be abandoned for the sake of the family, a family should be abandoned for the sake of a village, a village should be abandoned for the sake of a city, and the world should be abandoned for the sake of the soul.

37 Having been thus addressed by Vidura and the Brahmanas, the king, out of affection (for the son) did not act accordingly.

38 O king there were born within a month one hundred sons of Dhritarashtra, and also a daughter above and over that one hundred.

39 When Gandhari was afflicted with her advanced pregnancy a Vajra mud-servant was engaged to attend upon Dhritarashtra.

40 O king during that year was begotten on her by Dhritarashtra an illustrious and greatly intelligent son, who was afterwards named Yuyutsu, also called Karna.

41 This was begotten by the wife Dhritarashtra was a dead son, who were

all heroes, and (thus also was born) greatly powerful Yuyutsu born of a Vaisya woman

Thus ends the hundred and fifteenth chapter the birth of Gandhari's sons, in the Sambhava of the Adi Parva

CHAPTER CXVI

(SAMBHAVA PARVA)—Continued

Janamejaya said —

1 You have told me from the beginning all about the birth of Dhritarashtra's one hundred sons, the result of the boon granted by the Rishi but you have not told me (the particulars of the birth) of the daughter

2 O sinless one you have said that over and above one hundred sons there was another son, named Yuyutsu born of a Vaisya woman, and also a daughter by Gandhari

The daughter of the king of Gandhar would get one hundred sons

3 O illustrious man, so said the great Rishi Vyasa of immeasurable effulgence How do you then tell me that a daughter was born (over and above the hundred)?

4 The ball of flesh was divided by the great Rishi into only one hundred parts and the daughter of Suyata (Gandhari) did not conceive it any other time,

5 How then was born Dussala? O Brihmana Rishi tell me this, my curiosity is very great

Vaishampayana said:—

6—7 O descendant of Pandu your question is just I shall tell you how it happened The great ascetic the illustrious Rishi himself sprinkled that ball of flesh with cool water and began to divide it into parts O king, as it was being divided into parts the nurse began to take them up and put them one by one into the jars filled with Ghee

8 In the meanwhile the beautiful and chaste Gandhari of rigid vows, feeling the affection for a daughter,

9 Reflected in her mind "There is no doubt that I shall have one hundred sons The Rishi had said this and it cannot be otherwise

10 If a daughter is born to me over and above my one hundred sons I shall be exceedingly happy

11 My husband may then go to those worlds that the possession of a daughter's

sons confers on a man. Every woman feels a very great affection for her son-in-law

12 If therefore, I get a daughter over and above my one hundred sons, then surrounded by sons and daughter's sons, I shall feel myself supremely happy.

13* If I have truly performed penances, if I have ever given in charity, if I have ever performed *Homa*, if ever I have respected my superiors, let a daughter be born to me"

14 All this time that best of Rishis, the illustrious Krishna Dwaparajna himself, was dividing that ball of flesh Counting full one hundred parts, he said to the daughter of Suyata (Gandhari),

15 "Here are your one hundred sons. I did not speak to you anything that was not true Here is a part over and above one hundred which will give you a daughter's son

16 From that will be born an amiable and fortunate daughter, as you have desired" Then that great ascetic, bringing another jar filled with Ghee, placed the part into it

17 For the purpose of a daughter, O descendant of the Bharata race thus have I narrated to you all about the birth of Dussala O sinless one, tell me what more am I to narrate

Thus ends the hundred and sixteenth chapter, the birth of Dussala, in the Sambhava of the Adi Parva

CHAPTER CXVII

(SAMBHAVA PARVA)—Continued

Janamejaya Said —

1 O Lord tell me the names of all the sons of Dhritarashtra beginning from the eldest, according to the order of their births

Vaishampayana said —

2—15 (They are) Duryodhana Yuyutsa Dushashana Dussaha Dushala Dushmukha Viningsita, Vikarna, Jaisandha Sulochana Vinda, Anuvinda Durdharsha Suyahu, Dhuspridharshana Dushashana Dushmukha Dushikarna Kurma Chitra Upachitra Chitraksha Chitra, Chitrangoda Durdridi Dushpraharsha Vitsa, Vikata, Samra Urmavara Padmanava Nandi, Upanandika Senapati Shusena Kundo drita Mandini Chitraraba Chitravarmana Suyatmana Duryodhana, Ayataphu,

The deer said. —

18 O king I do not blame you because you have killed a deer or because you have done me an injury. Instead of doing such a cruel act you should have waited till the completion of my intercourse.

19 The intercourse is agreeable to all creatures. It is productive of good to all. What man of learning is there who kills a deer engaged in intercourse in the forest?

20 O king I was joyfully engaged in intercourse with this mate to beget offspring. You have made my that effort futile.

21 O great king being born in the Puru dynasty ever famous for its pure acts and being a descendant of the Kuru race you should not have committed such an act.

22 O descendant of the Bharata race this act of yours is extremely cruel. It deserves universal execration. It is infamous and sinful and will certainly lead (you) to hell.

23 You are well acquainted with the pleasure of intercourse. You are also learned in the *Sastras* and the precepts of religion. You are like a celestial. You should not have committed such an act unworthy of heaven.

24 O best of kings your duty is to chastise those who act cruelly, who are engaged in sinful practices and who are devoid of the precepts of religion (*Dharma*, *Artha* and *Kama*).

25 O best of men O king what have I done that you have killed me?—I am a Rishi who lives on fruits and roots though in the form of a deer.

26 I live in the forest always being disposed to peace. As you have killed me I shall certainly curse you.

27 Cruel as you have been to a couple death shall certainly overtake you as soon as you will feel the influence of desire.

28 I am an ascetic Rishi named *Kindama*. I was engaged in intercourse with this deer out of shame of men.

29 Assuming the form of a deer I roam in the deep forest in company with other female deer. The sin of killing a Brahman (however) will not be yours for you have done it not knowing me (to be a Brahman).

30 As you have killed me in the form of a deer when I was full of desire so you O foolish man will certainly meet with the fate that has befallen me.

31 When you will go to your dear one full of desire as was the case with me you will at that time certainly go to the land of the dead.

32 Your wife with whom you will join at your last moments will also go with you with reverence and affection to the ever unavoidable land of the dead.

33 As I have been plunged into grief when I was happy so you will also be afflicted with grief when in happiness.

Vaishampayana said —

34 Having said this the deer afflicted with grief gave up his life and Pandu also was plunged in grief in a moment.

Thus ends the hundred and eighteenth chapter the curse of the deer on Pandu, in the Sambhava a of the Adi Parva

CHAPTER CXIX

(SAMBHAVA PARVA)—Continued

Vaishampayana said —

1 After the death of the deer the king (Pandu) like a friend (of his) wept bitterly with his wives being much afflicted with grief.

Pandu said —

2 The wicked men though born in virtuous families being illided with passions become overwhelmed with misery as the fruit of their own acts.

3 I have heard that my father though begotten by a virtuous man died when he was still a youth only because he became a slave of lust.

4 In the field of that lustful king I was begotten by Krishna Daipayana of truth-tell speech who was like Brahman himself.

5 (Being the son of such a man) with my heart devoted to sin I lead wandering life in pursuit of deer. The gods have all forsaken me.

6 I shall now seek for salvation. My heart is a great slave of passion. The great impediments to salvation is the desire to beget children. I shall now adopt *Bramhacharya* following the example of my father.

7 I shall certainly bring my passions under complete control by severe asceticism. Forsaking my wives and other relatives and leaving my herd I shall alone wander over the earth begging my food from the lords of the forests (trees).

8 Forsaking every object of affection and aversion and covering my body with dust I shall make the shelter of trees and deserted houses my home.

9 I shall never yield to the influence of sorrow or joy, I shall regard praise and blame in the same light, I shall not seek benedictions or bows I shall be in peace with all, I shall not accept gifts

10 I shall not mock any one, I shall not contract my brow at any body, I shall be ever cheerful, and I shall be devoted to the good of all creatures.

11. I shall not harm any of the four orders of creation, either mobile or immobile I shall treat them all equally, as if they are my own children

12 I shall daily beg my food from only five or ten families. If it is impossible to get food thus, I shall remain fasting I shall rather go with little food than to ask a man twice.

13. If I do not obtain food after completing my round of seven or ten houses, I shall not enlarge my round out of covetousness. Whether I obtain or fail to obtain alms, I shall remain a great ascetic equally unmoved

14. The cutting off my one arm with an axe and the smearing of the other with sandal,—both will be equally regarded by me as the same I shall not desire good from one or evil from the other

15 I shall not be pleased with life or displeased with death I shall neither wish to live or fear to die.

16—18. Washing my heart of all sins I shall certainly transcend those sacred rites productive of happiness that men perform at inauspicious moments I shall also abstain from all acts of *Dharma* and *Artha*, and from all those acts those that lead to the gratification of senses. Being freed from all sins and snares of the world, I shall be as free as the wind.

19 Acting always in this way and treading in the path of fearlessness, I shall at last lay down my life

20 I am destitute of the power of begetting children I shall not certainly deviate from the line of duty in order to tread in the vile path of the world which is full of misery.

21. Whether respected or disrespected by the world, that man who, being desireless, becomes full of desire, behaves like a dog.

Vaishampayana said:—

22. The king having said this in sorrow and grief, and looking at (his wives) Kunti and Madri said,

Pandu said:—

23—24 After gratifying all, tell the princesses of Koshalā, Vidura, the king with all his friends, mother Satyawati, Bhīṣma, the royal priests, the high souled, *Soma* drinking Brahmins of rigid vows and those old men who live under our protection that Pandu has retired into a forest

Vaishampayana said —

25 Having heard these words of their husband who had fixed his mind to retire into a forest, both Kunti and Madri addressed him in these proper words,

26. "O best of the Bharata race, there are many other *Asramas* (modes of life) in which you can perform with us, your lawfully wedded wives great asceticism

27 In which you can obtain the salvation of your body, you may obtain heaven as your reward. As the great fruit (of your action) you can certainly become the lord of heaven

28 We shall also perform great asceticism with our husband, controlling our passions and abandoning all desires and pleasures

29 O greatly learned man, if you abandon us, we shall then certainly give up our lives to day

Pandu said:—

30 If your this determination be conformable to virtue, then I shall with you both follow the imperishable path of my father

31. Abandoning the luxuries of village and towns, robed in barks of trees and living on fruits and roots and practising the severest asceticism, I shall roam in the great forest

32 Bathing in the morning and in the evening I shall perform the *Noma*. I shall reduce my body by eating sparingly, I shall wear rags and skins, I shall carry matted hair on my head

33 I exposing myself to heat and cold, and disregarding hunger and thirst, I shall reduce my body by performing most difficult asceticism

34 I shall live on fruits, ripe or unripe, I shall be in contemplation, I shall worship the *Pitris* and the celestials with speech and with the fruits of the forest.

35 I shall not see the dwellers of cities or the dwellers of forest I shall not even harm them (the dwellers of forest), not to speak of the dwellers of villages.

36 I shall thus perform the severest practices of *Vanaprastha*, performing the

severer ones gradually till I lay down my body

Vaishampayana said —

37—38 Having said this to his wives the descendant of Kuru the king (Pandu) gave his jewel of the diadem his neck-ice of precious gold his bracelets his ear-rings his valuable robes and the ornaments of the ladies to the Brahmanas. He then said

39—40 Going to Hastinapur inform all that Pandu the descendant of Kuru has retired into the forest with his wives abandoning wealth desires happiness and sexual appetite. The assembled followers and attendants

41 Hearing these and other sorrowful words of that lion of the Bharata race, bewailed in grief and cried, Alas! O!

42 They shed hot tears to leave the king. They left that forest and went to Hastinapur, taking all the wealth with them.

43 Going to the city they told the illustrious king all that had happened, and they gave him all the wealth.

44 Having heard all that had happened in the great forest the best of men, king Dhritarashtra, wept for Pandu.

45 He derived no pleasure in the comforts of his beds, seats and luxuries. Afflicted with the loss of his brother, he continually brooded over it.

46 The descendant of Kuru, the royal prince (Pandu) living on fruits and roots, went with his two wives to the Nagarsata mountains.

47 He then went to Chitraratha, and then to Valhika. Crossing the Himalayas he went to Gandhamadana.

48 Protected by Mahabhutas Siddhas and great Rishis that great king lived some times on the plains and sometimes on the hills.

49 He then went to the lake Indradumna and then crossing the Hrasak, the great king performed his penances on the mountain with hundred peaks.

Thus ends the hundred and nineteenth chapter of the history of Pandu, in the Samkhya of the Adik Parva.

CHAPTER CXX

(SAMBHAVAN PARVA) — Continued

Vaishampayana said. —

1 That really powerful man (Pandu) was there, and in the forest of mountains

and he soon became the favourite of all the Siddhas and Charnis.

2 O descendant of the Bharata race, he was devoted to the service of his preceptors. He was free from vanity, he was self-controlled and master over his passions. The powerful man went to heaven by his own prowess.

3 He became the brother of some and the friend of others, the others regard him as their own son.

4 O best of the Bharata race, after a long time Pandu acquired those great and sinless ascetic merits by which he became like a Bramhari.

5 On a new moon day the Rishis of rigid vows assembled together and were about to start with the desire of seeing Brahma.

6 Seeing the Rishis about to start, Pandu said, O best of eloquent men tell me where you are going.

The Rishi said: —

7 There will be a great assemblage of high souled celestials (Rishis and Pitris) in the abode of Brahma. We shall go there, we are desirous of seeing the self-created (Brahma).

Vaishampayana Said: —

8 Pandu suddenly rose with the desire of going with the Rishis and reaching the heaven. When he was about to start with his two wives in a northerly direction from the mountains with the hundred peaks, the ascetics addressed him thus,

9 "In our northward march ascending the king of mountains higher and higher we have seen many delightful and inaccessible regions on the breast of the hill.

10 (We have seen) the retreats of the celestials Gandharvas and Apsaras with hundreds of palaces resounding with the sweet note of celestial music.

11 (We have seen) the gardens of Kuber laid out on even and uneven grounds and the banks of great rivers and mountain caverns.

12 There are regions (on that mountain) everlastingly covered with snow and devoid of birds and beasts and trees. There are some places, where rain is so heavy that they are perfectly inaccessible and unfit for habitation.

13 Not to speak of other creatures, even birds can not cross them. We only find that among these is air and only birds fly off and go to other parts.

14 O lot of the Bharata race these princesses are unaccustomed to hardship, how will they ascend those heights of the king of mountains? Therefore, do not come with us

Pandu said —

15 O greatly fortunate ones it is said that there is no heaven for a sonless I am sonless I speak to you in sorrow.

16 O great ascetics, I am sorry because I have not been able to free myself from the debt I owe to my forefathers In the dissolution of my body, my ancestors are sure to perish

17 Men are born in this world with four debts,—namely the debts due to the ancestors, the celestials, the Rishis and other men They must be discharged with virtue

18 It has been established by the learned men that no regions of bliss exist for those who neglect to pay in due time these debts

19 The celestials are paid (gratified) by sacrifices the Rishis by study and meditation, the Pitris by begetting children and performing *Sradha*, and the other men by humanity and kindness

20 I have virtuously discharged my debts to the celestials Rishis and other men But there are those (Pitris) who are sure to perish at the dissolution of my body

21 O ascetics I am not as yet free from the debt I owe to my ancestors The best of men were born to beget children to discharge that debt

22 As I was begotten by the great Rishi on the field of my father, so should children be begotten on my soil (wives)

The Rishis said —

23 O virtuous minded man, O king there is progeny for you that will be sonless greatly fortunate and like the celestials themselves We see this with our prophetic eyes

24 O descendant of kings therefore attain the purposes of the celestials by your acts The intelligent man who acts with deliberation always obtains good fruits

25 Therefore O king you should exert yourself The fruits you will obtain is visible You will surely obtain accomplished and agreeable sons

Vaishampayana said —

26 Having heard these words of the ascetics and remembering the loss of his procreative power owing to the curse of the deer Pandu began to reflect

27 He told his lawfully wedded wife, illustrious Kunti, in private, I try to raise offspring at this emergency

28 O Kunti the wise expounders of the eternal religion say that son is the source of virtuous fame in the three worlds

29 Sacrifices, gifts in charity, ascetic penances and carefully observed vows, do not free a sonless man from his sins

30 O lady of sweet smiles knowing all this, I am certain that sonless as I am, I shall not obtain the regions of felicity

31 O timid lady, as I was formerly addicted to cruel acts and led a vicious life, I have lost my power of procreation by the curse of the deer.

32 O Pritha, the religious books mention of six kinds of sons who are both heirs and kinsmen and six kinds more who are not heirs, but kinsmen I shall speak of them; listen to me

33—34 (They are), 1 *Aurasha* (the son begotten by one's own self on his own wife), 2 *Pranita* (the son begotten on one's own wife by an accomplished person), 3 *Parikrita* (the son begotten on one's wife by a man for a pecuniary consideration), 4 *Paunurtava* (the son begotten on a wife after her husband's death), 5 *Kaitu* (the son born in the maidenhood), 6 *Kunda* (the son born of a woman who had intercourse with four persons), 7 *Dattya* (the son given by another), 8 *Krita* (the son bought from another), 9 *Upakrita* (the son coming to one out of gratitude), 10 *Sayang upagata* (the son coming himself to give him away), 11 *Shada* (the son born of a pregnant bride), 12 *Ilina Jonidhrita* (the son born of a wife of a lower caste)

35 On the failure of getting offspring of the first class, the mother should try to get the offspring of the next class and so on At the time of emergency (failure of offspring) men raise up sons by their accomplished younger brothers

36 O Pritha the self treated Manu has said that men failing to obtain son of their own might raise up excellent virtue giving sons by others

37 As I am destitute of the power of procreation, I command you to raise illustrious offspring by some men equal or superior to me

38 O Kunti, hear the history of that wife of a hero the daughter of Saradhyana who raised offspring at the command of her lord

39 O Kunti after the bath when her season came she went in the night to a place where four roads met Worshipping a Brahmana who was crowned with a cere

success she poured libations in the fire of Pungsavana

40 After performing this she lived with him and thus were begotten on her three sons Durya being the eldest

41 O greatly fortunate lady like her you too at my command raise offspring by some Brahmana who is superior to me in ascetic merits

This ends the hundred and twentieth chapter the colloquy between Pandu and Prithi in the Sambhava of the Ali Parva

CHAPTER CXXI

(SAMBHAVA PARVA)—*Continued*

Vaishampayana said —

1 O great king having been thus addressed, Kunti replied to her heroic lord king Pandu the best of the Kurus.

Kunti said —

2 O virtuous one you should not say so to me O lotus eyed one I am your lawfully wedded wife, ever devoted to you

3 O mighty armed descendant of the Bharata race you should in righteousness beget on me greatly powerful children

4 O best of men I shall go to heaven with you O descendant of Kuru embrace me to beget offspring

5 I shall not certainly even in imagination, accept any other man except you in my embrace Who is there in this world who could be superior to you?

6 O virtuous minded man O large eyed one hear the (following) Puranic narrative which was heard by me and which I shall now narrate to you

7 In ancient times there was a king known by the name of Vyushatashwa the expander of the Puru dynasty who was exceedingly virtuous

8 In the sacrifice which that virtuous and mighty armed man performed the celestials with Indra and Devarshis came

9 In the sacrifice of the illustrious royal sage Vyushatashwa Indra was so intoxicated with Soma drink and the Brahmanas with Dhakshina (offerings) that the celestials and the Brahmana Rishis performed everything of themselves

10 O king thereupon Vyushatashwa began to shine over all creatures like the sun after the season of frost

11 O best of kings he compared all the monarchs of the east, west, north

and south and he exacted tribute from them all

12 O king he was endued with the strength of ten elephants Vyushatashwa did all this in his great Horse sacrifice

13 O best of the Kurus the men, learned in the Puranas sing this verse in order to increase the fame of that king of men, Vyushatashwa

14 Vyushatashwa has conquered the whole earth as far as the sea He protects all classes of his subjects as a father protects his own sons

15 He performed many sacrifices and gave away much wealth to the Brahmanas Collecting jewels and precious stones, he performed afterwards great sacrifices

16 Extracting a large quantity of Soma juice he performed (the great sacrifice) *Soma Sangatha* O king his beloved wife was the daughter of Krishnana named Vadra, unrivalled on earth for her beauty

17—18 We have heard they deeply loved each other He was seldom separated from his wife Intercourse with her brought in Consumption, and he soon died smiling like the sun in its glory She became afflicted with great grief at her husband's death

19 O best of men, O king, hear how Vadra being childless and afflicted with grief, bewailed for her husband I shall recount it

Vadra said —

20 O greatly learned man in religious precepts women serve no purpose when their husband is dead She who lives without her husband lives a miserable life

21 O best of Kshatriyas death is preferable to one who has lost her husband I wish to follow the way you have gone Be kind towards me and take me with you

22 I am unable in your absence to bear life for a moment O king, be kind to me and take me soon away

23 O best of men I shall follow you over even and uneven ground Going with you I shall never return again

24 O king I shall follow you as a shadow I shall be always obedient to you O best of kings I shall ever remain engaged in doing your favourite works

25 O king O lotus eyed from this day the heart sucking affliction will always overwhelm me for your death

26 Unfortunate am I! Some loving couple had no doubt been separated by me in my former life From this I am separated from you

27 O king she, who lives even for a moment after being separated from her husband that sinful woman, lives in great misery and in hell

28 Some loving couple must have been separated by me in my former birth, from that sin, acquired in my former body

29 O king I now suffer this great pain in consequence of your separation from me O king, from this day I shall lie on *Kushagrass*

30 I shall abstain from every luxury, being ever desirous of seeing you O best of men show yourself to me O king of men O lord, command your wretched and bitterly weeping wife plunged in great misery

Kunti said —

31 It was thus she bewailed again and again embracing the corpse (of her husband) She was then addressed by an invisible voice

The voice said —

32 O *Vadri* rise up and leave this place I grant you this boon O lady of sweet smiles, I shall beget offspring on you

33 O beautiful featured lady, lie down with me on your bed on the eighth or the fourteenth day of the moon after the bath of your season

Kunti said —

34 Having been thus addressed by the invisible voice the chaste lady (*Vadri*), desirous of offspring, did as she was directed

35 O best of the *Bharatas*, O excellent descendant of the *Bharata* race, that lady gave birth to three *Salyas* and four *Madras* by that corpse

36 O best of the *Bharatas* you too like him beget offspring by your ascetic power

Thus ends the hundred and twenty first chapter the history of Vyushtashwa, in the Sambhava of the 11th Parva

CHAPTER CXXII

(SAMBHAVA PARVA) — *Continued.*

Vaishampayana said:—

1 Having been thus addressed the king (*Pandu*) learned in the precepts of religion spoke these words of virtuous import to that lady (his wife)

Pandu said —

2 O Kunti what you have said is true Vyushtashwa of old I did exactly as you said he was like a celestial

3 But I shall tell you the religious precepts which the illustrious *Rishis*, learned in the precepts of virtue, said in the *Puranas*

4 O beautiful featured lady, O lady of sweet smiles women were not formerly kept within the house They used to go about freely and enjoyed as they liked

5 O fortunate lady, O beautiful one, they had promiscuous intercourse from their maidenhood, and they were not faithful to their husbands But they were not regarded sinful, for it was the custom of the age

6 That very usage of the olden time is up to date followed by birds and beasts, and they are free from anger and passions (for this promiscuous intercourse)

7 O lady of tapering thighs the practice, being sanctioned by precedents, is praised by great *Rishis* it is still regarded with respect by the Northern *Kurus*

8 O lady of sweet smiles, this eternal usage, very favourable to the women had the sanction of antiquity the present practice has been established only very lately Hear, I shall narrate to you in detail who established it and why

9 We have heard that there was a great *Rishi* named *Uddalika* He had a son, known by the name of *Swetaketu*, who was also a *Rishi*

10 O lotus eyed one, the present virtuous practice was established by that *Swetaketu* in anger, I shall tell you why he did it

11 One day in the time of yore, in the very presence of *Swetaketu's* father a *Brahmana* came and taking his (*Swetaketu's*) mother by the hand said 'Let us go'

12 Having seen his mother taken away as if by force the son of the *Rishi* grew angry and became very much afflicted with sorrow

13 Seeing him angry his father told *Swetaketu* O child do not be angry This is an eternal usage

14 The women of all the orders on earth are free O son men in this matter as regards their respective orders act likewise

15 The son of the *Rishi* *Swetaketu* disapproved of this usage and he established the following practice on earth as regards men and women

16 O greatly illustrious lady we have heard that the present practice among men and women dates from that day but not among other animals

etaketu said:—

7 The wife not adhering to her husband will be sinful from this date she will incur as great and painful sin as the king of an embryo

8 The men who will go to other men neglecting a chaste and loving wife who has from her maidenhood observed a rule of purity, will commit the same sin

9 The woman who being commanded her husband to raise offspring, will refuse to do it, will commit also the same sin

Pandu said —

10 O timid lady it was thus established force in olden time the present virtuous age by Uddalaka's son Svetaketu

11 O lady of the tapering thighs, we have heard that Madayanti, being appointed by (her husband) Saudasa, went to the Vasishta to raise up offspring

12 That lady obtained from him a son named Asmāṇa She did this, moved by the sire of doing good to her husband

13 O lotus eyed one, O timid girl, you know our birth, begotten by Krishna Dwaipayana in order to expand the Kuru race

14 O faultless one seeing all these precedents you should do my bidding which not inconsistent with virtue

25—26 O princess O devoted wife, then learned in the precepts of virtue said at a wife in her season must seek her husband though she may be free at other times The wise have said that this was an ancient practice

27 But O princess men, learned in the Vedas have declared that whether the act is sinful or sinless it is the duty of the wife to do what her husband commands

28 O lady of faultless features especially I who am deprived of the power of procreation, having yet become desirous of seeing son, should more to be obeyed by you

29 O amiable girl joining my palms and wishing with rosy fingers like lotus leaves place my hand on your head to propitiate you

30 O lady of beautiful hair you should raise accomplished sons at my command by the help of some Brahmanas possessed of great ascetic merits O lady of beautiful lips by your doing this I shall go to the day reserved for those that are blessed with sons

Vaishampayana said —

31 Having been thus addressed by that subjugator of hostile cities, Pandu, the

beautiful Kunti ever engaged in doing good to her husband, thus replied,

Kunti said —

32 O lord I was engaged in my girlhood at my father's house in attending upon all guests I attentively served the Brahmanas of rigid vows

33 I gratified with all attentions that Brahmana, known as Duvasha, who had all his possessions under control and who was acquainted with all the mysteries of religion

34 Pleased with the attention with which I waited upon him, that illustrious (Brahmana) gave me a boon in the form of a Mantra He told me,

35 'Any of the celestials whom you will call by this (Mantra), will be obedient to you, whether he likes it or not

36 O princess, by each of their favour, you shall have offspring" O descendant of the Bharata race, this was told to me by him at my father's house

37 O ling the words, uttered by the Brahmana, can never be false the time has come when they may yield fruits Commanded by you, I can call the celestials

38 By that Mantra to raise up good offspring O royal sage O foremost of truthful men, tell me which of the celestials I shall call Know, I wait your commands in this matter

Pandu said:—

39 O beautiful lady, O amiable one! try to do it to day in the proper form Cal, Dharma (the god of justice), for he is the most virtuous in the world

40 O beautiful lady, Dharma will never be able to pollute us with sin, and people will also consider that what we do is never sinful

41 There is no doubt the son thus begotten will be virtuous among the Kurus Begotten by Dharma, his mind will never be in sin

42 Therefore, O lady of sweet smiles, keeping virtue before your eyes and observing all vows call Dharma by the help of your solicitations and incantations

Vaishampayana said —

43 That best of women (Kunti) having been thus addressed said Be it so She then went round him (for seven times) and resolved to do his bidding

Thus ends the hundred and twenty second chapter the account of the raising up of Kunti's children in the Samblata of the Adi Parva

CHAPTER CXXIII

(SAMBHAVA PARVA) —Continued

Vaishampayana said.—

1 O Janamejaya, when Gandhari was pregnant for a year it was then that Kunti called the eternal Dharma for offspring

2 That lady (Kunti) offered adorations to Dharma and repeated in the proper form the *Mantra* formerly given to her by Durvasha

3 The deity Dharma being overpowered by the *Mantra*, came on his car resplendent as the sun to the place where Kunti was seated

4 Smiling he said to her, 'O Kunti, what am I to give you?' Kunti also smilingly said, 'You must give me offspring

5 She was united with Dharma in his Yoga (spiritual) form, and that beautiful lady obtained a son devoted to the good of all creatures

6—7 She gave birth to an excellent son, who became afterwards greatly famous, at the eighth *Muhurta* called *Abhyast* of the hour of noon of that very auspicious day of the eight month the fifth of the white fortnight when the star *Jyestha* in conjunction with moon was in ascendant. As soon as the child was born, an invisible voice said,

8 'This (child) will be the best of men and the foremost of all the virtuous. He will be truthful and (also) greatly powerful, he will be the ruler of the earth

9 This eldest son of Pandu will be known as Yudhishthira he will be a famous king known all over the three worlds

10 He will be endued with splendour, fame and vows. Having obtained this virtuous son Pandu again told her,

11 'The wise say that Kshatriyas are the foremost in strength therefore, ask for a son of great strength. Having been thus addressed, she invoked Vayu

12 Thereupon the greatly strong Vayu came to her riding on a deer (and he asked) O Kunti what am I to give you? Tell me what is in your mind

13 Smiling in bashfulness, she said, O best of celestials give me a son, who is strong who is huge and who is capable of humbling the pride of everybody

14 By him was born Bhima, endued with great strength and on the birth of this greatly strong man, an invisible voice said

15 This child will be foremost of all endued with strength O descendant of

the Bharata race, the following extraordinary, incident happened as soon as Bhima was born

16—18 Falling from his mother's lap on the mountain he broke into fragments the stone on which he fell Kunti suddenly rose up from the fear of a tiger, forgetting that the child lay asleep on her lap. As she rose, the child, whose body was as hard as the thunder bolt fell on the stone and broke it into a hundred pieces. Seeing the breaking of the stone, Pandu became very much astonished

19 O best of the Bharatas, the day on which Bhima was born, on that very day, the king of the world Duryodhana, was also born

20 On the birth of Bhima Pandu again began to reflect, 'How can I obtain a very superior son who will be the best of men?

21 This world depends on *Datta* (Destiny) and *Purushakara* (exertion). But Destiny is gained in time by the grace of Providence

22 We have heard that Indra is the foremost (among the celestials) and the king of the Devas. He is endued with immeasurable might energy prowess and glory

23 Gratifying him by my asceticism I shall obtain a greatly powerful son. The son that he will give me will be superior to all

24 He will be capable of defeating the inhabitants of earth and those who are not of this earth. I shall therefore practise severest asceticism with heart, deed and speech

25 Thereupon the descendant of Kuru, the great king Pandu after consulting with the great Rishis commanded Kunti to observe an auspicious vow for one full year

26 That mighty armed man (Pandur), himself stood upon his one leg and began to perform the severest asceticism and penances

27 He practised severe austerities from morning to evening with his mind deep in meditation in order to gratify the lord of the celestials. It was after a long time that Indra appeared

Indra said —

28 I shall give you a son who will be famous all over the three worlds and who will promote the welfare of the Brahmanas, kune and all honest men

29 The son that I shall give you will be the chastiser of the wicked and the delight of his friends and relations. He will be the foremost of all and the slayer of all foes

Vaishampayana said —

30 Having been thus addressed by the illustrious Indra the virtuous Kuru king (Pandu) remembering the words of the king of the celestials said to Kunti

Pandu said —

31 O fortunate one your vow has been successful. The king of the celestials is gratified. He is willing to give you a son such as you desire to have.

32—33 O lady of beautiful thighs O lady of sweet smiles raise up a son (who will be) of superior human achievements and great fame (who will be) a chastiser of enemies and a greatly wise man (who will possess) a great soul (who will be) invincible in battle, (who will be) as effulgent as the sun (who will be) very handsome, and endued with all the Kshatriya splendour. Call the lord of the celestials, I have gratified him.

Vaishampayana said —

34 Having been thus addressed, the illustrious Kunti invoked Indra the lord of the celestials came and begot Arjuna.

35 As soon as the prince was born, an invisible voice filled the whole sky with a loud and deep roar.

36 Addressing Kunti, it said in a distinct voice in the hearing of every creature dwelling in that hermitage.

37 O Kunti (this child) will be equal to Kartavirya and Siva in prowess, he will be invincible like Indra himself. He will spread your fame every where.

38 As Vishnu enhanced Aditi's joy so Arjuna (this child) like Vishnu will enhance your joy.

39 He will maintain the *Lakshmi* (goddess of prosperity) of the Kuru dynasty by subjugating Madra, the Somakhas with the Kurus, Chedi, Kashi and Kurusha.

40 Agni will be greatly gratified with the fat of all creatures which will be burnt in the Khandava (forest) through the strength of arms of this (hero).

41 This greatly powerful hero with his brothers will conquer all the weak kings, and perform three great horse sacrifices.

42 O Kunti he will be equal to the son of Jamadagni (Parashurama) and Vishnu in prowess. He will be the foremost of all men endued with great strength, he will be greatly famous.

43 He will gratify in battle the great god Sankara (Siva), and he will receive from him a weapon named *Pishupati*, which will be given to him with pleasure.

44 By command of Indra your this mighty armed son will kill those *Dutyas* called *Nibatkabachas* who are enemies of the celestials.

45 He will also acquire all kinds of celestial weapons and this best of men will retrieve the lost fortunes of his race.

Vaishampayana said —

46—47 Kunti heard these extraordinary words in her lying in room. Having heard these words so loudly uttered, the ascetics dwelling on that mountain with hundred peaks and the celestials with Indra sitting on their cars became exceedingly happy.

48 The sounds of drums rose in the sky and made a great noise, and the whole place was covered with the showers of flowers.

49 The various tribes of the celestials assembled to adore Partha (Arjuna). The sons of Kadru the son of Binata the Gandharvas.

50 The lords of the creatures, the seven great Rishis namely, Bharadwaja, Kashyapa, Gautama, Vishwamitra, Jamadagni, Vashista and the illustrious Atri, who illuminated the world when the sun was lost came there.

51 Marichi, Angira, Pulastya, Pulaha, Kratu, the Prajapati Daksh, the Gandharvas and the Apsaras, all came there.

52 The Apsara ladies decked with celestial garlands and every ornament and attired in fine robes began to dance chanting the praises of Vibhatsa (Arjuna).

53 The great Rishis began to utter the propitiatory *Mantras* every where, and handsome Sumvara began to sing.

54—58 Blumaseri, Ugrasena, Urnyus, Anaghi, Gopati, Dhritarastra, Surja, Varcha, Yugopa, Trinapa, Krashni, Nandi, Chitraratha, Sahisra, Parjanya, Kali, Narada, Sodhya, Vrihaddhi, Brihaka, Karala, Bramhachari, Vahuguna, Suvama, Vishvasu, Bhumanya, Suchandra, Saru, the celebrated tribes of Haha and Huhu gifted with sweet melody of voice — O king all these celestials and Gandharvas came there.

59 Many famous Apsaras of large eyes decked in every ornament, came there in joy to dance and sing.

60—63 Anuchana, Anavadya, Gunamukha, Gunavara, Adrika, Soma, Misralesha, Alamyusha, Marichi, Suchika, Vidyutparna, Flatama, Amrica, Lakshmana, Kshema, Devi, Rambha, Monoma, Ashta, Suvahu, Suprya, Supap, Puidarika, Sugandha, Surasha, Pramathi.

Rimya, and Saridwati all danced there together. Menaki, Sahajany, Karnika, Pinjakasthala,

64—65. Ritusthala, Ghrutachi, Viswachi, Purvacheti, Umlochi, Pramlocha, and Urvasi, these large eyed dancing girls of heaven all came there and sang in chorus Dhatri, Arjamaña, Mitra, Varuna, Angsa, Vaga,

66—67. Indra, Vivashvata, Pushan, Tatri, Savita, Parjanya alias Vishnu,—these twelve Adityas glorified the son of Pandu remaining in the sky. Mrgabhyadha, Sarpa, illustrious Niriti,

68. Ajaikapadi, Ahvardhana, Pinakin, Nahana, Iswara, Kapalin, Sthanu and the illustrious Bhiga,—these eleven Rudras also came there.

69 The Aswinis, the eight Vasus, the mighty Maruts, the Vishwadevas and the Suddhyas also came there

70—71. Karkotaki, Vrsuki, Kachapa, Kunda and the great Naga Fakhaka, those mighty and wrathful Nagas possessed of ascetic merits, and other Nagas also came there.

72 Tarkha, Arishtanemi, Garuda, Ashdhrja, Arun and Aruni of the race of Vinata also came there.

73 Only the great Rishis, who were crowned with ascetic success, saw those celestial and others seated on their cars or standing on the mountain peaks. The others could not see them

74 Those excellent Rishis were astonished to see that wonderful sight, and their love and affection for Pandu's sons were enhanced,

75 The illustrious Pandu, desirous of getting more sons, wished to speak again to his lawful wife, but Kunti addressed him thus,

76 'The learned men do not sanction a fourth delivery (conception) even in an emergency. The woman who holds intercourse with four different men is called Saurini, with five she becomes a harlot

77 O learned man, well acquainted as you are with the scriptures, why being tempted by the desire of offspring do you ask me again, forgetting the ordinance

Thus ends the hundred and twenty third chapter, the birth of the Pandavas in the Sambhava of the Adi Parva

CHAPTER CXXIV.

(SAMBHAVA PARVA)—Continued.

Vaishampayana said :—

1. After the birth of the sons of Kunti and that of the sons of Dhritarashtra, the daughter of the king of Madra privately spoke to Pandu thus.

Madri said :—

2. O chastiser of foes, I can have no complaint, if you do not favourably look at me. O sinless one I have no complaint that though I am by birth superior (to Kunti), yet I am inferior to her in station.

3 O descendant of Kuru, O king, I do not grieve, hearing that Gandhari has obtained one hundred sons.

4 This is my great grief (however) that though we are both equal, you should have sons by Kunti alone.

5 If the princess Kunti so provide that I should have offspring, she would do me a great favour, and she will also do you good

6 Kunti is my rival, and therefore, I feel a delicacy in soliciting any favour from her. If you are favourably inclined towards me, ask her to grant me my desire.

Pandu said :—

7. O Madri, I have often reflected over this matter in my own mind. But I hesitated to tell you, not knowing whether you would like it or not

8 Now that I know your mind, I shall certainly try to do it. I think being asked by me, she (Kunti) will not refuse.

Vaishampayana said —

9—10 Thereupon Pandu again spoke to Kunti in private, (he said), 'O blessed lady, grant me some more offspring for the good of my race and of the whole world. Provide that I myself, my ancestors and you also, may always have the funeral cake

11 In order to gain fame, do this difficult work for me. Indra, though he has obtained the sovereignty of the celestials, performs sacrifices for fame alone.

12 O handsome lady Brahmanya, learned in Mantras, after having acquired ascetic merits most difficult to be achieved, still go to their preceptors for fame

13 All the royal sages in Brahmanas, possessed of ascetic wealth, have achieved the most difficult of feats for fame alone

14 O blameless one, rescue Madri with a raft of offspring and achieve imperishable fame by making her a mother of children

15 Having been thus addressed Kunti said to Madri, "Think of some celestial, from whom you will certainly get offspring"

16 Thereupon, Madri, reflecting sometime, thought of the twin Aswinis. They came to her without delay and begot offspring on her,

17 Namely Nakula and Sahadeva, matchless in beauty on earth. On the birth of that twin, the invisible voice said —

18 "These virtuous and accomplished sons will transcend in energy and beauty even the twin Aswinis themselves. Possessed of great energy and beauty, they illuminated the whole region

19 The inhabitants (Rishis) of the mountain with the hundred peaks, uttering blessings on them and performing the first rites of birth, named them

20 The eldest of the Kunti's sons was called Yudhishthira, the second was named Bhimasena, and the third was named Arjuna

21. The first born of the twins among Madri's sons was named Nakula and the next one Sahadeva. The Brahmanas with much pleasure named them thus

22 Those best of Kurus, the sons of Pandu looked like five years old boys when they were only one year of age

23 Seeing his sons endued with celestial beauty and extraordinary strength, with super abundant energy, prowess and largeness of mind, Pandu,

24 The king, became exceedingly glad obtaining such sons. To all the Rishis inhabitants of the mountain with the hundred peaks,

25 And to their wives, they became great favourites. Sometime after, Pandu again requested Kunti for Madri,

26 In private when the faithful Pritha replied to him thus: "Having given her the *Mantra* only for once she has got two sons. I have been deceived by her

27 I fear she will surpass me in the number of her children. This is the way of all wicked women. Fool I was, I did not know that by invoking the twin gods, I might get two sons all at once

28—29 Do not command me again, I ask from you this boon. Thus were born to Pandu five sons begotten by the celestials and endued with great strength. They achieved great fame and expanded the Kuru race. They were all as handsome as Soma and bore all the auspicious marks on their person

30 They were proud as lions, they were great bowmen, their necks were like those of lions, and they were capable of going to the place frequented by lions. These kings of men endued with the prowess of the celestials daily grew up.

31. Seeing them and their virtuous growth with years, the great Rishis, dwelling on the Himalaya mountains, were filled with astonishment and wonder.

32. These five (Pandavas) and the hundred (sons of Dhritarastra), the expanders of the Kuru race, grew up rapidly like an assembly of lotuses in a lake

Thus ends the hundred and twenty fourth chapter, the birth of the Pandavas, in the Sambhava of the Adi Parva.

CHAPTER CXXV

(SAMBHAVA PARVA)—Continued.

Vaishampayana said —

1. Seeing his five handsome sons before him in the great forest on the charming mountain slope, Pandu felt that the old strength of his arms had come back.

2 One day in the season of spring which maddens all creatures, the king (Pandu) with his wife (Madri) roamed in the woods where every tree was blossomed.

3 He saw *Pulashas, Tilakas, Mangoes, Champakas, Paripardakas, and Karnikaras Kesharas, Atimuktas.*

4—5 And *Kuruwakas* with maddened humming *Vramaras* (black bees) swarming round them. He saw the blossoming *Parijata* trees with the *Kakila*, pouring forth his melodies from within the foliage and being echoed with the sweet hum of the bees. There were also many other trees bent down with the weight of their flowers and fruits.

6 There were many lakes overgrown with lotuses. Seeing all this, Pandu felt the influence of (the god of) love in his mind

7 In a delightful heart he roamed there like a celestial, followed by (his wife) Madri, who was robed in a semi transparent cloth

8 Seeing the youthful Madri thus attired, the king's desire flamed up like a forest-fire

9 The king could not suppress his desire on seeing his lotus eyed wife and he was completely overcome by it in that solitude of the wood

10 The king then seized her by force, but Madri, trembling in fear, resisted him to the best of her power

11. He (the king) was then overcome by desire he did not remember the curse (of the Rishi), he embraced Madri by force.

12—13. O descendant of Kuru, unrestrained by the fear of curse, and impelled by fate, the king, being overpowered by passion, forcibly sought the embraces of his wife, as if to put an end to his life. His reason, being clouded by the Destroyer himself, after intoxicating his senses was itself lost with his life.

14. The descendant of Kuru, virtuous-minded Pandu succumbed to the inevitable influence of Time while united with his wife.

15. Then Madri, embracing the senseless (dead) king, began repeatedly to utter words of lament.

16. Kunti, with her sons and the sons of Madri, the Pandavas, came there where the king lay in that state.

17. O king, Madri then crying piteously said to Kunti, "Come here alone and let the children stay there."

18. Having heard her these words, Kunti bade the children to remain there, came running and crying, "Woe to me!"

19. Seeing both Pandu and Madri lying prostrate on the ground, she bewailed in grief and affliction, saying,

20. "This self-controlled hero was always watched by me with care. How did he embrace you, knowing the curse of the Rishi.

21. O Madri, this king ought to have been protected by you, but why did you tempt the king in solitude?

22. He was always melancholy, thinking the curse of the Rishi. How did he become merry with you in solitude?

23. O princess of Valhika, greater fortunate you are than I. You have seen the face of the king in gladness and joy."

Madri said —

24. Sister, with tears in my eyes, I resisted the king, but he could not control himself, as if he was bent upon making the Rishi's curse true.

Kunti said:—

25. I am the eldest of his wedded wives, the chief religious merit is mine. O Madri, therefore, prevent me not from what must come to pass.

26. I must follow our lord to the region of the dead. Rise up,—give me the body, and you rear the children.

Madri said —

27. I am still clasping our lord and have not allowed him to go away. Therefore,

I shall follow him. I am not as yet satiated, you are my eldest sister, give me permission (to go).

28. Thus best of the Bharata race came to me with the desire of having intercourse. His desire was not satiated,—should I not go to the region of the Yama to gratify him?

29. O revered sister, if I survive you, it is certain I shall not be able to rear up your and my own children (with equality) and thus sin will touch me.

30. O Kunti, you will be able to bring up my sons as if they are yours. The king, in seeking me with desire, has gone to the region of the dead,

31. Therefore, my body should be burned with that of the king. O revered sister, do not refuse me your permission to what is agreeable to me.

32. You will certainly bring up the children carefully. It would be doing the greatest good to me. I do not find any thing more to tell you.

Vaishampayana said —

33. Having said this, the daughter of the king of Madra, the lawfully wedded wife of that best of men Pandu, ascended the funeral pyre of her lord.

Thus ends the hundred and the twenty fifth chapter, the death of Pandu, in the Sambhava of the Adi Parva.

CHAPTER CXXVI

(SAMBHAVA PARVA)—Continued.

Vaishampayana said —

1. The Rishis, who were all celestial like and wise in council, seeing the death of Pandu, consulted with one another.

The Rishis said:—

2. The high souled and the illustrious (Pandus), abandoning his sovereignty and kingdom, came here to practise asceticism and received the protection of the ascetics.

4. The king Pandu has gone to heaven, leaving his wife and infant sons as a trust in our hands.

4. It is now our duty to go to his kingdom with these his sons, his body (unburnt portion) and his wife.

Vaishampayana said —

5—6. Thus consulting with one another those god like Rishis of magnanimous hearts and of ascetic success resolved to go to the city of Hastinapur with the sons of Pandu.

in their front and to place them in the hands of Dhritarastra and Bhishma

7 The ascetics started at that very moment taking with them the boys the two bodies and Kunti

8 The affectionate mother Kunti though she had all along led a most comfortable life now regarded the long journey as being very short

9 Arriving at Kurujangala within a very short time the illustrious Kunti presented herself at the principal gate

10 The ascetics told the gate keepers 'Go inform the king' They went in a moment to the royal court and informed the king

11 The citizens of Hastinapur were filled with wonder on hearing that thousands of Charanas and Rishis had arrived at their city

12 It was soon after sunrise that the citizens all came with their wives and children, placing them in front, to see these ascetics

13 Seated on thousands of cars and conveyances thousands of Kshatriyas and Brahmanas came out with their wives.

14 The crowd of Vaisyas and Sudras was also very large. The vast crowd was very peaceful because every one of them was then inclined to piety

15 The son of Santanu Bhishma Soma datta or Valhika the royal sage (Dhritarastra) with the prophetic eyes, and Vidura himself,

16 The venerable Satyawati the illustrious princess of Kosala and Gandhari surrounded by their maids,—all came out to the royal gate

17 The hundred sons of Dhritarastra with Duryodhana at their head all decked with various ornaments, also came out

18 Seeing the great Rishis the Kauravas with their priests bowed down their heads in salutations and they all took the seats before them (Rishis)

19 All the citizens also bowing down their heads touching the ground in salutations took the seats

20—21 O lord Bhishma seeing that vast crowd perfectly still duly worshipped those ascetics by offering them water to wash their feet and the customary *Arghya*. He then spoke to them about the sovereignty and kingdom. Thereupon the eldest of the ascetics with matted locks and skin cloth stood up

22 And with the concurrence of other great Rishis he spoke thus, The descendant

of Kuru, the king named Pandu, after abandoning pleasure and luxury went to the mountain with the thousand peaks

23 He observed there the vow of Brahmacharya but for some inscrutable purpose of the celestials this his eldest son Yudhishthira was born begotten by Dharma himself

24 Then that high souled monarch was given another greatly powerful son by Vayu. This is that foremost of mighty men, who is called Bhima

25 This other son, begotten on Kunti by Indra, is Dhananjaya (Arjuna) whose achievements will humble all bow men in the world

26 Look at these (two) best of men, the great bowmen the twin boys, who were begotten by Aswini on Madri

27 The almost extinct race of his forefathers was thus revived by the illustrious Pandu leading in piety the life of a recluse

28 The birth, growth and the Vedic studies of these sons of Pandu will no doubt give you much pleasure

29 Steadily adhering to the path of the virtuous and the wise and leaving behind him these children, Pandu has gone to the land of the Pitris

30 Seeing him placed on the funeral pyre and about to be burnt down, his wife Madri entered the fire, thus sacrificing her life

31 She has thus gone with him to the land of Pati (reserved for chaste wives). Perform now those rites that should be performed for them

32 These are their bodies (unbrunt portions) here also are their sons, the chastisers of foes with their mother, let them be received in due honour

33 After the completion of the first funeral rites let the virtuous Pandu the supporter of the dignity of the Kuru race, attain the Patirnedha (the blissful region of the Pitris)

Vaishampayana said :—

34 Having said this to the Kurus the ascetics with the Rishi Guhakas instantly disappeared in the very sight of the Kurus

35 Seeing the Rishis disappear in their sight like the cities of the Gandharvas (vapoury figures appearing and disappearing in the sky) the citizens were filled with

wonder and astonishment and returned to their homes

Thus ends the hundred and twenty sixth chapter the speech of the Rishis in the Sambhava of the Adi Parva

CHAPTER CXXVII,

(SAMBHAVA PARVA)—Continued

Dhritarastra said —

1 O Vidura, perform the funeral ceremonies of that lion of kings, Pandu, and also of Madri in all proper form

2 For the good of their souls distribute cattle, cloths, gems and all kinds of wealth and give every one as much as he asks

3 Make arrangements also for Kunti's performance of the last rites of Madri in such a way as will please her. Let Madri's body be so carefully covered that neither the sun nor the wind may see it

4 Do not lament for the sinless Pandu, he was a worthy king and he has left behind him five sons like the celestial children

Vaishampayana said —

5 O descendant of the Bharata race, Vidura said Be it so and he with Bhishma performed the funeral ceremony of Pandu on a sacred spot

6 O king, without loss of time the priests went out of the city carrying with them, the last fire for Pandu the fragrant and blazing sacred fire fed with *Ghee*

7—9 Friends, relatives and adherents wrapping it up with cloth decked the body of the king with the flowers of the season and sprinkled over it various perfumes. They decked the hearse also with garlands and rich hangings. Then placing the bodies of the king and the queen on the excellent bier, decked out so brightly, they caused it to be carried on the shoulders of men

10 With the white umbrella held over the hearse with waving yak tails with sounds of various musical instruments the whole scene looked bright and grand

11 Many hundreds of men began to distribute gems among the crowd at the time of the funeral ceremony of Pandu

12 White umbrellas, large yak tails and beautiful robes were then brought for the dead Kaurava

13 The priests clad in white walked in the van of the procession pouring libations of *ghee* on the sacred fire blazing in an ornamental vessel

14 Thousands of Brahmanas, Kshatriyas, Vaishyas and Sudras followed the king weeping in grief

The citizens said —

15 O king, where do you go leaving us behind and making us miserable and wretched for ever?

Vaishampayana said —

16 Bhishma, Vidura and the sons of Pandu all wept aloud. They at last came to a charming and holy wood on the banks of the Ganges

17 There they laid down the hearse on which the truthful, the lion hearted and the pious king and his wife lay

18—19 They then besmeared the bodies with all kinds of perfumes, they brought water in many golden vessels and washed his body. They then again smeared it with white sandal

20 They then dressed it in a white dress made of national fabrics and smeared it with *Kalagurna* mixed with *Tungurasha* (sort of perfume)

21 With the new dress on the king appeared like a living man, as if he was only sleeping on a costly bed

22—23 When the other funeral ceremonies were over the Kuruvayas with the direction of their priests, set fire to the bodies of the king and that of Madri which had been besmeared with *ghee* and decked with ornaments and they burnt them with the fragrant *Sandal* woods which was besmeared with *Tungupada* and other perfumes

24 Seeing the bodies in flame Kausalya cried out O my son O my son, and she fell senseless on the ground

25 Seeing her prostrate on the ground the citizens and the people wept in grief for the affection they bore for the king

26 The beasts and birds bewailed with men at the lamentations of Kunti

27 Then the son of Santanu Bhishma the high souled Vidura and all the other Kurus became disconsolate in grief and sorrow

28 Then Bhishma, Vidura, the king (Dhritarastra) with the Pandavas and all the Kuru ladies performed his (Pandus) water ceremony

29 When the water ceremony was over the people themselves filled with grief began to console the bereaved sons of Pandu

30 The Pandavas slept on the ground with their friends and relatives O King,

seeing this the Brahmanas and other citizens also gave up their bed

31 Young and old all men grieved with the sons of Pandu and passed twelve days in mourning

Thus ends the hundred and twenty seventh chapter, the cremation of Pandu, in the Sambhava of the Adi Parva

CHAPTER CXXVIII

SAMBHAVA PARVA—Continued.

Vaishampayana said —

1 Then Bhishma the king (Dhritarastra) and Kunti with their friends, celebrated the *Sradha* of Pandu and offered the ambrosial *Pinda*

2 They feasted the Kurus and also many thousands of Brahmanas, whom they gave many gems and much wealth with many villages

3 Thus being cleansed from the impurity, they all returned to Hastinapur with those best of the Bharata race, the sons of Pandu

4 All the citizens and the people bewailed for that best of the Bharata race (Pandus), as if they had lost their own relative

5 After the completion of the *Sradha*, Vyasa seeing all the people plunged in grief spoke to his bereaved and greatly afflicted mother (Satyawati) thus,

6 The days of happiness are gone, the days of misery have come. Sin begins to increase day by day, the world has lost its youth

7 The fearful Time endued with many *Mayas*, full of various faults, and loss of all virtuous acts will now come

8 By the evil doings of the Kurus the world will be destroyed, (therefore) go into the forest of asceticism, devoting yourself to *Joga* meditation

9 Do not be an witness of the terrible annihilation of your own race. Saying 'Be it so' she entered the inner-appartments and addressed her daughters in law thus,

10, "O Amyka I have heard that in consequence of the evil deeds of your grandsons, this Bharata dynasty with its subjects will perish.

11 If you give me permission, I shall go to the forest with Kausalya, so grieved at the loss of her son

12 O descendant of the Bharata race, having said thus to Amyka, and taking the

permission of Bhishma, Satyawati of excellent vows went to the forest with her daughter-in law

13 O best of the Bharata race, she performed severe asceticism. O great king, she then gave up her body and obtained heaven

14 Then the sons of king Pandu, after performing all the purifying rites mentioned in the Vedas, began to grow up in a royal style in the house of their father.

15 They played in great joy with the sons of Dhritarastra, and they excelled them all in the boyish sports with their superior strength

16 In speed, in striking the object aimed at in eating, in scattering dust, Bhimasena beat all the sons of Dhritarastra

17 O King that son of Pandu (Bhima), when they were all engaged in sports, pulled them by the hair and made them fight with one another, laughing all the while

18 Vrikodara (Bhima) easily defeated those one hundred and one (Dhritarastra's) sons of great energy, as if they were but one instead of one hundred and one

19 He seized them by the hair, and throwing them down he dragged them along the ground some breaking their knees, some their heads and some their shoulders

20 When playing in the water, he sometimes seized ten of them by his arms and drowned them in the water. He left them off only when they were almost dead

21 When they got upon a tree to gather fruits Bhima shook the tree by striking it with his feet

22 Being shaken and whirled by that shock down came with all speed the princes with the fruits

23 In speed, in pugilistic encounters or in speed, the princes could not excel Bhima in any way

24 Bhima thus prided himself by tormenting the sons of Dhritarastra out of boyish pranks. In fact he had no ill will towards them

25 Seeing these extraordinary exhibitions of strength by Bhima, the mighty armed eldest son of Dhritarastra (Duryodhana) conceived hostility towards him.

26 The wicked and unrighteous (Duryodhana), through ignorance and ambition (of possessing wealth), inclined to commit acts of sin.

27 (He thought), the son of Kunti this Vrikodara (Bhima), this second Pandava is the foremost in strength. I must destroy him by artifice.

28. The greatly strong and powerful Bhima challenges one hundred of us in pride

29—30 Therefore when he will be asleep in the gardens of the palace, we shall throw him into the Ganges. Afterwards confining his eldest brother Yudhishthira and his younger brother (Aryuna), I shall reign sole king over the earth. Duryodhana, having determined to do this wicked act, watched for an opportunity to injure Bhima.

31 O descendant of Bharata, he built for the purpose of water-sport an extraordinary and beautiful palace

32 With many rooms filled with all sorts of luxuries decorated with hangings of broad cloth and with banners flying from its top

33 O descendant of Bharata, its name was 'Water sport house,' and it was situated in the country named Pramanakota.

34 The cooks, expert in wicked acts, kept there ready various kinds of viands (drinkable, lickable, chewable and suckable)

35 When all was ready, they gave information to the son of Dhritarastra (Duryodhana). Thereupon the wicked minded Duryodhana said to the Pandavas,

36 "Let us all brothers go to the banks of the Ganges, adorned with gardens and woods, there to sport in the water

37—38 Yudhishthira replied by saying, 'Let it be so.' The Kurus with the Pandavas mounted on cars resembling cities and on excellent native elephants, left the town. Arriving at that garden and wood, they dismissed their attendants.

39 They surveyed the beauty of the garden and the wood and then those heroes, all the brothers—entered the palace as lions enter the mountain caves.

40 On entering the palace they saw that its windows looked very graceful, and its artificial water fountains were splendid.

41. The architects had handsomely plastered the walls and the ceilings and the painters had painted them beautifully. There were tanks of pure water in which blossomed thousands of lotuses.

42 Their banks were decked with various flowers whose fragrance filled the atmosphere and the grounds were all over covered with the season flowers.

43 On entering the palace all the Kurus and the Pandavas sat down and began to enjoy the luxurious things provided for them.

44. They then began to play and exchange morsels of food with one another.

45 The wicked Duryodhana had mixed some virulent poison with the food of Bhimsena with the desire of making away with him.

46 That wicked youth, whose heart was a razor, but whose tongue was ambrosia, rose like a (loving) brother and friend.

47 The wicked man himself fed (Bhima) with a large quantity of it. Bhima too ate it, knowing that there was nothing wrong.

48 Thereupon Duryodhana felt himself very happy in his mind, that worst of men thought that he had compassed his end.

49 They then, all the Pandavas and the Kurus, were joyfully engaged in sporting in the water.

50—52 At the end of the sport, they dressed themselves with white garments and decked themselves with various ornaments. In the evening the heroes, the supporters of the Kuru honour, felt themselves fatigued from the sport in the water and they resolved to rest in the pleasure house. Having made others exercise in the water, the powerful Bhima felt himself very much tired, and occupying a large space he lay down on the ground.

53 He was fatigued and he was under the influence of the poison. The cool air spread the poison all over his body and the son of Pandu (Bhima) became senseless.

54 Duryodhana then himself bound Bhima with the cords of creepers and he then pushed from the land that dead like hero into the water.

55 The senseless Pandava (Bhima) sunk into the water and fell on the Naga boys in the abode of the Nagas.

56 Thereupon, thousands of Nagas, endued with virulently poisonous fangs, began to bite Bhima.

57 Having been thus bitten, the virulent vegetable poison in his body was neutralised by the snake poison.

58. The serpents had bitten all over his body except his chest, the skin of which was so tough that their fangs could not penetrate it.

59—60 The son of Kunti (Bhima), having regained his consciousness burst open the cords, and he then pressed them (snakes) all under the ground. Some fled in fear and the rest, that escaped death from Bhima's hands went and spoke to Vasuki, the king of the snakes equal to Indra.

61 'O king of the snakes, a certain man bound with the cords of creepers, sank into water. Perhaps he drank poison, for he was insensible.

62 Finding him insensible, we began to bite him but he soon regained his senses and burst open the cords.

63 He then began to press us to the ground. You should inquire who is this greatly powerful man. Thereupon Vasuki, asked by the inferior Nagas, went there,

64-65 And saw mighty armed Bhima of fearful deeds. There was a chief of the snakes named Arka, he was the grandfather of the father of Pritha (Kunti), he saw the grandson of his grandson and embraced him. The greatly illustrious Vasuki was much pleased.

66 The king of the snakes said, "What should we do to please him? Let him be given gems and wealth in profusion."

67 Having been thus addressed, the Naga (Arka) thus replied to Vasuki, 'O king of the snakes, when you are pleased with him he requires no amassing of wealth.'

68 When you are pleased let this greatly powerful prince drink (of the vessel of) *Rasha* (ambrosia), in which vessel there is the strength of one thousand elephants,

69 Let this prince drink of it as much as he can. Vasuki replied to the Naga (Arka) 'Be it so.'

70 Thereupon purifying himself carefully the Pandava Bhima sat facing the east and began to drink the *Rasha*. The Nagas performed auspicious rites.

71 At one breath this powerful man (Bhima) quaffed off a whole vessel thus (one after the other) that son of Pandu quaffed off eight successive jars.

72 Thereupon that chastiser of foes this mighty armed Bhimasena lay down in happiness on a celestial bed given by the Nagas.

Thus ends the hundred and twenty eighth chapter Bhima's drinking of Ambrosia, in the Sambhava of the Adi Parva.

CHAPTER CXXIX.

(SAMBHAVA PARVA)—Continued

Vaishampayana said —

1 Here the Pandavas and the Kurus, after finishing their sports and pleasure, returned to Hastinapur without Bhima,

2 Some on horses, some on elephants and some preferring cars and other conveyances. They said, "Bhima must have gone before us."

3 The wicked Duryodhana was glad not to see Bhima, and we entered the city with his brothers (in joy).

4 The virtuous minded Yudhishtira, himself being unacquainted with vice and wickedness considered others to be as honest as he himself was.

5 The son of Pritha (Yudhishtira), full of filial love went to his mother, Kunti, and, making obeisance to her he said,—'Has Bhima come here?'

6 O good mother, I do not see him here. Where has he gone? We sought for him long in the gardens and the woods.

7 'But we did not find Vrikodara anywhere. We thought in our mind that he had preceded us.'

8 O illustrious lady, we have come here, our hearts being in great anxiety. Coming here, where has he gone? Have you sent him any where?

9 'O illustrious lady, O great one, tell me I am full of doubts respecting the mighty hero, Bhima.'

10 He was asleep, and he has not come, I believe Bhima is killed. Having been thus addressed by the intelligent son of Dharma (Yudhishtira), Kunti

11 'Cried out 'Alas! alas!'' She then said to Yudhishtira in alarm, 'O son, I have not seen Bhima, he has not come to me.'

12 Go soon with your brothers and make a careful search for him. Having said this in sorrowful heart to her eldest son,

13 Kunti summoned Khatwa (Vidura) and spoke to him thus: 'O illustrious Khatwa I do not see Bhimasena. Where is he gone?'

14 The others with all their brothers have returned from the gardens, only my mighty armed Bhima has not come.

15 He is always in the evil look of Duryodhana. The Kurus are all wicked, narrow minded, covetous for sovereignty and impudent.

16 They might have killed him in anger. Therefore, my mind is afflicted with anxiety, and my heart burns.

Vidura said —

17. O blessed lady, do not say so. Protect the others (your sons) from the Kurus. If abused, the wicked-minded (Duryodhana) may kill the rest (of your sons).

18 The great Rishi said that your sons would be long lived (Therefore) that son (Bhima) will surely return and gladden your heart

Vaishampayana said:—

19 Having said this, the learned Vidura went (back) to his house Kunti with her sons lived in her house in (great) anxiety

20 The Pandava (Bhima) awoke from his sleep on the eighth day, and he felt himself strong beyond measure by digesting that *Rasha* (ambrosia)

21 Seeing the Pandava (Bhima) awake, the snakes consoled and cheered him, and they spoke to him thus,

22 'O mighty-armed hero, the strength-giving *Rasha* (liquor) which you have drunk will give you the strength of ten thousand elephants, and you will be invincible in battle

23 O best of the Kuru race bathe in this sacred and auspicious water and return home Your brothers are disconsolate for your absence

24—26 Thereupon the mighty armed (hero) became purified by a bath and decked himself with white garments and with white flowery garlands He ate the *Paramanya* offered to him by the powerful Nagas Then being adored and blessed by the Naga hero the Pandava (Bhima) decked with various celestial ornaments, rose from the nether regions.

27—28 That chastiser of foes (Bhima) rose from the womb of the Nagas in delightful heart The lotus eyed (hero), being upraised by the Nagas from the water, was placed in the self same gardens where he had been sporting They then vanished in his own sight

29 The powerful Bhima, the son of Kunti being thus arisen, ran to his mother with all speed

30 Saluting her and his eldest brother, that chastiser of foes smelt the heads of his younger brothers

31 He was embraced by his mother and by every one of those best of men In filial love for one another they then exclaimed, 'What joy! What great joy!'

32 Every thing about the villainy of Duryodhana was told to his brothers by the greatly powerful Bhima

33 The Pandava (Bhima) told them in detail all about the lucky and unlucky incidents that befell him in the region of the Nagas

34 Thereupon, king Yudhishthira spoke to Bhima these words of great import, 'Keep

your silence Do not speak it out to any one in any way.

35 O sons of Kunti, you should protect one another with great care from this day ' Having said this, the mighty-armed Dharma-
raja Yudhishthira,

36 With all his brothers became very vigilant from that day And the virtuous-minded Vidura gave the sons of Pritha (the Pandavas) good counsels

37 Some time after, Duryodhana again mixed (with Bhima's food) poison which was fresh, virulent, fearful, hair-stirring and deadly

38 The son of the Vaisya woman (their cousin Yuyutsu), being desirous of doing good to the sons of Pritha informed them of it, but Vrikodara (Bhima) ate it and digested it.

39 Though that poison was greatly virulent, though it was intended for killing Bhima, it produced no effects on Bhima, he digested it.

40 Thereupon Duryodhana, Karna, and the son of Suvala (Sakuni) adopted numerous other means to kill that Pandava (Bhima)

41. The Pandavas, though they were aware of all this did express no indignation as advised by Vidura

Thus ends the hundred and twenty-ninth chapter, the return of Bhima, in the Sambhava of the Adi Parva.

CHAPTER CXXX.

(SAMBHAVA PARVA)—Continued.

Janamejaya said —

1 O Brahmana, you should relate to me the account of the birth of Kripa How did he spring from a clump of heath? Whence did he obtain his weapons?

Vaishampayana said:—

2 O great king, the great Rishi Gotama had a son, named Saradwata This son of Gotama was born with arrows.

3 O chastiser of foes, he had not as much aptitude for the study of the Vedas, as he had for the study of the science of weapons

4 As Bramhacharis acquire knowledge by austerities, so he acquired all his weapons by austerities.

5. That son of Gotama frightened the king of the celestials by his aptitude for the science of weapons and austerities

6 O descendant of Kuru the king of the celestials summoned a celestial maiden

named Janak and told her, ' Destroy the penances (of Saradwata)

7 She went to the charming hermitage of Saradwata and that damsel began there to tempt the son of Gotama (suta) with bows and arrows

8 Seeing that Apsara of matchless beauty on earth clad in a single cloth (forming) alone in that wood Gotama's eyes danced in delight

9 Seeing her his body shook all over with emotion and his bow and arrows slipped from his hands and fell on the ground

10 But he was possessed of ascetic fortitude and strength of soul The Rishi mastered patience to withstand the temptation.

11 But O king, his sudden mental agitation caused an unconscious emission of his vital fluid

12 Leaving his bow and deer skin the Rishi escaped from the Apsara and left the hermitage His vital fluid fell upon a clump of heath,

13 And having fallen on it, it was divided into two parts whence sprung two children that were twins

14 A soldier in attendance upon the king Santanu, wandering in the forest in hunting, saw them

15 Seeing the bow, arrows and the deer skin, he thought they might be the sons of a Brahmana proficient in the science of arms

16 He took up those children along with the bow and arrows and showed the king what he had found The king was filled with pity to see the twins

17-18 He took them home saying ' Let them be my children ' The best of men, bringing that twins Goutamas home performed the usual rites and they (too) began to grow up and Gotama also, leaving (his old hermitage), studied the science of weapons

19 That king gave them the name of Kripa and Kripa because they were reared up by him out of kindness

20 Gotama came to know through his spiritual sight where they (his son and daughter) were He came there and represented every thing about his lineage

21 He taught him (Kripa) the four branches of the science of arms, various other branches of science including all their mysteries and details

22-23 He (Kripa) soon became a great professor (of the science of arms), and the great car warriors the sons of Dhritarastra

the Pandavas the Yadavas and the Viratis, and many other princes came to him and received from him lessons in the science of arms

Thus ends the hundred and thirtieth chapter the birth of Kripa in the Shambha 2 of the Adi Parva

CHAPTER CXXXI

(SAMBHAVYA PARVA) — *Continued*.

Vaishampayana said :—

1 Being desirous of giving his grandsons a superior education, Bhishma was in search of a preceptor, who was endued with energy and who was well skilled in the science of arms

2-4 O best of the Bharata race, deciding that none who was not possessed of great intelligence, who was not illustrious, who was not a perfect master of the science of arms, who was not as powerful as the celestials shall be the preceptor of the Kurus the son of Ganga (Bhisma), placed the Pandavas and the Kurus under the tuition of the son of Bharadwaja the wise Drona, learned in all the Vedas Having been honoured according to the proper form by the illustrious Bhishma,

5 That foremost of all men skilled in arms that illustrious man (Drona) was pleased with the reception given to him by great Bhishma and accepted them as his pupils

6 Drona taught them the science of arms in all its branches O king the immeasurably powerful Pandavas and the Kurus became within a very short time experts in the use of all kinds of weapons

Janamejaya said —

7 O Brahmana how was Drona born? How and whence did he acquire his arms? How and why he came to the Kurus? Whose son was that powerful man?

8 How was born his son Aswathama, the foremost of all skilled in arms? I wish to hear all this Narrate them in detail

Vaishampayana said —

9 There lived at the source of the Ganges a great and high souled Rishi who was known as Bharadwaja, and he was always observing rigid vows

10 In the time of yore, Rishi Bharadwaja one day intending to perform *Agasthya*, went with many other great Rishis to the Ganges to perform ablutions

11. The Rishi saw Ghrishachi herself—the Apsara young and beautiful proud and voluptuous—rising from the water

12. As she rose, her cloth became loose and disordered. Seeing her cloth disordered, the Rishi became full of desire.

13. The mind of the wise Bharadwaja was attracted to her and his vital fluid was dropped. But he held it in a *drona* (a vessel)

14. Thereupon, the wise Drona was born in that vessel. He studied all the Vedas and Vedangas

15. The foremost of all wielders of arms the greatly powerful Bharadwaja bestowed on the illustrious Agnirisha the weapon, called *Agneya*

16. O best of the Bharata race, the Rishi, born of fire, gave that great fire-weapon to the son of Bharadwaja (Drona),

17. Bharadwaja had a friend, named Prishata who was a king. He had a son, born to him, named Drupada

18. That best of Kshatriyas, that prince (Drupada) went every day to his (Bharadwaja's) hermitage and played and studied with Drona.

19. O King, when Prishata died, this mighty-armed Drupada became the king of the Northern Panchalas.

20. The illustrious Bharadwaja also (at this time) ascended heaven thereupon, Drona continued to dwell (in the hermitage) engaged in ascetic austerities

21—22. Being well versed in the Vedas and Vedangas and having burnt all his sins by asceticism, the greatly illustrious Drona, obedient to the injunctions of his father and moved by the desire of offspring, married Kripi, the daughter of Saridwata ever engaged in *Agnihotra*, in piety and in penances

23. The daughter of Gotama obtained a son, named Ashwatthama, as soon as he was born, he neighed like the horse Uchishrava.

24. Hearing this, an invisible being in the skies said, "As the voice of this child was like that of a horse and as it has been heard over a great distance,

25. He will be known by the name of Ashwatthama, (the horse voiced). The son of Bharadwaja was exceedingly glad by obtaining the son

26—27. He continued to live there devoting himself to the study of the science of arms. He heard of that slayer of foes that high souled son of Jamadagni, that Brahmana, who was the foremost of all

wielders of arms, and who was versed in all kinds of knowledge. O king, he (Jamadagni) had expressed his desire of giving away all his wealth to the Brahmanas.

28. Having heard of Parusharama's knowledge of arms and of his celestial weapons, and of his morality, he (Drona) set his heart upon them.

29. Thereupon, the mighty-armed and greatly ascetic (Drona), accompanied by his disciples who were all devoted to vows and asceticism, started for the Mohendra mountain.

30. On arriving at the Mohendra (mountain) the son of Bharadwaja, the great ascetic, saw the son of Bhrgu, who was self-controlled, who was of great patience and who was the exterminator of his foes

31. Then approaching with his disciples to the descendant of Vriku, Drona told him his name and that he was born in the race of Angirasha.

32—33. Touching the ground with his head, he worshipped his (Parusharama's) feet. Seeing that the illustrious son of Jamadagni determined upon retiring into the forest after giving away all his wealth, the son of Bharadwaja (Drona) said, "I am born of Bharadwaja, but I am not born in any woman's womb.

34. Know me to be an excellent Brahmana by name Drona, I have come to you with the desire of obtaining your wealth." The destroyer of all the Kshatriyas, that high souled (Parusharama) thus replied to him

35—36. "O best of the twice born, you are welcome. Tell me what you desire." Having been thus addressed by (Parashu) Rama, the son of Bharadwaja (Drona) said to that foremost of all smiters, Rama, who was desirous of giving away all his wealth, "O (Rishi) of multifarious vows, I ask your eternal wealth."

Rama said —

37. O ascetic, whatever gold and other wealth I had, I have already given them away to the Brahmanas

38. This lady Earth, bounded by the sea and adorned with the garlands of towns and cities, I have given away to Kashyapa.

39. I have now left only my body and my valuable and various weapons and arms.

40. I am prepared to give you either my body or my weapons, O Drona, tell me without delay what you like to have, I shall give it to you.

Drona said —

41 O descendant of Vṛgu, you should give me all your arms and weapons, together with the mysterious knowledge of hurling and recalling them.

Vaishampayana said —

42 Saying "Be it so," the descendant of Vṛgu gave away all his weapons to him (Drona) with the whole science of arms with its rules and regulations

43 That excellent Brahmana (Drona), after receiving all of them and considering himself amply rewarded, went to (the country of) his friend Drupada in a delightful heart

Thus ends the hundred and thirty first chapter the cology of Drona and Vargava, in the Sambhava of the Adi Parva

CHAPTER CXXXII

(SAMBHAVA PARVA)—Continued

Vaishampayana said —

1 O king, thereupon the mighty son of Bharadwaja (Drona), coming before Drupada, told that monarch, 'Consider me as friend'

2 Having been thus joyfully addressed by his friend the son of Bharadwaja (Drona), the king of Panchala could not bear those words

3 The king, intoxicated with the pride of wealth, contracted his brows in anger and with eyes red (in wrath) he spoke to Drona thus, —

4 'O Brahmana your intelligence is hardly of high order You address me all on a sudden as your friend

5 O dull minded man great kings can never be friends with such luckless and indigent fellow as you

6 We had friendship between us when we were both equally circumstanced, but time that wears out every thing wears out friendship also

7 Friendship never remains in any one's heart in this world without being worn out Time wears it out and anger also destroys it

8 Do not therefore stick to our worn out friendship Do not think of it any longer O best of Brahmanas the friendship I entertained for you was for a particular purpose

9—10 The poor cannot be the friend of the rich the unlearned can not be the friend of the learned the coward can not be the friend of the brave (heroes)

How then do you desire the continuance of our old friendship? Friendship or enmity, exists between two persons equally situated as to wealth or prowess The poor and the rich can neither be friends nor enemies of each other.

11 One of pure birth can never be a friend of one, who is lowly born, a car-warrior cannot be a friend of one, who is not a car warrior One who is not a king cannot have a king for his friend How then do you desire the continuance of our old friendship?

12 Thus addressed by Drupada, the powerful son of Bharadwaja, was filled with anger, and reflecting for a moment,

13 That wise man made up his mind as to his course of action with regard to the king of Panchala He then went to the city of the foremost of the Kurus, named Hastinapur

Thus ends the hundred and thirty second chapter, the cology between Drona and Drupada in the Sambhava of the Adi Parva

* CHAPTER CXXXIII

(SAMBHAVA PARVA)—Continued

Vaishampayana said:—

1 Arrived at Hastinapur, the excellent Brahmana the son of Bharadwaja, (Drona) lived in privacy in the house of the son of Gotama (Kripa)

2 His lordly son at the intervals of Kripa's teachings gave instructions to the sons of Pritha (Pandavs) on the use of arms But none knew as yet Ashwathama's (real) prowess

3 Thus he (Drona) lived there in privacy for sometime, when one day the (Kuru) princes all in a company came out of the city of Hastinapur

4 The princes began to play with a ball and when they were thus there playing, the ball fell into a well

5 Thereupon, they tried their utmost to recover the ball (from the well) But with all their efforts they could not get up the ball

6 Then they stared at one another, their faces flushed with blushes of shame They were filled with great anxiety finding no means of recovering it

7 They then saw near them a Brahmana of darkish colour,—decrepit and lean,—one who had performed his Sandha and purified himself with Agnihotra,

8 Seeing that illustrious (Brahman), the princes, who were despaired of the ball, immediately surrounded him.

9 The powerful Drona, seeing the princes unsuccessful in their attempts, smiled a little, and being conscious of his own skill, he said,

10. "Shame on your Kshatriya prowess and shame also on your skill in arms! Being born in the race of Bharata, how is it that you can not recover the ball!

11. If you give me a dinner, I shall with these blades of grass bring up not only the ball you have lost, but also this ring which I now throw down."

12. Having said this, that chastiser of foes Drona, took off his ring and threw it into that dry well. Thereupon, the son of Kunti, Yudhishthira, spoke to Drona thus,

Yudhishthira said —

13. O Brahman, ask from us with the permission of Kripa that which would last you for life.

Vaishampayana said:—

Having been thus addressed, (Drona) smilingly replied to the princes,

Drona said:—

14. I shall by my *Mantras* invest this handful of *Ishikas* (long grass) with the virtues of weapons. Behold their virtues that no other weapons possess

15. I shall pierce the ball with one of these blades, and then pierce that blade with another and that another with a third, and thus making a chain, I shall bring it up.

Vaishampayana said —

16. Then Drona did exactly what he had said. The princes were all amazed and their eyes expanded with delight. Regarding what they saw as very extraordinary, they said,

17. "O best of the twice born, raise up the ring without delay."

Vaishampayana said:—

18. Then the greatly illustrious Drona, taking a bow with an arrow pierced the ring with it and brought it up.

19. Raising up from the well that ring, pierced with the arrow, he gave it to the astonished princes. Then princes too, seeing the ring thus recovered, said,

The princes said —

20. O Brahman, we bow to you. No one else possesses such skill. We eagerly

desire to know who you are, and what we can do for you."

21. Having been thus addressed, Drona spoke thus to the princes.

Drona said —

22. Go to Bhishma and describe to him my likeness and skill. That greatly powerful man will be able to recognise me.

Vaishampayana said —

23. Saying "Be it so," the princes went to Bhishma and told him all that the Brahmana had said and done

24. Hearing from the princes everything, Bhishma (at once) recognised Drona and thought that he would be the best preceptor (for the princes)

25. That foremost of all wielders of weapons, Bhishma, went to him in person, and welcoming him respectfully, brought him over to the palace, and asked him the reason of his arrival. Thereupon Drona told him all

Drona said. —

26. Being desirous of learning the science of arms, I formerly went to the great Rishi Agnivisha for obtaining weapons from him.

27. I was engaged there in serving my preceptor and lived (with him) for a long time as an humble-minded Brahmanachari with matted locks on my head.

28. The prince of Panchala, the greatly powerful Jagmasena also lived there with the same motive (as that of mine).

29. There he became my friend, and he always sought my welfare. He was beloved to me. O lord, he lived with me for many years

30. O descendant of Kuru, we had studied together from our earliest days, he was my friend from boyhood, he always spoke and did what was agreeable to me.

31. O Bhishma, he used to tell me these gratifying words, 'O Drona, I am the favourite son of my illustrious father,

32. When my father (the king) would install me as the ruler of the Panchalas, it (the kingdom) shall be then enjoyed by you. O friend, this is my solemn promise.

33. My kingdom, my wealth, my happiness all will be at your disposal." When his study of the science of arms was finished, he went away after being duly worshipped by me.

34—36. I kept his words always in my mind. Some time after, in obedience to the

injunction of my father and in the temptation of beguiling offspring I married the illustrious daughter of Krotama (Kripa) who had short hair who possessed great intelligence and observed many rigid vows and who was ever engaged in the *Agnihotra* sacrifices and austere austerities. She gave birth to a son, named Ashwatthama who was greatly powerful and as effulgent as the sun.

37—39 As Bharadwaja was pleased on obtaining me so I was pleased on getting that son. One day Ashwatthama began to cry on seeing some richmen's sons drink milk. I was so beside myself at this that I lost all knowledge of the points of heaven. "Instead of asking him who had only a few kine, just sufficient for sacrificial purposes, I shall ask him who had many"—thinking thus in my mind, O son of Ganga, I roamed over many countries.

40 Though I roamed all over the country yet I could not obtain a milch cow, and I returned unsuccessful. Thereupon some boys tempted him with *Pistaudaka* (water mixed with powdered rice).

41 The child drinking the *Pistaulaka* cried out, 'O I have drunk milk. O descendant of Kuru he began to dance in joy, being thus deluded by his childish ignorance.

42 Seeing him dance with joy amidst his playmates who were smiling at his simplicity, I was exceedingly touched.

43 "Fie to the poor Drona who does not try to earn wealth! His son in the thirst for milk drinks *Pistaudaka*."

44 In ignorance he dances, crying I have drunk milk. Hearing these derisive words, I was quite beside myself.

45—47 Then reproaching myself by myself, I began to reflect thus in my mind: "Cast off and censured by Brahmanas I would not yet, from the desire of wealth be anybody's servant which is ever sinful. O Bhishma, thus resolved and remembering my former friendship for him (Drupada) I regarded myself very much blessed. I went joyfully to the Shoumaka, taking my beloved son and wife with me.

48 I joyfully heard that my beloved friend had been installed on the throne and remembered his words and companionship.

49 O lord I went to Drupada remembering my old friendship and said to him: 'O best of men know me as your friend.

50 I went to Drupada confidently as a friend should do. But Drupada, laughing in derision cast me off as if I were a vulgar fellow, and he said,

51 "O Brahman your intelligence is hardly of high order. As coming to me on a sudden you say you are my friend."

52 O dull minded man, great kings can never be friends with such luckless and indigent fellow like you.

53 We had friendship between us when we were both equally circumstanced, but Time that wears out every thing, wears out friendship also.

54 Friendship never remains in the world in any one's heart without being worn out. Time wears it out and anger also destroys it.

55 Do not, therefore, stick to that worn-out friendship. Do not think of it any longer. O best of Brahmanas the friendship I entertained for you was for a particular purpose.

56 The poor cannot be the friend of the rich, the unlearned can not be the friend of the learned, the coward cannot be the friend of the brave (heroes). How then do you desire the continuance of our old friendship?

57 There may be either friendship or enmity between two persons equally situated as to wealth or prowess. The poor and the rich can neither be friends nor enemies of one another.

58 One of pure birth can never be a friend of one who is lowly born, a warrior can not be a friend of one who is not a warrior, one who is not a king can not have a king for his friend.

59 I do not know you, I do not remember that I ever promised you my kingdom. O Brahman, I can give you food and shelter for one night.

60 Having been thus addressed I left his presence with my wife vowing to do that which I shall certainly do without much delay.

61 O Bhishma thus insulted by Drupada I was filled with wrath. I have come to the Kurus wishing to obtain accomplished pupils.

62 To act according to your wishes, I now come to Hastinapur. Tell me what I am to do.

Vaishampayana said —

63 Having been thus addressed Bhishma thus spoke to the son of Bharadwaja.

Bhishma said :—

64 Unstring your bow, and teach (these princes) the science of arms. Enjoy joyfully as much as you like every luxury in the harem abode.

Drona said —

27 I speak to you truly that I shall do to you that by which there will be no bowman in the world who will be equal to you

Vaishampayana said —

28 Thereupon Drona taught Arjuna the art of fighting on horse back and on the back of the elephants, on car and on the ground

29 Drona taught that Kaurava (Arjuna) how to fight with clubs the sword the lance, the spear and the dart He taught him the use of many other weapons, and how to fight with many men

30 Hearing of his skill thousands of kings and princes desirous of learning the science of arms, flocked (to him)

31 O great king, thereupon, Ekalavya the son of Hiranyadhonus, king of the Nishadas, came to Drona

32 That learned man in all the precepts of religion (Drona) did not accept him (the Nishada prince) as his pupil in archery thinking that he was a Nishada and considering the interest of the princes.

33 O chastiser of foes touching Drona's feet with his head, he went into a forest and made a clay statue of Drona

34 He began to worship it (the clay figure) as if it were his real preceptor, and before that figure he practised the use of arms with the most rigid regularity

35 In consequence of his exceptional reverence for his preceptor and of his devotion to his purpose all the three processes of fixing arrows on the bow string aiming and letting off became very easy to him

36 O chastiser of foes one day the Kuru and the Pandu princes with the permission of Drona all set out on their cars to a hunting excursion

37 O king a servant followed the Pandavas at his ease with the necessary things (for the hunt) and took a dog with him

38 They wandered about the forest, intent on the purpose they had in view the dog also wandered about alone and came to the Nishada (prince)

39 The dog seeing the Nishada of dark colour and of body besmeared with filth with an attire of black skin and with matted hair on his head began to bark aloud

40 Thereupon he (the Nishada) exhibiting lightness of hand at once struck seven arrows into the mouth of the barking dog

41 The dog thus pierced in the mouth with the arrows, came back to the Pandavas, and the Pandava heroes on seeing this were very much astonished

42 Ashamed of their own skill they praised the lightness of hand and precision of aim by auricular perception (of the Nishada Prince)

43 O king they, thereupon, began to search in the forest for that unknown dweller of the wood The Pandavas soon found him discharging ceaseless arrows from his bow

44 Seeing that man of grim visage — a total stranger to them — they asked, 'Who are you and whose son are you?'

The Nishada said —

45 O heroes I am the son of the Nishada king, Hiranyadhonus Know me to be a pupil of Drona, labouring to acquire the science of arms.

46 The Pandavas having made themselves acquainted with everything connected with him, and returning (to Hastinapura) told Drona all about the wonderful feat of archery they had seen in the forest

47 O king, the son of Kunti Arjuna, thinking of Ekalavya all the while saw Drona in private and relying upon his preceptor's love for him he said,

48 You have joyfully told me embracing me to your bosom, no pupil of yours should be equal to me

49 Why then there is a pupil of yours in the world (equal to me) — the mighty son of the Nishada king?

50 Thereupon Drona reflected for a moment and resolved upon the course he should adopt He then took Sabishichi (Arjuna) with him and went to the Nishada (prince)

51 He saw Ekalavya with body besmeared with filth with matted locks (on his head) with rags on and with a bow in his hand with which he was ceaselessly shooting arrows

52 Seeing Drona coming towards him, Ekalavya also went a few steps forward, and touched his feet and prostrated himself on the ground

53 The son of the Nishada worshipped Drona in the due form and represented himself as his pupil He then stood before him with joined hands

54 O king thereupon Drona spoke thus to Ekalavya 'O hero, if you are really my pupil give me my remuneration' Ekalavya was much pleased in hearing this, and he said,

55. O illustrious one, what shall I give you, command me. O excellent Brahma-knowing man, there is nothing that is not to be given to my preceptor."

56-58. He (Drona) said, "Give me as *Dakṣiṇa* your thumb." Ekalavya, ever devoted to truth and desirous of keeping his promise, hearing the fearful words of Drona, at once cut off his thumb with a cheerful face and unruffled heart, and gave it to Drona. Thereupon, O king, when the Nishada again began to shoot with the help of his other fingers, he found he had lost his former lightness of hand.

59. Aryuna became pleased and his fever (of jealousy) was gone. "None will equal Aryuna," these words of Drona now became true.

60. Two of Drona's pupils became greatly expert in club fight, namely Duryodhana and Bhima, who were jealous of each other.

61. Ashwathama excelled all in the mysteries (of the science of arms). The twins (Nakula and Sahadeva) excelled every body in handling the sword.

62-63. Yudhishthira became the best of car-warriors, and Aryuna excelled every one in every respect. He surpassed all in intelligence, in the skill of using all weapons, and in devotion to his arms and his preceptor. He thus became the foremost of all car-warriors.

64. Though the instructions (of Drona) were equal, (to all), yet the mighty Aryuna excelled all (the princes,) and became an *Atharatha*, a warrior capable of fighting with sixty thousands foes all at once.

65. The wicked-minded sons of Dhritarastra became jealous of Bhima, for he was exceedingly strong, and of Aryuna, because he was accomplished.

66. O best of men, Drona became desirous of examining his pupils' knowledge in arms and he collected them all together, all (the princes) skilled in all the weapons.

67. He caused an artificial bird made by an artisan to be placed on the top of a tree without the knowledge of the princes for the purpose of using it as the target.

Drona said :—

68. Take up quickly, all of you, your bows and fix your arrows on the bow-string. Stand here aiming at that bird on the tree.

69. As soon as I give the order, cut off the bird's head. O sons, I shall give each of you a turn one after another.

Vaishampayana said :—

70. The best of the descendants of Angirasha (Drona) first spoke to Yudhishthira thus, "O invincible one, aim with your arrow and shoot (the bird) as soon as I order."

71. The chastiser of foes, Yudhishthira, first took up the bow as ordered by his preceptor, and stood aiming at the bird.

72. O best of the Bharata race, very next moment Drona spoke thus to the descendant of Kuru (Yudhishthira), standing with bow in his hand,

73. "O prince, behold that bird on the top of the tree." Yudhishthira replied to the preceptor, "O Sir, I see it." Very next moment Drona again said,

Drona said :—

74. Do you see the tree, myself, your brothers and the bird ?

Vaishampayana said :—

75. That son of Kunti (Yudhishthira) said, "I see the lord of the forest (tree), yourself, my brothers and the bird." He said this again and again being asked (by Drona) again and again.

76. Drona, being displeased, reproachingly told him, "Stand back. It is not for you to strike at this aim."

77-78. Thereupon, the greatly illustrious (Drona) placed in the same position Duryodhana and other sons of Dhritarastra, and also Bhima and his other brothers, and also all the princes that had come from other countries. He asked them one after another the same question, but they all replied as did Yudhishthira.

Thus ends the hundred and thirty fourth chapter, Drona's examination of his pupils, in the *Sambhava* of the *Adi Parva*.

CHAPTER CXXXV.

(SAMBHAVA PARVA)—Continued.

Vaishampayana said :—

1. Drona smilingly called Dhananjaya and said to him, "It is to be shot by you. Turn your eyes to it.

2. You must shoot the aim as soon as I shall give order. O son, stand here for a moment with your bow and arrow."

3. Having been thus addressed Sabyasachi (Aryuna), drawing the bow to a semi-circle, aimed at the bird and stood there, as ordered by the preceptor.

4 Very next moment Drona asked him, "O Arjuna, do you see the bird, the tree and myself?"

5 O descendant of the Bharata race, Partha (Arjuna) replied to Drona "I see only the bird. I do not see the tree or myself."

6 The invincible Drona being much pleased, spoke again a moment after to that great car-warrior the son of Pandu (Arjuna).

7 "If you see the bird describe it to me." He (Arjuna) again replied "I see the head of the bird, but I do not see its body."

8 Having been thus told by Arjuna, Drona was filled with delight and his hair stood on their end. He told Partha, "Shoot," and he instantly let fly (the arrow).

9 The Pandava (Arjuna) speedily struck off the head of the vulture with his sharp arrow and brought it to the ground.

10 As soon as this feat was performed, he (Drona) embraced the son of Pandu (Arjuna) and thought that Drupada with his friends were already vanquished in the battle.

11 O best of the Bharata race some time after, the best of Angirashas (Drona) with his pupils went to the Ganges to bathe.

12 When Drona was bathing a strong alligator as if sent by Death himself, seized him at the thigh.

13 Though quite capable of freeing himself (from the mouth of the alligator) he (Drona) spoke to all his pupils in a hurry "Kill this alligator and rescue me."

14 As soon as he uttered these words Vivatsa (Arjuna) struck the alligator under the water with five sharp and irresistible arrows.

15-16 The others (his pupils) stood confounded each at his place. Seeing this readiness of Arjuna, Drona considered that son of Pandu to be the foremost of all his pupils and he was exceedingly pleased. The alligator being cut into pieces by the arrows of Partha.

17 Relieved the thighs of the high-souled (Drona) and gave up his life. Thereupon the son of Bhisma (Drona) thus addressed the stout and brave warrior (Arjuna).

18 "O mighty armed accept this superior and irresistible weapon, named Brahmana with its method of hurling and recalling it."

19 You must not use it against any human foe. If hurled at a foe of inferior power it might burn the whole universe.

20 O son, it is said that this weapon hath not a superior in the three worlds. Keep it therefore with great care, and listen to what I say.

21 O hero if ever any foe, if he is not human, comes to fight with you, you may then use it against him to accomplish his death.

22 Vivatsa (Arjuna) with joined hands promised to do as he was bidden, and he received the great weapon. The preceptor then spoke to him again thus,

23 "None will ever become a superior Bowman to you. You will be invincible and greatly illustrious."

This ends the hundred and thirty fifth chapter, the rescue of Drona from the alligator, in the Sambhava of the Adi Parva.

CHAPTER CXXXVI.

(SAMBHAVA PARVA)—Continued

Vaishampayana said —

1 O descendant of the Bharata, seeing the sons of Dhritarastra and Pandu expert in arms O king, Drona thus spoke to the king Dhritarastra,

2 In the presence of Kripa, Somadatta, Vriksha, the wise son of Ganga (Bhisma), Vyasa and Vidura.

3 "O king, O best of the Kurus, your sons have completed their education. Let them with your permission show their proficiency." Thereupon the great king replied with a delightful heart.

Dhritarastra said —

4 O best of Brahmanas, you have accomplished a great deed. O son of Bharadwaja, commend me yourself as to the place and time where and when and the manner in which, the trial may be held.

5 Grief for my blindness makes me envy those men who are blessed with sight and who will see my children's prowess in arms.

6 O Bharadwaja (Vidura), do all that the respected preceptor says. O lover of virtue I think nothing can be more agreeable to me than this.

Vaishampayana said —

7 Thereupon Vidura giving the necessary assurance to the king went out to do what he was bidden. The greatly learned son of Bharadwaja (Drona) measured a piece of ground,

8-9 Which was void of trees and thickets and which was furnished with wells and springs. On this piece of land, that first of eloquent men, that hero (Drona), gave offerings to the gods according to the precepts of the *Sastras*, when all the people were assembled by proclamation on an auspicious day with an auspicious star in ascendance.

10 O best of men, the artizans built a great auditorium by the order of the king, (they built) another for the (royal) ladies also according to the proper form.

11. The citizens built many platforms and the wealthy men many spacious and high *Sibhas*.

12. When the (fixed) day came, the king accompanied by his ministers, with Bhishma and Kripa,—the excellent preceptor, walking in the head (of the procession),

13 Came to the auditorium of celestial beauty, made of pure gold and decked with strings of pearls and stones of *Vaidurya* gems.

14-16 The greatly fortunate Gandhari and Kunti and the other ladies of the royal household, dressed in gorgeous attire and accompanied by their maids-in-waiting, joyfully ascended the platforms as celestial ladies ascend the Sumeru mountain. Brahmanas, Kshatriyas, and the others of the four orders of caste hurriedly left the city and came running there with the desire of seeing the princes' skill in arms, and they were so eager that they assembled all there in a moment.

17. That vast crowd with the noise of blowing trumpets and beating drums and the sounds of many voices became like an agitated ocean.

18-19 Then the preceptor, clad in white attire, with white sacred thread, white locks, white beard, white garlands, and white sandal paste besmeared over his body, entered the arena with his son. It appeared as if the moon accompanied by (the planet) Mars appeared in an unclouded sky.

20 The best of strong men, the hero (Drona), entering at the proper time, caused Brahmanas versed in *Mantras* to celebrate the auspicious rites.

21. After auspicious and sweet-sounding musical instruments had struck up as a propitiatory ceremony, men equipped with various weapons entered the arena.

22. Then the best of the Bharata race, (the princes), those mighty car-warriors, having girt up their loins, entered (the arena) equipped with bows, quivers and finger protectors.

23 With Yudhishthira at their head, the greatly heroic princes, in the order of their age, began to show wonderful skill in their arms.

24 Some (spectators) lowered their heads out of fear of the falling arrows, while others not being afraid, looked on with wonder and astonishment.

25 Riding swift horses and managing them dexterously, the princess hit marks with arrows engraved with their respective names.

26 On seeing the prowess of the princes in using their bows and arrows, the spectators thought they were seeing the city of Gandharva. They were all filled with amazement.

27. O descendant of Bharata, some hundreds and thousands of men, their eyes expanded with wonder, all at once cried out "Well done! Well done!"

28 After repeatedly displaying their skill and dexterity in the use of bow and arrows, in the management of cars, in the fight on horseback and on the back of elephants,

29 They took up their swords and buckles and began to attack one another and to walk around the arena displaying various modes of sword play.

30 They all saw their (great) agility, the beauty of the symmetry of their bodies, their grace, their calmness, the firmness of their grasp and the skill in the use of their swords and *Lukles*.

31. Then Vrikodari (Bhima) and Sujoydhana (Duryodhana) entered the (arena) with secret mental delight like two single peaked mountains.

32 Those mighty-armed heroes girt their loins and summoned all their strength, they roared like two infuriated elephants contending (for a female elephant).

33 Those two greatly strong (heroes) circled round the arena with faultless clubs and careered right and left in all the proper form.

34 Vidura described to Dhritarastra and the mother of the Pandavas (Kunti) to Gandhari all the feats of the princes.

Thus ends the hundred and thirty sixth chapter, the tournament, in the *Sambhara* of the *Adi Parva*.

CHAPTER CXXXVII.

(SAMBHAVA PARVA)—Continued.

Vaishampayana said —

1. On the appearance of the Kuru prince (Duryodhana) and the foremost of all strong men Bhima, the spectators were divided into two parties by their partiality swayed by the love (towards each of the contending heroes)

2. Some cried, "Behold the heroic Kuru prince," some cried "Behold heroic Bhima." Thus from these cries of the people rose a great uproar (in the arena)

3. On seeing the place become like a troubled ocean, the intelligent son of Bharadvaja (Drona) spoke to his dear son Ashwathama,

Drona said:—

4. "Stop these two mighty heroes, so expert in arms. Let not the anger of the assembled people be excited by this encounter between Bhima and Duryodhana"

Vaishampayana said —

5. Thereupon the two combatants, with uplifted clubs, resembling two swollen oceans agitated by the winds that blow at the time of the world's dissolution, were stopped by the son of the preceptor.

6. Then Drona entered the arena, and stopping the musicians spoke thus in a voice deep as the roars of the clouds

7. "Behold all of you now that Partha who is dearer to me than my own son, who is the master of all arms, who is the son of Indra himself and who is like the younger brother of Indra."

8—9. At the command of the preceptor, the youthful Faiguni (Aryuna), equipped with finger protector, his quiver full of arrows, with his bow in hand, and with a golden armour on, after having performed the propitiatory rites, appeared in the arena like an evening cloud reflecting the rays of the setting sun and illumined by the hues of the rainbow and the flashes of lightning.

10. On this a great cry of joy rose from all parts of the arena, and musical instruments were played and conches were blown

11. All cried, "This is the handsome son of Kunti, the middle (third) son of Pandu. This is the son of Indra. This is the protector of the Kuru race.

12. This is the best of all men learned in arms. This is the best of all cherishers of virtue. This is the foremost of all well-conducted persons. This is the great reposi-

tory of the knowledge of all (good) manners"

13. Hearing these loud cries of the spectators, the tears of Kunti, mixing with the milk of her breast, drenched her bosom

14. Having his ears filled with the uproar, the best of men, Dhritarastra, asked Vidura with delight,

15. "O Khattwa, what is this great uproar, like that of the troubled sea, that rises in the arena all of sudden echoing the very heavens?"

Vidura said —

16. O great King, the son of Pritha and Pandu, Faiguni (Aryuna), clad in armour, has entered the arena, and therefore is this uproar.

Dhritarastra said —

17. O high-souled man, I have indeed been blessed, favoured and protected by the three fire (sons) of Pritha (Kunti) who is like the sacred fuel

Vaishampayana said —

18. When the spectators somewhat regained their equanimity, Vivatsa (Aryuna) displayed before his preceptor his lightness in the use of arms.

19. He created fire by the *Agneya* weapon, by the *Varuna* weapon he created water. He created winds by the *Vayavya* weapon and by the *Parjanya* weapon, he created the clouds

20. He created land by the *Bhouma* weapon and by the *Parvatya* weapon he created the mountains. He made all this to disappear by the *Antardhana* weapon.

21. In a moment he appeared tall and in a moment short. He was now joked in his car, he was in the next moment on the car itself, he was then again on the ground

22. The favourite (pupil) of the preceptor (Aryuna) shot by his arrows various marks, some tender, some fine, and some of thick composition

23. He let fly at one time five arrows from his bow stung into the mouth of a moving iron boar as if they were but one arrow

24. That greatly effulgent hero sent twenty one arrows into the hollow of a cow's horn hang upon a rope which was swinging to and fro

25. O sinless one, in this manner he (Aryuna), walking round the arena, displayed his profound skill in the use of the sword, bow and club

26 O descendant of the Bharata race, when the tournament was almost ended, when the excitement of the spectators cooled down and the sound of music stopped,

27 There was heard at the gate the slipping of arms, betokening power and strength, like the roars of thunder

28. "Are the mountains splitting? Is the earth going to be rent assunder? Is the sky resounding with the roars of gathering clouds?"

29. O king, all the spectators in the arena thought thus, and turned their eyes towards the gate.

30. Drona was surrounded by the five brothers, the sons of Pritha, and looked like the moon surrounded by the five constellations.

31. That charioteer of foes, Duryodhana, with his one hundred haughty brothers and with Ashwathama, stood up in haste

32. That prince (Duryodhana) with his club in his hand, surrounded by his one hundred brothers with uplifted weapons, looked like Indra in the days of yore when he stood surrounded by the celestials at the time of the battle with the Daivas.

Thus ends the hundred and thirty seventh chapter, the trial of arms, in the Sambhava, of the Adi Parva.

CHAPTER CXXXVIII.

(SAMBHAVA PARVA)—Continued.

Vaishampayana said :—

1. When the spectators, with eyes expanded with wonder, made way for that subjugator of hostile cities, Karna, he entered the spacious arena.

2 He was armed in his natural coat of armour, his face was brightened with his ear-rings, his bow was in his hand, and his sword in his loins. He entered like a walking cliff.

3 The illustrious destroyer of enemies, the large eyed Karna was born of Pritha (Kunti) in her maidenhood. He was a portion of the hot beamed sun.

4 His power and energy were like those of lions, the bulls or the best of elephants. He was like the sun in splendour, moon in loveliness and fire in fierceness.

5 Being born of the sun, he was tall like a golden palm, he was a youth who could slay lions. He was handsome and possessed countless accomplishments.

6 The mighty armed (hero) looked all around the arena and bowed rather with indifference to Drona and Kripa.

7 The entire assembly of people remained motionless and stared in steadfast gaze. They were filled with great curiosity and asked one another, "Who is he?"

8 That foremost of eloquent men, the son of the Sun, (Karna) in a voice deep as the roars of clouds, addressed his unknown brother thus,

9 "O Partha, I shall perform feats before this assembly excelling all that you have done. Behold them, and you will be amazed."

10 O best of all eloquent men, when he had hardly finished his words, the spectators stood up all at once as if uplifted by some instrument.

11. O best of men, Duryodhana was delighted, while Virata (Arjuna) was filled with abashment and anger.

12 The greatly powerful Karna, ever fond of battle, displayed with the permission of Drona all that Partha had displayed before.

13 O descendant of Bharata, Duryodhana with his brothers thereupon embraced Karna with delight and spoke to him thus,

Duryodhana said :—

14 "O mighty-armed hero, welcome to you! O man deserving of politeness, I have got you by good fortune. Command me and the Kuru kingdom at your pleasure.

Karna said .—

15 When you have said this, I consider it as already accomplished. I only desire your friendship. O lord, I long for a single combat with Arjuna.

Duryodhana said —

16 Enjoy with me the good things of life. Be the benefactor of your friends. O oppressor of enemies, place your feet on the heads of all foes.

Vaishampayana said .—

17. Thereupon Partha considered himself disgraced and spoke to Karna who stood amidst the (Kuru) brothers like a bull.

Arjuna said :—

18 O Karna, the path which the unwelcome intruder and the unwanted talker comes to shall be yours.

Karna said :—

19 This arena is meant for all, it is not for you alone O Faiguni, they are kings who are superior in power, Kshatriya Dharma depends on prowess alone.

20 O descendant of Bharata what need is there of altercation which is the habit of the weak! Speak in arrows, until I cut off your head to-day in the presence of the preceptor

Vaishampayana said —

21 The subducer of hostile cities, Partha, was embraced by his brothers, and with the permission of Drona he advanced for the combat.

22 Thereupon, Karna was embraced by Duryodhana with his brothers taking up his bow and arrows he stood ready for fight

23 The sky was covered in clouds emitting flashes of lightning, and the coloured bow of Indra appeared shedding its effulgent rays The clouds seemed to be laughing on account of the presence of white cranes that were then flying.

24 Seeing that Indra was thus showing his affection (towards Aryuna), the sun dispersed the clouds over his son.

25 Faiguni (Aryuna) was invisible under cover of the clouds, but Karna was visible on account of the clouds being dispersed from him by the sun

26 The sons of Dhritarastra stood by Karna, and the son of Bharadwaja (Drona) Kripa and Bhishma stood by Partha

27. The assembly was also divided into two parties, so were the ladies also And on learning the affair the daughter of Bhoja, Kunti fainted away

28 The learned in all the precepts of virtue, Vidura revived the insensible Kunti by sprinkling over (her face) water mixed with sandal paste

29 On being revived she was seized with fear on seeing her two sons clad in armour, but she could do nothing

30 When the two (heroes) were ready with their great bows raised up, the son of Saradwatta Kripa well versed in all the precepts of virtue and expert in the rules of duels, said,

Kripa said :—

1 31 "This son of Pandu is the youngest child of Kunti He is a Kuru and he will fight a duel with you

32. O mighty armed hero, you should also tell us the lineage of your father and mother, and the royal line in which you are an ornament

33 Knowing thus Partha will fight with you, or he will not fight (as he will think proper) The sons of kings never fight a duel with men of inferior lineage

Vaishampayana said —

34 Thus addressed, Karna's face was flushed with the blushes of shame, and it looked like the pile lotus torn and disfigured by the showers of rains

Duryodhana said —

35 O preceptor, it is said in the *Sastras* that three classes of men can claim royalty, namely persons of noble birth, heroes, and those that lead soldiers.

36. But if Faiguni is unwilling to fight with one who is not a king, I install him (Karna) as the king of Anga.

Vaishampayana said —

37—38 When the cheers cease at that very moment the greatly powerful car-warrior Karna, seated on a golden seat, the (royal) umbrella over his head, and yak tails waved by his side, was installed king of Anga by the Brahmanas, learned in the Mantras, in the proper form, with paddy, flowers, *Ghata* (water pots) and much gold,

39 O King, (Karna) said to the Kaurava (Duryodhana), "What shall I give you compared with your gift of a kingdom"

40 O king, O best of men, I shall do all you will command" Sujodhana (Duryodhana) replied, "I long for your friendship

41 Having been thus addressed, Karna replied Be it so They thereupon embraced each other in joy and felt great happiness

Thus ends the hundred and thirty, eighth chapter the tournament, in the Sambhava of the Adi Parva

CHAPTER CXXXIX.

(SAMBHAVA PARVA)—Continued.

Vaishampayana said :—

1 Thereupon Adhiratha (Karna's father), with his sheet loosely hanging down, trembling and perspiring, supporting himself on a staff entered the arena,

2 Seeing him, Karna left his bow, and impelled by filial regard bowed his head, wet with the water of his coronation.

3 The charioteer (Adiratha) hurriedly covered his feet with the end of his sheet and addressed the successful Karna as his son.

4 He (Adhiratha) embraced him (Karna) and wetted his head with tears—his head which was still wet with the water sprinkled over it at his coronation as the king of Anga.

5 Seeing him (Adhiratha) the Pandavas considered him to be a son of a charioteer, and Bhishma jeeringly said,

6 'O charioteer's son, you deserve not to be killed by Partha in the battle. You should better take up the whip (instead of the sword) which befits your race.

7. O worst of men, you are not worthy of enjoying the kingdom of Anga, as a dog deserves not the *Ghee* placed before the sacrificial fire."

8 Thus addressed Karna looked at the sun in the sky, and with slightly quivering lips he heaved a deep sigh.

9 Like a mad elephant the greatly strong Duryodhana rose in anger from among his brothers,—who were like an assemblage of lotuses.

10 He said to that doer of fearful deeds, Bhimsena there present. Vrikodara, you should not speak such words.

11 The strength is the cardinal virtue of the Kshatriyas even a man of inferior birth deserves to be fraught with. The sources of heroes and rivers are the same, both are always unknown.

12 The fire that covers the whole world rises from water. The Danava destroying thunder was made of Dadhichi's bone.

13 It is heard that the birth of the illustrious god Guha (Kartikeya) is full of all mysteries. Some say he is the son of Agni, (some say) he is the son of Kartika, (some again say) he is the son of Rudra, and (others say) he is the son of Ganga.

14 It is also heard that those that were born Kshatriyas became Brahminas. Vishwamitra and others attained to eternal Brahma.

15 The foremost of all wielders of arms, the preceptor (Drona), was born in a water vessel, and the son of Gouama (Kripa) sprang from a clump of beath.

16 I know also about your own birth. Can a deer give birth to the tiger, as effulgent as the sun, born with natural armour and eye rings, and possessing all auspicious marks?

17 This lord of men deserves the sovereignty of not only Anga but of the whole

world, by the prowess of his arms and by my obedience to him.

18 If there is any one to whom all that I have done to him (Karna) has become intolerable, let him ascend his car and bend his bow with the help of his feet.

19 Thereupon there arose a loud cheer among all the spectators approving of Duryodhana's speech. At this time the sun went down.

20 Then king Duryodhana took Karna's hand and led him out of the arena lighted with countless lamps.

21 The Pandavas also with Drona, Kripa and Bhishma returned to their own homes. All the people also went to their respective houses.

22 O descendant of the Bharata race, some of them named Aryuna, some Karna and some Duryodhana (as the victor of the day) as they went away.

23 Kunti also was much pleased out of her motherly love towards her son Karna, for he had various auspicious marks on his person and for he was installed as the king of Anga.

24 O king Duryodhana having obtained Karna, banished his fears arising out of Aryuna's proficiency in arms.

25 And that hero, (Karna) accomplished in arms also began to gratify Duryodhana with sweet speeches, and Yudhishtira was impressed with the belief that there was no warrior like Karna on earth.

Thus ends the hundred and the thirty ninth chapter the tournament, in the, *Sambhava of the Adi Parva*.

CHAPTER CXL

(SAMBHAVA PARVA)—Continued

Vaishampayana said —

1 Seeing the sons of Pandu and Dhritarasta accomplished in arms Drona thought that the time had come when he could demand the preceptor's *Dakshina* (remuneration).

2 O king, one day assembling his pupils together the preceptor Drona asked his *Dakshina* from them all, saying,

3 'Seize the king of Panchala Drupada in battle and bring him to me. That will be the most acceptable *Dakshina* to me.'

4 Saying "Be it so" they all ascended their chariots with their arms and marched

out with Drona in order to pay the remuneration to their preceptor

5 Those best of men destroyed the Panchalas and went to the capital of the greatly powerful Drupada and attacked it

6 Duryodhana, Karna greatly strong Yuyutsu Dushashana, Bilarna Jalasandha, Sulachana,

7 These and many other princes of great prowess, all foremost of Kshatriyas vied with one another to become foremost in the attack

8 The princes, riding on first class chariots and followed by cavalry, entered the hostile capital and proceeded along its streets

9 At this time the king of the Panchalas seeing the great army and hearing its roar soon came out of his palace with all his brothers

10 The king Jagmasena (Drupada) was well armed but he was assailed by them (Kurus) with a shower of arrows, all uttering their war cry

11 The invincible warrior Jagmasena, riding on his white chariot attacked the Kurus and began to rain his fearful arrows

12 Seeing the pride of the princes, Partha (Aryuna) spoke thus to the preceptor that excellent Brahmana Drona

13 We shall display our power when they would finish theirs They are not capable of killing the king of the Panchalas in the battle

14 Having said this that sinless son of Kunti (Aryuna) with his brothers waited outside the city at a distance of a mile

15 Seeing the Kauravas Drupada rushed forward and afflicted the Kuru army with a shower of arrows

16 Such was his lightness of motion on the field of battle that though he was fighting alone on a single chariot the Kurus thought in fear that there was more than one Drupada

17-18 The fearful arrows of Drupada fell on all sides and thousands of conches trumpets and drums began to be sounded by the Panchalas in their houses O great king a terrible roar like that of the lion rose from the mighty Panchalas

19 The great sound of the twang of their bow strings seemed to rend the very sky (Thereupon) Duryodhana, Vikarna Subahu Drghalochana

20 And Dushashana becoming furious began to shower arrows upon the enemy The mighty bowman the son of Prishata

(Drupada), invincible in battle though pierced with arrows

21-22 Instantly began to afflict the hostile army O descendant of the Bharata race, careering over the field of battle like a fiery wheel he smote with his arrows Duryodhana, Vikarna even greatly powerful Karna and many other heroic princes and various other soldiers, and slaked their thirst for battle

23 Then the citizens showered upon the Kurus clubs maces and other missiles, like clouds showering rains

24 O descendant of the Bharata race, young and old all the citizens hearing of the battle rushed out and assailed the Kurus

25 They (Kurus) broke and fled wailing towards the Pandavas and the Pandavas, hearing their terrible wail,

26-27 Ascended their cars after duly worshipping Drona Then Aryuna hastily asking Yudhishthira not to engage in the fight by saying 'Don't fight,' and appointing the sons of Madri (Nakula and Sahadeva) as the protectors of his chariot wheels rushed out And Bhima ever in the front, ran ahead with his club in his hand

28 The sinless son of Kunti (Aryuna), thus accompanied by his brother hearing the shouts of the enemy advanced towards them filling the whole region with the rattle of the wheels of his chariot

29-30 As a *Makara* enters the sea so the mighty armed Yama like Bhima with his club in his hand entered the Panchala ranks and roared as fiercely as the ocean in a tempest

31 Ever skillful in battle Bhima the son of Pritha upraising his club attacked the soldiers riding on elephants with the powers of his arms like the great destroyer himself

32 Those huge animals like mountains, struck with Bhima's club had their heads broken into pieces and they fell covered with blood like cliffs loosened by thunder.

33 The Pandava the elder of Aryuna (Bhima) felled to the ground elephants and horses and cars by thousands and killed many foot soldiers and car warriors

34 As a herdsman drives the cattle with his staff in the wood so did Virkodara drive before him the chariots and elephants (of the hostile force)

35 Garguni (Aryuna) eager to do the favourite work of the son of Bharadwaja (Drona), felled the son of Prishata (Drupada) from his elephant covering him with arrows

36 O king like the fire at the end of a Yuga he felled in the battle thousands of horses, cars and elephants

37 Thereupon all the Panchalas and the Srinayas, being thus attacked (by Arjuna), assailed Partha with a shower of weapons of various kinds

38 They uttered from their mouths great shouts like the roars of lions and they desperately attacked the Pandava (Arjuna). The battle became fearful and furious to behold. Hearing their great lionine shouts, he (Arjuna) became filled with wrath

39 Kunti (Arjuna) immediately assailed the Panchalas in the battle, and covering them with a shower of arrows, he greatly confused them

40 They, that saw the son of Kunti (at that time), could not mark any interval between his fixing the arrows on the bow-string and letting them off

41 The whole place was filled with lionine shouts mixed with cheers of approval. Thereupon the king of the Panchalas accompanied with Satyajit (his commander in chief)

42 Rushed towards him with speed as Indra did towards (the 'Danava') Sambara. Partha covered the Panchala king with a thick shower of arrows

43 Thereupon arose a great uproar among the Panchala host like the roar of a great lion when springing on the leader of a herd of elephants

44 Seeing Arjuna rush towards the Panchala-king for slaying him, greatly powerful Satyajit attacked him

45 The two heroes (Arjuna and the Panchala king) rushed upon each other like Indra upon Virochana, and they broke each other's ranks

46 Thereupon Partha pierced Satyajit with ten keen arrows at which feat the spectators were all amazed

47-48 Thereupon the Panchala (Satyajit) covered Partha with one hundred arrows. That great car warrior Arjuna rubbed his bow string in order to increase the force and velocity of his arrows. Then covering the enemy with a shower of arrows he cut off the bow of Satyajit and rushed upon the king (Drupada)

49 But Satyajit immediately took up another bow, and he soon pierced with arrows Partha, with his chariot, charioteer and horses

50-51 Thus being assailed the hero Partha did not forgive the Panchala (Satyajit). In order to kill him soon, he (Arjuna) pierced with a number of arrows

(his enemy's) horses flags bow, clenched fist, charioteer and the attendant at his back. Seeing his bow repeatedly cut down,

52 And his horses slain as often he (Satyajit) desisted from the fight. Seeing Satyajit thus desisted from the fight,

53 The king (Drupada) attacked the Pandava (Arjuna) with great speed. Then that foremost of victorious heroes, Arjuna, fought a wonderful battle

54 Cutting off his bow and felling his flag-staff on the ground he pierced his enemy's horses and charioteer with five arrows

55 Thereupon that son of Kunti (Arjuna) throwing aside his bow and taking off his quiver, took up a scimitar and sent forth a lionine shout

56 He suddenly leaped from his chariot and fell on that of the Panchala-king. Dhananjaya (Arjuna) stood fearlessly on the chariot of the Panchala-king,

57 He seized him (Drupada) as Garuda seizes a huge snake after agitating the waters of the deep sea. Thereupon all the Panchalas ran away in all directions

58 Showing the prowess of arms to all the hosts, Dhananjaya (Arjuna) sending forth a lionine shout, came out (of the Panchala ranks)

59 Seeing him return (with his captive) the princes laid waste the capital of the illustrious Drupada

Arjuna said —

60 This best of kings Drupada is a relative of the Kuru heroes. Therefore O Bhima do not kill his soldiers. Let us only give our preceptor's remuneration

Vaishampayana said:—

61 O king thus prevented by Arjuna, the greatly strong Bhima, though unsatiated with the battle, refrained from the act of slaughter

62 O best of the Bharata race, thus seeing Jagmasena Drupada in the battle with his ministers, they offered him to Drona

63 (Seeing the king) humiliated and deprived of wealth and brought under his complete control, Drona remembered his former hostility towards him, and he thus spoke to him,

64 Your kingdom and your capital have been laid waste by me. Receiving your life at my hand, do you desire to revive our old friendship?

65 Having said this he smiled a little and again said, O hero, do not fear for your life. We are Brahmanas that are ever-forgiving.

66 O best of Kshatriyas from that day when in your boyhood you played with me in the hermitage, my love and affection for you have grown up.

67 O king, I ask for your friendship again. O king I grant you as a boon half of your kingdom.

68 O Jagmasena, how can one be a friend of a king who is not a king? And therefore I retain half of your kingdom.

69 You become the king of the territory lying on the southern side of the Bhagirathi and I become that of the northern side. O Panchala, if it pleases you, know me henceforth as your friend."

Drupada said —

70 O Brahmana, this is not (at all) wonderful to the men of noble soul and great prowess. I am pleased with you and I desire to give you everlasting pleasure.

Vaishampayana said :—

71 O descendant of Bharata having been thus addressed, Drona released him (Drupada), and cheerfully performing the usual offices of regard, he bestowed upon him the half of the kingdom.

72 (Receiving the territory named) Makandi with many towns and cities, situated on the banks of the Ganges Drupada lived in the best of cities called Kamilya.

73 After his defeat by Drona he (Drupada) also ruled over the southern Panchala up to the banks of the Sarmana-wati river.

74 He was well convinced that he could not defeat Drona by Kshatriya might alone—he being very much inferior to him in Brahmin (spiritual) power.

75 He therefore wandered over the world to find the means of obtaining a son (who could defeat Drona). (Meanwhile) Drona lived at Ashvattira,

76 Which was full of towns and cities and which was bestowed upon him by Partha after defeating the hero (Drupada).

Thus ends the hundred and fortieth chapter the chastisement of Drupada in the Sambhava of the Adi Parva.

CHAPTER CXLI

(SAMBHAVA PARVA)—Continued.

Vaishampayana said —

1 O king after the expiration of a year (from this) the son of Pandu, Yudhishthira, was installed as the heir apparent.

2 For he was noted for his firmness, fortitude, patience, benevolence, frankness and unswerving honesty of heart.

3 Thereupon within a very short time, the son of Kunti, Yudhishthira overshadowed the deeds of his father by his good behaviour, manners, and close application to business.

4 The Pandava Vrikodara began to receive lessons from Sri Arisina (Balarama) in sword fight, club fight and car-fight.

5 At the end of his education (in arms), he became in strength equal to Duryodhana. He remained in harmony with his brothers, becoming great in prowess.

6-7 Arjuna became famous for the firmness of his grasp (of weapons), for his lightness of motion, his precision of aim and his proficiency in Kshura, Naracha, Vaila, Vipatha and other straight crooked and heavy weapons. And Drona said that there was none in the world who was equal to Vivata (Arjuna) in lightness of hand and in general proficiency.

8 Thereupon (one day) Drona thus spoke to Gudakesha (Arjuna) before the assembly of Kauravas. In the time of yore Agastya had a disciple in the science of arms,

9-10 Who was known as Agnivisha. He was my preceptor and I was his disciple. O descendant of Bharata I obtained from him by asceticism a weapon known by the name of Brahmasira which can never be futile and which is like thunder itself and capable of consuming the whole earth. That weapon from what I have done may now descend from disciple to disciple.

11 Giving it to me my preceptor said, O son of Viradwaja, do not hurl this weapon against any human being and against one who possesses but little energy.

12 O hero (Arjuna), you have obtained that celestial weapon (from me), none else deserves it. But O Vishampata, obey the command of that best of Rishis (Agnivisha).

13 Now give your preceptor's Dakshina before all your relatives and cousins. Yudhishthira (Arjuna) promised to the preceptor to give (the Dakshina).

14 Drona said, 'O useless one, you must fight with me when I fight with you.'

That best of Kurus promised this also to Drona

15 Touching his feet, he went away northwards. He re-awoke a great shout covering the whole earth, bounded by the belt of sea

16-21 (It was) "There was no bowman in the whole world equal to Arjuna." Pundava Dhananjaya became proficient in club fight, sword fight, car fight and bow fight, *Sihadvat*, obtaining the whole science of morality and duties from the lord of all science Drona remained obedient to his brothers Nakula, the favourite of his brothers, twi-ht by Drona became known as a skilful warrior and a car-warrior Arjuna and the other Pandava princes became so powerful that they killed in battle the great Sauvira who had performed a sacrifice extending for three years, (remaining) undaunted by the attacks of the Gandharvas. The Yavana king whom the powerful Pandu could not bring under subjection, was (also) brought by Arjuna under control. The greatly powerful and ever showing disregard for the Kurus,

22-23 The king, named Viprit of the Sauvaras was slain by the intelligent Partha Arjuna also subjugated by means of his arrows king Sumitra of Sauvira also known as Dattamitra who always sought for an encounter with him. The third of the Pandava princes assisted by Bhima on only one single car, subjugated all the kings of the East backed by ten thousand cars

24 In the same way Dhananjaya conquered on a single car the whole of the South,

25 And he sent immense booty to the kingdom of the Kurus. Thus did the foremost of men the illustrious Pandavas,

26 Conquering the kingdoms of others extended their own kingdom in the time of yore. Seeing the great prowess and strength of these mighty bow men

27 King Dhritarastra's mind became suddenly poisoned against the Pandavas. From that day that king became filled with so much anxiety that he could not sleep

Thus ends the hundred and forty first chapter, the pensiveness of Dhritarastra, in the Sambhava of the Adī Parva

CHAPTER CXLII

(SAMBHAVA PARVA)—Continued

Vaishampayana said:—

1. Hearing that the heroic sons of Pandu were endued with great energy and prowess

the king Dhritarastra became very miserable with anxiety.

2 Thereupon summoning that best of ministers, Kanika learned in politics and expert in counsels, Dhritarastra said —

Dhritarastra said —

3 O best of Brahmanas, the Pandavas are duly over-shadowing the earth. I am very jealous of them. Should I have peace or war with them? O Kanika, advise me truly, I shall do your bidding

Vaishampayana said —

4 That best of Brahmanas freely answered him in these pointed words, well-agreeing with the import of politics.

Kanika said:—

5 O sinless king, listen to me as I answer. O best of the Kurus, you should not be angry with me on hearing what I say

6 Kings should ever be ready with upraised sceptor (to rule), and they should ever extend their prowess. Carefully avoiding all faults of theirs, they should exclusively watch for the faults of others.

7 If the king is ever ready with his uplifted sceptor, every one fears him. Therefore he should ever have recourse to his sceptor (chastisement) in all he does

8 He should so act as others (his enemies) may not find any fault in him. But he should see the faults (defects) of others. He should keep his resources concealed as does a tortoise his members of body

9 Having begun a particular act, he should ever completely accomplish it. A thorn, if not wholly extracted, produces a festering sore

10 11 The killing of a harmful foe is always praiseworthy. If he be powerful, if he be escaping, if he be a great warrior, one should watch for the hour of his disaster, and then kill him without any scruple. O son, if the enemy be weak, still he should not be scorned. A spark of fire can consume a forest if it can spread from object to object

12 They (kings) should sometimes feign deafness and blindness, for if they are incapable of chastising they should pretend not to notice the faults. They should then consider their bows as made of straw but they should be as watchful as a herd of deer sleeping (in the woods)

13 When your enemy will be in your hands destroy him by any means open or

secret Do not show him any mercy, though he seeks your protection

14 An old enemy should be killed even by winning him over by wealth Thus you must be free of anxiety, for there is no fear from a dead man

15 Destroy all the three five and seven resources of the enemy you must destroy them (enemies) by completely uprooting them,

16 Then you should destroy their allies and partizans If the root (principal) is destroyed, they (allies) can never exist

17 If the root of the lord of the forest (tree) is uprooted, its branches and twigs can never exist as before Carefully concealing your own weakness and watching those of your enemies,

18 O king, you should rule over your kingdom, ever being very watchful By maintaining the perpetual fire by sacrifices, by brown clothes, by matted locks and skin cloth,

19-20 You should first gain the confidence of men (your enemies), and then you should spring upon them like a wolf It is said that in earning wealth, hypocrisy is a cheap means As a hooked staff is used to bend down a bough of a tree to pluck the ripe fruits so this method should be adopted in destroying one's own enemies

21 Carry your enemy on your shoulder till the time comes when you can throw him down and break him into pieces as a earthen vessel is broken being thrown on stones,

22 An enemy should never be allowed to escape even if he piteously addresses you You ought not to show him any mercy, he must be slain at once

23 Enemies should be destroyed by the arts of conciliation, or the expenditure of money or by producing disunion amongst his allies, or by the employment of every means in your power,

Dhritarastra said —

24 Tell me in detail how can a foe be destroyed by the arts of conciliation, or the expenditure of money or by producing disunion or by the employment of force

Kanika said —

25 O king hear what happened in the days of yore O great king, there dwelt in the forest a jackal well acquainted with the science of politics,

26 The jackal was wise and mindful of his own interest He lived in the company

of four friends, namely a tiger, a wolf, a mouse and a mongoose

27 They saw in the woods a strong deer the leader of a herd, whom however they could not seize for his fleetness and strength Thereupon they held a consultation

The Jackal said:—

28 O tiger you have made many attempts to seize this deer, but your efforts were in vain, for this deer is young, fleet and intelligent

29 Let the mouse go and eat into its feet when it is asleep When his feet will be thus eaten, let the tiger go and seize it

30 Then we shall all eat it with a delightful heart

Kanika said —

Hearing these words of the jackal, they carefully did what he said

31 The feet of the deer being eaten up by the mouse he was killed by the tiger The jackal said, "Blessed be you! Go and perform your ablutions I shall look after it (the deer)"

32 Hearing what the jackal said, they all went to a river The jackal waited there deeply meditating what he should do (next)

33 The greatly strong tiger came first after his bath and saw the jackal sitting in a pensive mind

The tiger said —

34 O greatly wise one what are you pondering over? You are the foremost of all intelligent persons Let us enjoy ourselves (now) by feasting on this carcass

The jackal said —

35 O mighty armed one hear what the mouse has said (He said) "Lie on the strength of the king of beasts (tiger) The deer has been killed by me,

36 He will gratify his hunger to day by the might of my arms When he has thus boasted I, for my part, do not wish to touch this food,

The Tiger said —

37 If the mouse has really said this, my sense is awakened I shall from this day kill with the might of my own arms the beasts of the forest and feast on their flesh

Kanika said —

Having said this he went away into the forest

38 At this time the mouse came there
Seeing him come, the jackal thus spoke to him

The Jackal said —

39 Blessed be you O mouse Listen to what the mongoose has said (He said) 'The flesh of this deer is poisoned (by the touch of the tiger) I shall not eat it

40 If you give me permission I shall eat the mouse

Kanika said:—

Having heard this the mouse became alarmed and he quickly entered his hole

41 O king, then after his bath came there the wolf On his coming, the jackal spoke to him thus

The Jackal said —

42 The king of the beasts (tiger) has become angry with you No good will come to you He will be soon here with his wife Do now as you please

Kanika said —

43 The wolf ever fond of animal food, fled contracting his body into the smallest dimensions, and thus was he got rid of by the jackal

44 At this time the mongoose came O great king, the jackal thus spoke to the mongoose in the forest

The Jackal said —

45 I have defeated others with the might of my arms and they have already fled away I fight with me first, and then eat this flesh as you please

The Mongoose said:—

46 When the king of the beasts (tiger) the wolf and the intelligent mouse have all been defeated by you —heroes as they are you seem to be a greater hero than they I do not desire (therefore) to fight with you

Kanika said —

Saying this he went away

47 When thus they all went away the jackal was much pleased in his heart for the success of his policy and he alone ate the flesh (of that deer)

48—49 If kings act in this way they can always be happy Thus should the timid by exciting their fears the courageous by the arts of conciliation the covetous by gift of wealth and the inferiors and the equals by the exhibition of prowess be brought into subjugation O king besides what I have said, listen to something else that I say.

50 If your son, friend, brother and father, or even your preceptor, become your enemy, if you desire prosperity, you should

51 Destroy him by curses, by incantations, by gift of wealth, by poison or by deception He should never be neglected out of scorn

52—53 If both the parties be equal and success uncertain then he who acts with diligence grows in prosperity If the preceptor himself be vain ignorant of what should be done and what should be left undone and vicious in his ways, even he should be chastised If you are angry show yourself as if you are not so, speaking then with even smiles

54 O descendant of Bharata, never reprove any one with indications of anger. Speak soft words before you hit (your enemy), (speak soft words) even when you are hating (your enemy)

55 After hating (your enemy), pity the victim, and grieve for him, and even shed tears Securing confidence (of the enemy) by conciliation, by gift of wealth and by long kind behaviour

56 You must destroy him if he does not walk aright The greatly sinful men live as if they are very virtuous

57 He conceals his sins as black clouds cover the mountains You should burn the house of those that should be killed by you

58—59 You should never permit beggars, atheists and thieves to live in your kingdom. By a sudden sally or pitched battle, by poison by gift of wealth, or by any means, you must destroy your enemy You can act with the greatest cruelty You should make your teeth sharp (enough) to bite with fatal effect You must destroy him so effectually that he may not again raise up his head. You should always fear even those from whom you have no fear

60 If you do not fear a man by him your root may be destroyed (your ruin may come) You should never trust the faithless nor should you trust too much those that are faithful

61 If fear (enmity) is engendered in a man whom you trust your root may be destroyed (your total ruin may come) The spies should be first carefully tested of their fidelity and then they should be appointed in your own (kingdom) or in (the kingdom of others)

62 The spies in the kingdoms of others should be scoundrels, and persons in the garbs of ascetics. They should be (placed)

in gardens in places of amusements, in temples

63 In drinking halls in streets and with all the *Thirthas* (state officials) in places of sacrifice, near wells on mountains in forests

64 In all places where people congregate and on rivers They should move about in these places they should be humble in speech, but their hearts must be as sharp as the razors

65-67 When you are engaged in doing a very cruel and terrible act you should talk with smiles on your lips If you desire for prosperity, you must (adopt these acts namely) fold your hands be humble take oath, use conciliation worship the feet of others by lowering your head and inspire hope A man of policy should be like a tree decked with flowers but bearing no fruits If there be any fruit it must be inaccessible and at a great height If ripe they must look raw Such a man never loses *Tribhaga* (Dharma, Artha and Kama) has three evils knit together (with three good)

68 Extracting the good from it, the evil should be avoided He who practices virtue has also two diseases (evils to cope with)

69-70 (Namely) the want of wealth and the neglect of pleasure Those in pursuit of pleasure are made unhappy for the neglect of the two others And those who pursue pleasure suffer for the want of virtue and wealth Therefore you should pursue virtue wealth and pleasure in such a way that you may not have to suffer in any way With humility and attention without jealousy and solicitations you should in all sincerity consult with Brahmanas in accomplishing your purpose When you are fallen you should raise yourself by any means either gentle or violent

71 When you have raised yourself you should practise virtue The man who has never met with any calamity can never have prosperity

72 This is seen in the life of one who has passed through calamities He who is afflicted with sorrow should be consoled by the recitation of old history

73 The ignorant (should be consoled) by the hope of future prosperity and the learned by pleasing offices He who quietly reposes after concluding a treaty with an enemy, considering himself crowned with success

74 Is like a person who awakes after having fallen down from the top of a tree where he slept Counsel should be kept concealed without the fear of calumny

75-77 And while seeing every thing with the eyes of his spies he should conceal his own thoughts before the spies of others Like a fisherman who becomes rich by catching and killing fish a king grows prosperous by tearing the vitals of his enemy and by doing some violent acts The strength of your enemy as represented by his force should always be completely destroyed by ploughing it up by mowing it down or by afflicting it with disease starvation and want of drink A person in want never goes to a person in affluence When your purpose has been fulfilled you need not go to the man whom you have hitherto looked to for its accomplishment

78-79 Therefore, when you do a thing, do it completely, leaving nothing to be done He who desires prosperity should diligently exert to seek for allies and means in order to conduct his war He should act in such a way that both friends and foes may not know his intention before the commencement of the act

80 Let them know it when the act has been commenced or ended As long as danger does not come, so long only should you look as if you are afraid

81-82 Seeing the danger already come, you should grapple it courageously The man who trusts his enemy who is already under his control, invites his own death as a mule by her conception You should consider the future acts as already arrived,

83 Flie on account of the loss of reason, you may overlook an important point (in accomplishing the act) He who desires prosperity should always exert himself with energy and prudence

84 Adopting his measures (suited) to time and place destiny and Dharma Artha and Kama It is well known that time and place produce the greatest good

85 If an enemy is despised and overlooked he may soon grow like a palm tree extending its roots or like a spark of fire in the deep forest that may soon flame up to a great conflagration

86 As a small fire if fed with fagots soon becomes capable of consuming all so a man who increases his power by making alliances, soon becomes capable of vanquishing even the strongest foe

87 The hope that you give to your enemy should be long deferred to be fulfilled When the time comes for fulfilling it, invent some pretext to defer it still Let the pretext appear as founded on some reason, and let that reason (also) appear as founded on some other reason

the lac house and the escape of the Pandavas

20 Seeing Bhishma exceedingly strong and Dhananjaya (Aryuna) highly accomplished Duryodhana became pensive and sad

21 Thereupon the son of the sun Karna and the son of Suvala Sakuni tried by various means to cause the death of the Pandavas

22 The Pandavas however counteracted them one after the other as they were made, and in obedience to the counsel of Vidura they never talked it afterwards

23 O descendant of Bharata, seeing the sons of Pandu endued with all accomplishments the citizens began to speak of their accomplishments in every place of resort

24 Assembling in court yards and in other places of meeting they talked of the eldest son of Pandu as the person fit for governing the kingdom

25 (They said) The King Dhritarastra though possessed of the eye of knowledge did not obtain the kingdom because he was blind How can he be king (now)?

26 And the son of Santanu Bhishma is of rigid vows and devoted to truth having relinquished the kingdom before he will never accept it now

27 We shall therefore with all proper ceremonies install the eldest Pandava (Yudhishthira) endued with youth accomplished in battle versed in the Vedas, and is truthful and kind

28 Worshipping the son of Santanu Bhishma and virtuous Dhritarastra he (Yudhishthira) will certainly maintain Bhishma and Dhritarastra with all his sons

29 The wicked minded Duryodhana hearing these words of the men attached towards Yudhishthira was exceedingly grieved

30 The wicked minded man was much afflicted and he could not bear their words Being inflamed with jealousy he went to Dhritarastra

31 Finding him alone he duly saluted him with reverence and having been distressed by the partiality of the citizens (towards Yudhishthira) he spoke thus —

Duryodhana said —

32 O father I have heard (the citizens) uttering words of ill omen Passing you and Bhishma by they desire the son of Pandu to be the king

33 Bhishma will give his consent to this for he will not desire to rule the kingdom

It seems the citizens are desiring to inflict a great injury on us

34 Pandu formerly obtained the ancestral kingdom by virtue of his own accomplishments Because you were blind you did not get the kingdom though you have every accomplishment to obtain it

35 If the son of Pandu now obtains the kingdom as his inheritance from Pandu, then his son will obtain it after him that son's son also and so on — it will thus for ever descend on Pandu's line

36 We shall then with all our sons be excluded from the royal line O lord of the world we shall be disregarded and hated by all the people

37 Becoming dependants on others for our food we shall suffer perpetual distress O king therefore adopt such counsel that is consonant with statesmanship

38 O king however the people might be unfavourable towards us if you had obtained the kingdom before, we would have certainly succeeded to it

Thus ends the hundred and forty third chapter the jealousy of Duryodhana, in the Jatugriha of the Adi Parva

CHAPTER CXLIV

(JATUGRIHA)—Continued

Vaishampayana said —

1 Having heard these words of his son and also all that Kanika had said the king possessed of the eye of knowledge,

2 Dhritarastra became afflicted with sorrow and his mind was full of misgivings Then Duryodhana Karna, the son of Suvala Sakuni

3 Dushashana these four held a consultation together Then Duryodhana spoke thus to the king Dhritarastra

4 Send the Pandavas by some contrivance to the city of Baranavata Then we will have no fear of them

5 Dhritarastra having heard these words of his son reflected for a moment and then spoke to Duryodhana thus

6 Pandu was ever devoted to virtue he always behaved dutifully towards all his relatives but particularly to his wards me

7 He cared not for food or dress or the enjoyments of the world he was devoted to me and gave me every thing even the kingdom,

8. His son (Yudhishthira) is as much devoted to virtue as he was, he is possessed of every accomplishment, he is illustrious; he is the favourite of the people.

9. How can we exile him by force from the kingdom of his forefathers,—especially as he possesses allies?

10. The counsellors and the soldiers, and their sons and grandsons, all were specially cherished and maintained by Pandu.

11. They being thus formerly benefitted by Pandu, O son, why should not the people of the city kill us all with our relatives and friends for the sake of Yudhishthira?

Duryodhana said:—

12—13. O father, what you say is perfectly true. (But) on account of the evil that is likely in store for us in the future, we think we must conciliate the people by bestowing wealth and honours. Thus they would surely side with us for this proof of our power. O king, the ministers and the treasury are now under our control.

14. Therefore, you should banish the Pandavas to the city of Varanavata by some gentle means.

15. O king, when I shall be installed as king, then, O descendant of Bharata, Kunti with her son may again come back.

Dhritarastra said:—

16. O Duryodhana, this is the very thought that exists in my mind, but from its sinfulness, I could not give it out.

17. Neither Bhishma, nor Drona, nor Kattwa (Vidura), nor Goutama, (Kripa) will ever sanction the banishment of the sons of Kunti.

18. O son, in their eyes we (Kurus) and the Pandavas are equal. Those wise and virtuous men will make no difference between us.

19. O son, (if we do this), why should we not deserve death at the hands of the Kurus and of those illustrious men (Bhishma and others),—nay of the whole world?

Duryodhana said:—

20. Bhishma is always neutral, the son of Drona (Ashwathama) is in my side. There is no doubt Drona will also be in that side in which his son will be.

21. The son of Saradwatta, Kripa, will surely be on the side in which these two will be. He will never abandon Drona and his nephew (sister's son, Ashwathama).

22. Kattwa (Vidura) is dependant on us for his livelihood, although he is covertly on the side of the enemy (the Pandavas).

He alone can do us no harm, (even) if he sides the Pandavas.

23. (Therefore) without any fear, exile the sons of Pandu with their mother to Varanavata. Take such steps as they may go there this very day.

24. Extinguish by this act the grief that consumes me like a fire, that robs me of my sleep and that pierces my heart like a terrible dart.

Thus ends the hundred and forty-fourth chapter, the consultation of Duryodhana, in the Jatugriha of the Adi Parva.

CHAPTER CXLV.

(JATUGRIHA)—Continued.

Vaishampayana said:—

1. Thereupon King Duryodhana with his brothers began slowly to win over the people to his side by bestowing on them wealth and honours.

2. One day in the (royal) Court, some clever ministers, as instructed by Dhritarastra, described the city of Varanavata as a (most) charming place.

3. (They said), "The festival of Pashupati (Siva) has begun in the city of Varanavata, and the concourse of people there is now great.

4. The procession is the most grand in the world, and all gems and jewels (now) there delight the heart." Thus did they (counsellors) under instruction from Dhritarastra, speak (of the city).

5. O king, while they were speaking of the charming city of Varanavata, the Pandavas desired in their mind to go there.

6. When the king Dhritarastra knew that their (Pandavas') curiosity had been awakened, then the son of Ambika, (Dhritarastra) spoke thus to the Pandavas.

Dhritarastra said:—

7. My men tell me daily again and again that the city of Varanavata is the most charming in the world.

8. O sons, if you desire to see the festival of Varanavata, go (there) with your friends and followers, and enjoy yourselves like the celestials.

9. Bestow gems and jewels on all the Brahmanas and the musicians (there). Sport there as the effulgent celestials.

10. Enjoy there for sometime as much happiness as you like at pleasure, and then return to Hastinapur.

Vaishampayana said:—

11 Yudhishthira understanding the motives of Dhritarashtra and knowing himself weak and friendless, said, "Be it so"

12—14 Then addressing the son of Santanu, Bhishma, the wise Vidura, Drona, Valhika, the Kaurava Somadatta, Kripa, Ashvathama, Bhurisrava, and other respected counsellors, Brahmanas, ascetics, priests, citizens and the illustrious Gandhari, Yudhishthira slowly and humbly spoke thus

Yudhishthira said —

15 We go with our friends and followers to the charming and populous city of Varanavata at the command of Dhritarashtra

16 Give us cheerfully your benedictions, so that, acquiring prosperity with it, we may not be touched by sin.

Vaishampayana said:—

17 Having been thus addressed by the son of Pandu, all the Kauravas cheerfully pronounced blessings on them, saying,

18 'O sons of Pandu, let all the elements bless you on your way and let not the slightest evil befall you'

19 Having performed propitiatory rites for obtaining the kingdom and making all other preparations, the princes (the Pandavas) started for Varanavata

Thus ends the hundred and forty fifth chapter, the departure for Varanavata, in the Jatugriha of the Adi Parva

CHAPTER CXLVI

(JATUGRIHA PARVA)—Continued

Vaishampayana said:—

1 O descendant of Bharata when the king thus addressed the sons of Pandu, the wicked minded Duryodhana became exceedingly happy.

2 O best of the Bharata race, he summoned in private, Purochana and taking up his right hand, he thus spoke to that counsellor

Duryodhana said —

3 O Purochana this world full of wealth is mine. It is equally yours with me. (Therefore) you should protect it

4 I have no other more trustworthy supporter and counsellor than you with whom I can consult.

5 O sire, keep my counsel (a secret), and destroy my enemy by some clever device. Accomplish, what I ask you to do.

6 The Pandavas have been sent by Dhritarashtra to Varanavata. They will sport there in the festival at the command of Dhritarashtra

7 Do that by which you can reach Varanavata this very day on a car drawn by swift asses

8 Going there, erect a quadrangle palace at the outskirts of the city, (which should be) rich in materials and furniture. Guard it (also) well

9 Use in it (in erecting that house,) hemp, resin, and all other inflammable materials that are procurable

10 Mixing a little earth with Ghee, oil, fat and a large quantity of lac, plaster the wall with it

11 Place carefully all over that house hemp, oil, Ghee, lac and wood

12 In such a way that the Pandavas and other men may not even with scrutiny see them, or conclude that it is made of inflammable materials

13 Erecting such a house and worshipping the Pandavas with great reverence, make them live in it with Kunti and all their friends

14 Place there for the Pandavas seats, conveyances and beds of best workmanship, as ordered by my father

15 Manage all this in a way so that none in the city of Varanavata may know it till the end we have in view is accomplished

16 Knowing that they are sleeping in that house in confidence and without fear, set fire to it, beginning from the gate

17 The people will think that they have been burnt to death in that burning house, and therefore none will be able to blame us for the death of the Pandavas

Vaishampayana said —

18 Purochana promised to that Kaurava (Duryodhana) to carry out all by saying 'Be it so,' and he then went (away) on a swift car drawn by asses

19 O King, ever obedient to Duryodhana, he went without loss of time. Purochana did all that the prince said, (asked him to do)

Thus ends the hundred and forty sixth chapter, the instructions to Purochana, in the Jatugriha of the Adi Parva.

CHAPTER CXLVII.

(JATUGRIHA PARVA)—Continued.

Vaishampayana said.—

1-2. The Pandavas got on their cars yoked with fine horses having the speed like that of the wind. When ascending (the car), they touched in grief the feet of Bhishma, of the king Dhritarastra, of the high souled Drona, Kripa and Vidura and of all the other old men.

3. Thus duly saluting all the elders of the Kuru race, embracing the equals, being saluted by even the boys,

4. Taking leave of all the mothers (elderly ladies), walking round them respectfully, and bidding farewell to all the citizens, they (the Pandavas) started for Varanavata.

5. The greatly intelligent Vidura and other best of the Kurus, and also the citizens followed these best of men (for some distance) in sorrow.

6. Seeing the sons of Pandu afflicted with sorrow and in grief, some of the men of the city spoke thus,

7. "The king (Dhritarastra) sees not things with an equal eye. He is always wicked-minded. The Kuru Dhritarastra does not cast his eye on virtue.

8. The Pandava (Yudhishthira), the best of all strong men Bhima, or Dhananjaya (Aryuna) will never commit the sin of rebellion.

9. What these illustrious (princes) would do, the two sons of Madri will also do. They have inherited the kingdom from their father, but Dhritarastra can not bear them.

10. How could Bhishma sanction such an act of great sin? How could he sanction their exile to that wretched city?

11. The son of Santanu, Vichitravirja, and the descendant of Kuru, the royal sage Pandu, were to us like our fathers.

12. Now that best of men (Pandus), having gone to heaven, Dhritarastra can not bear these princes, his sons.

13. We can not sanction this. Therefore leaving this excellent city and our houses, we shall go to the place where Yudhishthira is going."

14. The king of virtue, Yudhishthira, reflected for some time, and then addressed in sorrow the citizens who were talking thus in grief,

15. "The king of the world (Dhritarastra) is our father, (he is) worthy of our regard, (he is) our preceptor and our superior. It is our duty to accomplish with auspicious mind whatever he commands.

16. You are our friends, walking round us and making us happy with your blessings, return to your homes.

17. When the time comes for anything to be done for us by you, then accomplish all that is agreeable and beneficial to us."

18. Having been thus addressed, the citizens walked round the Pandavas and offered them their blessings. They then returned to the city.

19. When the citizens had left (the Pandavas), Vidura, learned in all the precepts of virtue, thus spoke to the eldest Pandava in order to warn him (of his danger.)

20. The learned man (Vidura) conversant with the (Miecha) jargon, spoke thus to the learned man (Yudhishthira), also conversant with the (Miecha) jargon (in that Miecha jargon).—"He who knows the schemes of others (enemies) according to the dictates of political science, knowing it, should act in such a way as to avoid all dangers.

21. He, who knows that there are sharp weapons capable of cutting the body though not made of iron, and understands also the means of warding them off, can never be injured by the enemy.

22. He lives who protects himself by the knowledge that neither the consumer of straw and wood nor the drier of dew burns the inmates of a hole in the deep forest.

23. The blind man sees not his way, (for) the blind man has no knowledge of direction. He who has no firmness never acquires prosperity. Knowing this, keep yourself always alert.

24. The man, who takes a weapon (which is) not made of iron (and which is) given him by his enemy, can escape from fire by making his house like the hole of a jackal.

25. By travelling a man may know the ways, and by the star he can ascertain the direction. He that keeps his five (senses) under control can never be oppressed by his enemy."

26. Having been thus addressed, the king of virtue, the son of Pandu, Yudhishthira, thus replied to that foremost of learned men, the illustrious Vidura,

27. "I have understood you." Vidura, thus having instructed the Pandavas, walked round them, and bidding them farewell, returned to his house.

28. Vidura, Bhishma and citizens having gone back, Kunti came to Ajatsatru (Yudhishthira) and spoke thus,

29 "What Khattwa (Vidura) said to you in the midst of many people so indistinctly as if he said nothing and what you said similarly (in reply) is not understood by us

30 If it is not improper for us to know it, I desire to hear all that passed between you and him

Yudhishthira said —

31 The virtuous Vidura said to me that I must know that the house (at Varanavata) is made of inflammable materials (He further said) the way of escape will also be known to you

32 He told me The man who is self-controlled wins (the sovereignty) of the whole world I replied to Vidura, I have understood you

Vaishampayana said —

33 The Pandavas started for Varanavata on the eighth day of the month of Jalguna when the star Rohini was ascendant and arriving there they saw the town and its people

Thus ends the hundred and forty seventh chapter the arrival at Varanavata in the Fatugriha of the Adi Parva

CHAPTER CXLVIII

(JATUGRIHA)—Continued

Vaishampayana said —

1—2 Hearing that the sons of Pandu were coming, all the citizens came speedily by thousands out of the town of Varanavata with joy, on various conveyances, taking with them all the auspicious things as directed by the *Sastras* in order to receive those best of men

3 Coming to the sons of Kunti the citizens of Varanavata surrounded them and blessed them by uttering the word *Jaya* (victory)

4 Being thus surrounded by them that best of men the king of virtue Yudhishthira looked as effulgent as the thunderer (Indra) in the midst of the celestials

5 Being welcomed by the citizens, and welcoming them in return, those amless ones (the Pandavas) entered the populous and ornamented Varanavata

6 Entering the town O king, those heroes first went to the houses of the Brahmanas engaged in their proper duties

7 Then those best of men went to the houses of the officials in charge of the town then they went to the houses of the cari-

warners, then to those of the *Vasayas* and then even to those of the *Sudras*

8 O best of the Bharata race, thus adored by the citizens the Pandavas went to their house with Purochana walking at the head (of the procession)

9 Purochana gave them first class food and drink beds and carpets and seats

10 Being served by Purochana and adored by the citizens they (the Pandavas) attired in costly robes, lived there

11 When they had lived there for ten nights Purochana spoke to them about the house called 'Blessed,' though really (it was) unblessed

12 Thereupon those best of men, attired in (costly) garments entered that house at the request of Purochana as *Guhyakas* enter (those in the Kailasha mountain)

13 Inspecting that house that foremost of all virtuous men, Yudhishthira said to Bhimasena that the house was made of inflammable materials

Yudhishthira said:—

14 O chasister of foes from the smell of fat and *Ghee* mixed with lac it is evident this house is made of inflammable materials

15—16 By the help of trusted and well skilled artizans the enemies have nicely built this house with hemp, heath, straw, and bamboo all soaked in *Ghee* The sinful Purochana desires to burn me after inspiring me with confidence

17 The wicked man, therefore lives here, obedient to (the instruction of) Duryodhana The greatly intelligent Vidura knew this danger Therefore, O son of Pritha he told me of it beforehand Knowing this that well wisher of ours,

18 The younger brother of our father, out of affection for us has told us about this house so full of danger and constructed by the wretches under Duryodhana (who is) acting secretly (from behind)

Bhima said —

19 If this house is known to you as inflammable then let us go to the place where we lived first

Yudhishthira said:—

20 I think we should rather live here, seeming unsuspecting but we must remain very cautious and keep our senses wide awake, and at the same time we must seek for some means of escape

21 If Purochana finds from our demer-nour that we have learnt his design he may suddenly burn us to death by taking immediate steps

22 Purochana cares very little for obloquy and sin. The wretch lives here in obedience to (the instructions) of Duryodhana.

23 If we are burnt, will grandfather Bhishma be angry? Why would he make the Kurus angry with him by showing his anger?

24 It may be that if we are burnt, our grandfather Bhishma and other best men of the Kuru race may be indignant for the sake of virtue.

25 If we fly from this place from the fear of being burnt, Duryodhana, covetous for kingdom, will surely bring about our death by means of spies.

26—27 The wicked Duryodhana has rank, power, friends, allies and wealth, but we have none. He can certainly destroy us by adopting many means. Deceiving this wretch and that wretch also, let us live in disguise for some time.

28 Let us lead a life of hunting, wandering over the earth. We shall then be aware of all the paths that exist for escape.

29 We shall dig in all secrecy, this very day, a subterranean passage in our room. If we can keep it secret from others, fire will not be able to consume us.

30 Therefore we shall live here (and act in such a way) as Purochana and the citizens of Varanavata may not know what we are doing.

Thus ends the hundred and forty eighth chapter, the colloquy of Bhishma and Yudhishthira, in the Satugriha of the Adi Parva.

CHAPTER CXLIX

(JATUGRIHA) *Continued*

Vaishampayana said —

1 O king, a friend of Vidura, a person well skilled in mining, came and spoke thus to the Pandavas in private.

2 I have been sent by Vidura. I am well skilled in mining. Tell me what favourite works of the Pandavas I shall perform.

3 He trusts me and has said to me in private: Go to the Pandavas and accomplish their good. What can I do for you?

4 Purochana will set fire to the door of your house on the night of the fourteenth day of the black fortnight.

5 The desire of the wicked-minded Dhritarashtra's son (Duryodhana) is to burn the best of men, the Pandavas, with their mother.

6 O Pandava, something was told to you by Vidura in the Mlechha language, and you too replied in that language. I tell you this as a credential. Yudhishthira, the truthful son of Kunti, thus spoke to him.

Yudhishthira said —

7—8 O amiable one, I now know you as a dear and trusted friend of Vidura, true and ever devoted to him. There is no necessity (of ours) which that learned man (Vidura) does not know.

9 As you are his, so you are ours. Do not make any difference between him and us. We are as much yours as his. Protect us as that learned man (Vidura) protects us.

10 I know this inflammable house was built for me by Purochana at the command of the son of Dhritarashtra (Duryodhana).

11 That sinful, vicious and wicked-minded man, commanding wealth and allies, pursues us always (with his persecutions).

12 Save us with exertion from the impending conflagration. If we are burnt to death, the desire of Duryodhana will be fulfilled.

13 Here is that wicked man's well-stocked arsenal. This large house has been built abutting the high walls of the arsenal, without having any out let.

14 This most cursed device which was made (for our destruction) was known to Vidura, and I was told of it by him.

15 The danger that Khativra (Vidura) saw beforehand is now at our door. Save us from this without the knowledge of Purochana.

Vaishampayana said:—

16 The miner promised to do it by saying 'Be it so' and he began with care the work of excavation, and he (soon) made a subterranean passage.

17 He made that subterranean passage in the centre of the house. O descendant of Bharata, it was in a level with the floor and closed up by doors (planks).

18 For the fear of Purochana, its mouth was thus covered. He (Purochana) kept a constant watch at the gate of the house.

19 O king, they (the Pandavas) lived in the night in it with arms ready for use, and in the day they hunted from forests to forests.

20 Thus lived they very guardedly, deceiving Purochana with a show of trustfulness and contentment while in reality they were trustless and discontented.

21 The people of the city also did not know anything of these plans (of the Pandavas). Except the friend of Vidura that good miner none else knew any thing.

Thus ends the hundred and forty ninth chapter living in the lac house in the Jatugriha of the Adi Parva

CHAPTER CL

(JATUGRIHA) Continued

Vaishampayana said —

1 Having seen them living cheerfully and without suspicion for a full year, Purochana became exceedingly glad.

2 Seeing Purochana in that state of mind, the virtuous son of Kunti Yudhishthira thus spoke to Bhima, Arjuna and the twins (Nakula and Sahadeva):

Yudhishthira said —

3 The cruel hearted and sinful Purochana thinks us very trustful and he has thus been well deceived. I think (therefore) that the time for our escape has come.

4 *Setting fire to the arsenal burning Purochana to death and leaving six bodies here let us escape from this place unobserved by any.*

Vaishampayana said —

5 On the occasion of an alms giving Kunti fed on a certain night a large number of Brahmanas. There came also a number of ladies.

6 O descendant of Bharata they ate and drank and enjoyed themselves as much as they pleased. And they all returned home with the permission of Madhavi (Kunti).

7 Impelled by fate a Nishada woman with her five sons came there with the desire of obtaining food and she enjoyed herself there at pleasure.

8—9 She drank wine and became drunk and incapable with her sons. O king she with her sons slept in that house more dead than alive. O king when all the people fell asleep a violent storm began to blow on that night.

10 Bhima then set fire to the house where Purochana was asleep then the Pandava set fire to the door of that lac house.

11 Then he set fire to that house in several places. When the sons of Pandu were satisfied that the house had caught fire in all parts.

12 Those chastisers of foes, they speedily entered the subterranean pass with their mother. Thereupon the intense heat and the great roar of the fire.

13 Awakened the people of the city and seeing the house ablaze they were in sorrowful face.

The citizens said —

14 The wicked minded (Purochana) built this house to destroy the relatives his employer under the instructions of Duryodhana and he has (now) set fire to.

15 'Lie on Dhritarashtra whose undying standing is so partial'. He has burnt death the heirs of Pandu as if they were enemies?

16 The wicked minded, and sin (Purochana) who has burnt those best men (the Pandavas) innocent and unsuspecting has himself been (also) burnt to death as fate would have it.

Vaishampayana said —

17 Thus bewailed the citizens of Varanasi. Surrounding the house they remained for the whole night there.

18 The Pandavas however with their sorrowful mother came out of the subterranean passage and fled unobserved in haste.

19 Those chastisers of foes the Pandavas on account of sleeplessness and fatigue could not proceed with speed with their mother.

20 O king of kings Bhimasena, armed with great speed and power, let upon his body his mother and all brothers.

21—22 The greatly strong and energetic Virkodara took his mother on his shoulder the twins on his sides and the two sons of Pritha his brothers (Arjuna and Yudhishthira) on both his arms. He broke the trees by his breast and pressed the earth with his feet. He thus marched on.

Thus ends the hundred and fifty chapter the burning of the lac house in the Jatugriha of the Adi Parva

CHAPTER CLI

(JATUGRIHA)—Continued

Vaishampayana said —

1 In the meanwhile the learned Vidura sent to that forest a man of pure character whom he much trusted.

2 He went to the place where he was directed to go and he saw the descendant of Kuru the sons of Pandu with their

mother, measuring the depth of the water of a river in the forest.

3. The design of the wicked-minded (Duryodhana) was made known by this spy to the high-souled and greatly learned Vidura.

4. Therefore that learned man was sent by Vidura, and that person showed to the sons of Pritha a boat, as swift as mind or wind,

5. With mechanism and flags, made by trusted artificers and capable of withstanding wind and waves. It was on the banks of the holy Bhagirathi.

6. He said these words to show that he was really sent (by Vidura). (He said), "O Yudhishthira, listen to what the learned (Vidura) said to you.

7. 'Neither the consumer of straw and wood, nor the drier of the dews burns the inmates of a hole in the forest. He escapes from death who protects himself.'

8. By these credentials know me to have been sent by Vidura and also to be his trusted agent. Khatwa (Vidura,) learned in the precepts of all religions, told me also,

9. O son of Kunti, that you shall surely defeat in battle Karna, Duryodhana with his brothers and Sakuni.

10. This boat is ready on the waters. It will glide pleasantly on. It will surely carry you away from these regions."

11. Seeing those best of men with their mother pensive and sad, he made them get on the boat that was on the Ganges. Going with them himself, he again said—

12. "Vidura having smelled your heads and embracing you, has said it again and again that in commencing your auspicious journey, and going alone, you should never be careless."

13. O king, having said this, the man sent by Vidura took those heroes, those best of men, to the other side of the Ganges on his boat.

14. Having taken them over the waters and seen them all safe on the opposite bank, he uttered the word *Jaya* (Victory), and blessing them he went back to the place whence he came.

15. The illustrious Pandavas also, sending some message to the learned (Vidura), and having crossed the Ganges, proceeded in haste and in great secrecy, being unobserved by all.

This ends the hundred and fifty first chapter, the crossing the Ganges, in the Jatugriha of the Adi Parva.

CHAPTER CLII.

(JATUGRIHA)—Continued.

Vaishampayana said —

1. When the night had passed away a large number of the people of the city came there to see the sons of Pandu.

2. Those men extinguished the fire and saw that the house was made of lac, and that the counsellor Purochana had been burnt to death.

The citizens said :—

3. Indeed this sinful act was contrived by the wicked Duryodhana to destroy the sons of Pandu.

4. There is no doubt that the son of Dhritarastra (Duryodhana) has burnt to death the heirs of Pandu, with the full knowledge of Dhritarastra, else he would have been prevented (by his father).

5. Indeed, the son of Santanu (Bhisma,) Drona, Vidura, Kripa and other Kurus have not followed the dictates of duty.

6. Let us (now) send words to the wicked-minded Dhritarastra,—(saying), "Your great desire is fulfilled, you have burnt to death the Pandavas."

Vaishampayana said :—

7. They then began to extinguish the fire to find out the Pandavas. They saw the Nishada woman burnt to death with her five sons.

8. The miner, while removing the ashes, covered with it the hole he had dug in such a way that it remained unnoticed by all who had gone there.

9. The citizens then sent words to Dhritarastra to inform that the Pandavas along with counsellor Purochana had been burnt to death.

10. Hearing the great evil news of the death of the sons of Pandu, the king Dhritarastra bewailed in great sorrow.

Dhritarastra said :—

11. King Pandu, my illustrious brother, has (indeed) died to-day, when those heroes (the Pandavas) with their mother have been burnt to death.

12. O men, go quickly to the city of Varanavata and perform the funeral rites of those heroes and of the daughter of the king of Kunt (Bhogi).

13. Let also the bones of the deceased be sanctified by the usual rites, and let all the beneficial and great acts be performed. Let the friends and relatives of those that have been burnt to death also go there.

14 Let also all other beneficial acts that ought to be performed by us for the Pandavas and Kunti be accomplished by spending wealth

Vaishampayana said —

15 Having said thus the son of Ambika, Dhritarastra surrounded by his relatives offered oblations of water to the manes of the sons of Pandu

16 Being greatly afflicted with sorrow he wept with all others (saying) 'O Yudhishthira! 'O descendant of Kuru!' others cried 'O Bhima'

17. Others again 'O Falguni' some again, 'O the twins' 'O mother Kunti' They thus bewailed and gave oblations of water

18 The other citizens also bewailed for the Pandavas But Vidura did not bewail much for he knew the truth

19 Leaving the city of Varanavata, the greatly strong Pandavas, altogether six in number with their mother, reached the river Ganges

20 Aided by the strength of arms of the boatmen and by the rapidity of the current and favourable wind they then speedily reached the opposite bank

21 They then left the boat and proceeded towards the south finding their way in the dark by the light of the stars

22 O king, after much suffering, they at last reached a dense forest The sons of Pandu became tired, thirsty and sleepy

23 Yudhishthira thus spoke to the greatly energetic Bhimasena, 'What could be more painful than our being in a dense forest' 'We do not know the directions we are incapable of proceeding further

24 We do not know whether the sinful Purochana has or has not been burnt to death How shall we escape from these dangers unobserved by others!

25 O descendant of Bharata take us on you again and proceed as before You alone amongst us are strong, and (you are) as swift as wind

26. Having been thus addressed by the king of virtue (Yudhishthira) the greatly strong Bhimasena took his brothers and Kunti (on his body) and walked on

Thus ends the hundred and fifty second chapter the escape of the Pandavas, in the Jatugriha of the Adi Parva.

CHAPTER CLIII

(JATUGRIHA)—Continued

Vaishampayana said —

1 By the force of that mighty (hero) breast the forest with its trees and its branches appeared to tremble

2 The motion of his thighs raised a w like that of the month of Jaista and Ashv The greatly strong (Bhima) made a road for himself by treading down the trees and creepers

3 He proceeded on breaking the limbs of the forest (big trees) and the plants with their flowers and fruits that stood on way

4 Thus breaking large trees angrily through the forest the leader of a herd elephants of sixty years of age, the liquor juice (at the season of rut) trickling down the three parts of his body

5 So great was the force with which Bhima, endued with the speed of Garuda Maruta, proceeded that the Pandavas seemed to be faint

6 By the strength of his arms, he swam across many streams difficult to be crossed and they (the Pandavas) disguised themselves from the fear of the sons of Dhritarastra

7 He carried his delicate and illustrious mother on his back over even and uneven grounds on the banks of rivers

8 O best of the Bharata race, in the evening he reached a fearful forest where fruits and roots and water were scarce (which was) full of terrible roars of birds and beasts

9 The twilight became fearfully dark as (the roars of) birds and beasts (grew) fiercer All sides became invisible (being covered with darkness) A strong wind began blow

10 It broke and laid low many large and small trees and many creepers with fruits and dry leaves

11 Those descendants of Kuru (the Pandavas) afflicted with fatigue and thirst and heavy with sleep were unable to proceed further

12 They then sat down in that great forest without food or water, and Kunti afflicted with thirst then spoke thus to her sons,

13 'I am the mother of the five Pandavas though I am now in their midst, yet I am burning in thirst!' She repeatedly said this to her sons.

14 Having heard this, Bhumasena's heart was warmed with compassion from the affection (he bore) for his mother, and he began to proceed again

15 Then Bhima, entering a large fearful and terrible forest saw a beautiful banian tree with wide spreading branches

16, Placing them all there (under the tree), that best of the Bharata race, (Bhima) said, "O lord, rest here, I shall go to bring water.

17 I hear the sweet notes of the water fowl *Sarashas* I think there must be a big lake (somewhere here)

18 O descendant of Bharata, commanded by his eldest brother who said, Go," he went there where the aquatic *Sarashas* were

19-20 O best of the Bharata race, ever affectionate to his brothers he went for the sake of his brothers He drank water and bathed there in that lake, he brought water for them by soaking his upper garment O descendant of Bharata, retracing his way with all speed, over four miles he came to his mother and began to sigh like a snake in sorrow and grief.

21 Seeing his mother and brothers asleep on the ground, Vrikodara was greatly afflicted with grief and lamented thus,

22 'Alas! what more painful sight can I see than what I see now my brothers sleeping on the ground! O unfortunate am I!

23 They who could not formerly sleep at Varanavata on the softest and costliest bed are now asleep on the bare ground!

24 The sister of that chastiser of foes Vasudeva, the daughter of the king of Kunti (Bhoja) Kunti, endued with all auspicious marks,

25 The daughter-in law of Vichitravirya and the wife of the illustrious Pandu and the mother of us (the Pandavas), resplendent as the filament of lotus,

26 Delicate and tender, fit to sleep on the costliest beds is now asleep as she could never do on the bare ground!

27 She, who has given birth to these sons by Dharma Indra Maruta, and who has ever slept in palaces, is now asleep on the ground from fatigue!

28 What more painful sight shall I ever see than what I see (now) the best of men (the Pandavas) sleeping on the (bare) ground!

29 The ever virtuous (Yudhishthira) who deserves to be the king of the three worlds now sleeps on the ground fatigued and tired like an ordinary being

30 Arjuna of the colour of the blue ocean who is matchless among men sleeps on the ground like ordinary mortals What could be more painful than this!

31 The twins, who are handsome as the Ashwinis among the celestials, are asleep on the ground like ordinary men!

32 He who has no jealous and wicked-minded relatives lives like a single tree in a village

33 Where there is only one tree full of leaves and fruits in a village, it becomes sacred and is worshipped and venerated by all

34 They, who have many relatives, who are heroic and virtuous, live happily in this world without any sorrow of any kind.

35 Being powerful, growing in prosperity and making their friends and relatives happy, they live depending on one another like the trees of the forest

36 We are banished by the wicked-minded Dhritarastra and his sons, and we escaped for our good fortune from a fiery death

37. Having escaped from that fire, we are now resting under this tree Having suffered great afflictions, where are we now to go?

38-40 O foresightless sons of Dhritarastra, O wicked men, enjoy your success. The gods are certainly favourable to you. Because Yudhishthira does not order me, (to kill you) therefore, O wretched men, live till then Else angry as I am, I would have even this very day sent you (Duryodhana) with your sons and ministers and with Karn and the son of Suvala (Sakuni) to the land of the dead What can I do, so long the king (Yudhishthira) is not angry.

41 O vicious men, the eldest of the Pandavas Yudhishthira is a virtuous minded man' Having said this, the mighty-armed (Bhima), his mind inflamed with wrath,

42 Squeezed his palms and sighed with a sorrowful mind Like an extinguished fire blazed up, again in sorrowful mind,

43 Vrikodara saw his brothers sleeping like ordinary men in trustfulness on the ground Then Bhima thought,

44 'I think there are some towns not far off from this forest We ought to remain awake here But they are all asleep, therefore I myself will sit awake

45 When they will rise after having been refreshed by sleep, then they will quench

their thirst' Having resolved thus, Bhuma sat awake

Thus ends the hundred and fifty third chapter the fetching of water by Bhuma in the Jatugriha of the Adi Parva

CHAPTER CLIV

(HIDIMBA-BADHA PARVA)

Vaishampayana said —

1 Not far from the place where they (the Pandavas) slept there was a Rakshasha, named Hidimba, living on a Sala tree

2—4 (He was) greatly energetic and powerful, black as the clouds of the rainy season, hungry and eager for human flesh of cruel and terrible visage of long shanks and large belly, of locks and beard, red in colour, of shoulder broad as the neck of a large tree of ears like arrows and of features frightful and hideous When casting his glance at pleasure all around (the place) he saw the great car warriors (the sons of Pandu)

5 Ugly-featured, red eyed fearful and terrible, looking, hungry and thirsty he looked around at pleasure and he saw them in that state

6—7 Yawning wearily, shaking his dry and grizzly locks pointed upwards and scratching them with his fingers the large mouthed cannibal repeatedly looked at the sleeping sons of Pandu Of huge body and great strength, of complexion like a mass of clouds, of teeth long and sharp pointed of face emitting a sort of lustre, he was ever pleased with the human food

8 Smelling the scent of man he spoke thus to his sister It is after a long time that my most favourite food has come to me

9 My tongue is moist with saliva in anticipating the relish of such food My eight teeth are sharp pointed and incapable of being resisted by anything

10 I shall dip them into the most delicious meat Attacking the human throat and (human) arteries also

11 I shall drink a plentiful quantity of hot fresh and frothy blood Go and ascertain who these (men) are lying asleep in this forest

12 The strong scent of man pleases my nostrils Killing all these men bring them to me

13 They are asleep in my dominion There is no fear for you Feeding a plentiful flesh from these men

14 We shall then both eat (the meat) Do my bidding soon Eating to our fill the flesh of these men,

15 We shall dance together to various tunes Having been thus addressed by Hidimba in the forest Hidimba,

16 The female Rakshasha, went at the command of her brother O best of the Bharata race to the place where the Pandavas were

17 Going there she saw the Pandavas with Pritha asleep and the invincible Bhimasena sitting awake

18 Seeing Bhimasena who resembled a Sala tree and who was matchless in beauty, the Rakshasha was filled with desire

19 She thought,—“His colour is like the heated gold, he is mighty armed he is lionine shouldered, he is greatly effulgent, he is conch necked, and he is lotus eyed, he is fit to be my husband

20 I shall not obey the cruel commands of my brother A woman's love for her husband is greater than that of her brother

21 If I kill him my brother's and my pleasure will be momentary but if I do not kill him, I shall for ever enjoy with him

22 She was capable of assuming any form at will She assumed an excellent human form and came slowly to the mighty-armed Bhimasena

23 Being decked with celestial ornaments she came to Bhimasena in bashful demeanour and with smiles on her lips She said,

24 'O best of men whence have you come here and who are you? Who are these celestial like men that are asleep here?

25 O unless one who is this delicate lady of transcendent beauty sleeping so trustfully here in this forest as if she is in her own house?

26 Do you not know that this dense forest is the abode of Rakshasha Here dwells the wicked minded Rakshasha named Hidimba

27 O celestial like man I have been sent here by my brother, that Rakshasha, with the cruel intention of eating your flesh

28 I tell you truly that seeing you so effulgent as a celestial I do not desire any body else to be my husband except you

29 O learned man in all the precepts of virtue do to me what is proper My heart and body are both pierced by Kama (god of love) I am desirous of making you mine make me yours

30 O mighty-armed hero, I shall rescue you from the Rakshasha who eats human

flesh O sinless one, become my husband. We shall live on the breasts of mount uns.

31 I can travel in the sky, and I do so at pleasure. You may enjoy with me incomparable pleasure in those places."

Bhima said :—

32 O Rakshashu, like a self controlled Rishi, who can leave his mother, elder and younger brothers, sleeping happily (here ?)

33 What man like me would leave his sleeping mother and brothers as food for a Rakshasha in order to gratify his lust ?

The Rakshashi said :—

34 Awake them all. I shall do what is agreeable to you. I shall rescue you all from my cannibal brother.

Bhima said :—

35 O Rakshashi, for the fear of your wicked-minded brother, I shall not awaken my mother and brothers, sleeping comfortably in the forest.

36 O timid girl, the Rakshashas are never able to withstand my prowess. O beautiful-eyed one, no man, no Gandharva and no Yaksha (can also withstand it).

37. O amiable girl go or stay or do what you like, or O delicate shaped lady, send your cannibal brother (to me).

Thus ends the hundred and fifty fourth chapter, the colloquy of Hidimba and Bhima, in the Hidimba-badha of the Adiparva.

CHAPTER CLV

(HIDIMBA-BADHA PARVA)—*Contd.*

Vaishampayana said :—

1 Seeing her delay (in returning), the king of the Rakshashas Hidimba, got down from the tree and came where the Pandavas were.

2. (He was) of red eyes and strong arms, of standing hair and large mouth of colour like clouds, of sharp teeth and fearful appearance.

3 Seeing this frightful creature alight from the tree Hidimba became alarmed and thus spoke to Bhimasena,

4 'The wicked-minded cannibal is coming in anger. Do with your brothers what I ask you.

5 O hero endowed as I am with the prowess of Rakshashas, I am capable of going anywhere at will. Get upon my hips, I shall carry you through the sky.

6 O chastiser of foes, awake your mother and others, sleeping in comfort. Taking them all, I shall go through the sky.'

Bhima said :—

7 O lady of fair hips, fear nothing. I am certain that so long I am here, there is no Rakshasha who can harm any of these (men). O lady of slender waist, I shall kill this (cannibal) before your very sight.

8 O timid girl, this worst of Rakshashas is not a worthy antagonist of mine,—nay all the Rakshashas can never withstand my great prowess in battle.

9 Behold my arms each like a trunk of an elephant (Behold) my thighs like two iron clubs (Behold) my chest, broad and adamantine.

10 O beautiful girl, you shall see to-day my Indra like prowess. O lady of fair hips, do not consider me weak, thinking that I am a human being.

Hidimba said :—

11. O best of men, you are like a celestial. I do not consider you weak. But I have seen the prowess that Rakshashas exert on men.

Vaishampayana said :—

12 O descendant of Bharata, the angry cannibal the Rakshasha heard these words of Bhima thus talking there.

13. He saw Hidimba in human form, her head decked with garlands of flowers and her face like the full moon,

14 Her eyebrows nose eyes and ringlets were all of the handsomest description and her nails and complexion were of the most delicate colour. She was decked with all kinds of ornaments and attired in fine transparent robes.

15 Seeing her in that charming human form the cannibal thought that she was lustful and became (very) angry.

16 O best of the Kurus becoming angry with his sister, the Rakshasha expanded his large eyes and thus spoke to her,

17 'What foolish creature throws obstacle on my way when I am hungry, O Hidimba, have you become so senseless as not to fear my anger ?

18 O unchaste woman lie on you ! You do me an injury out of lust ! You are ready to sacrifice the honours of all the chief Rakshashas, your ancestors !

19 I shall kill you with all those for whose sake you are trying to do me a great injury."

20 Having addressed Hidimba thus Hidimba with red eyes his teeth pressing against teeth, ran at her with the intention of killing her

21 The best of all wielders of weapons Bhima, seeing him rush at her, reproached him by saying 'stop, stop'

22 Seeing the Rakshasha angry with his sister, Bhimasena smiled (in scorn), and spoke thus,

23 'O Hidimba, why do you awaken these (men) sleeping in comfort? O wicked-minded (Rakshasha), come to me first without loss of time

24 Smite me first, you should not kill a woman, specially when she has been sinned against instead of sinning

25 This girl is not in her own control in becoming lustful towards me She has been moved by the god of love who pervades every living form

26—27 O wicked creature O you the most infamous of your class, your sister came here at your command Seeing my person, she desires me The timid girl has done you no harm It is the fault of the god of love, and therefore you should not injure her

28. O wicked wretch you should not kill a woman when I am here O cannibal, come with me (to a distance) and fight singly with me

29 I shall singly (fight with you) and send you to-day to the land of the dead O Rakshasha, your head will be pounded to pieces, being pressed by my strength,

30—31 As if pressed by the tread of a mighty elephant When you will be killed by me in battle your body will be to day torn by hawks, herons and jackals in glee I shall in a moment make this forest free of all Rakshshas, so long polluted by you by eating men

32 O Rakshasha your sister will see to-day that I shall drag you, huge though you are like a mountain, as a lion drags an elephant

33 O worst of Rakshshas, when you will be killed by me men frequenting this forest will live safely and without fear.

Hidimba said:—

34 O man, what is the need of your this vaunting and boasting? Accomplish all this first, and then you may vaunt. Therefore do not make any delay.

35 You know yourself to be strong and endowed with prowess In your encounter with me to day you shall now rightly know what is your (real) strength

36 I shall not kill these (your brot) till then Let them sleep at their pleas O foolish man I shall first kill you speaks such evil words

37 After drinking your blood I shall kill these (your (brothers) and then kill (my sister) who has done me an injury

Vaishampayana said —

38 Having said this the cannibal stretching his arms ran in great wrath towards that chasiser of foes, Bhimasena

39 The greatly powerful Bhima seized the extended arms (of the rushing Rakshasha) with great force, as if sport

40 Then seizing the struggling Raksha with violence, Bhima dragged him away from that place full thirty two cubits, as a drags a small deer

41 Thereupon the Rakshasha becoming angry clasped the Pandava Bhima with great force, and he sent forth a terrific yell

42 The greatly strong Bhima then dragged him again (further away) with great force, so that his comfortably sleeping brothers might not awake by his yell

*43 Clinging and dragging each other with great force both Bhimasena and Hidimba displayed their great prowess

44 Fighting like two large elephants mad with rage they broke down the trees and tore off the creepers that grew around

45 By the great noise (of the fight) the best of men (the Pandavas) woke up with their mother, and they saw Hidimba sitting before them

Thus ends the hundred and fifty fifth chapter, the fight between Hidimba and Bhima, in the Hidimba-badha of the 4 Parva

CHAPTER CLVI

(HIDIMBA BADHA PARVA)—Cont

Vaishampayana said:—

1 Rising from sleep, those best of men (the Pandavas) with their mother were filled with astonishment on seeing the extraordinary beauty of Hidimba

2 Thereupon being astonished with her beauty, Kunti slowly addressed in sweet orders and gave her all assurance

3 'O celestial like beautiful man and beautiful one, who and whose are you? For what business have you come here and from what place have you come?

4 Are you the deity of this forest or (are you) an Apsara? Tell me all why you are sitting here.

Hidimba said :—

5 The blue cloud like great forest that you see is the abode of mine and that of my brother Rakshasha Hidimba.

6 O amiable lady know me as being the sister of the Rakshasha chief. O respected madam I was sent by my brother to kill you with your sons.

7 Coming here at the command of that cruel minded (Rakshasha), I saw your greatly powerful son of the colour of pure gold.

8 O blessed lady I was brought under the control of your son by the god of love who pervades the nature of every thing.

9 I then chose your greatly powerful son as my husband. Though I tried to suppress this passion, I could not.

10 Finding my delay the cannibal, came in person here to kill all these your sons.

11 But he has been dragged away by your illustrious and intelligent son and my (chosen) husband.

12 Behold the man and the Rakshasha both endued with great strength and prowess (now) engaged in combat pressing each other with great force and filling the whole region with their roars.

Vaishampayana said :—

13 Hearing her these words Yudhishthira, Arjuna, Nakula and the powerful Sahadeva hastily rose up.

14 They saw those two (Bhima and Hidimba) already engaged in fight. They were dragging each other (both) eager to overcome each other like two greatly strong lions.

15 They clasped and pressed each other again and again. The dust of the earth rose like the smoke of the forest fire.

16 Covered with the dust of the earth they who were like mountains looked like two cliffs enveloped in mists.

17 Seeing Bhima oppressed by the Rakshasha Partha, Arjuna slowly said with smiles on his lips.

18 O Bhima O mighty armed (hero) fear nothing. We did not know that in the fight with the terrible Rakshasha you are tired.

19 O son of Pritha I stand here to help you. I shall kill the Rakshasha, Nakula and Sahadeva will protect our mother.

Bhima said —

20 Look on this combat with unconcern. You need not take part in it. When he has come to my clutches, he will not escape with life.

Arjuna said .—

21 O Bhima what need is there to keep this wicked Rakshasha alive any longer? O chastiser of foes, we are to go from this place as soon as possible, and therefore we can stay here no longer.

22 The east is reddening, the morning twilight is about to set in. At Raudra Muhurta (just at the break of day) the Rakshashas become most powerful.

23 O Bhima be quick. Do not play (with him) kill the fierce Rakshasha. He can display Maya delusions, hereafter. Therefore, show the strength of your arms.

Vaishampayana said —

24 Having been thus addressed by Arjuna Bhima blazed up in anger. He summoned the strength that Vishnu puts forth at the time of the universal dissolution.

25 He quickly raised up the cloud like Rakshasha in anger and he then whirled him one hundred times.

Bhima said —

26 (O Rakshasha) your body has in vain grown and thriven on unsanctified meat. Your intelligence is in vain, your sense is in vain. You deserve, therefore, an unholy death. I shall reduce you to day to nothing.

28 I shall make this forest blessed to day, O Rakshasha, completely shorn of prickly plant (which you were in it) so that you shall no longer kill men in order to eat them.

Arjuna said —

28 If you think it a heavy task to kill the Rakshasha in battle, let me assist you. Kill him without (any further) loss of time.

29 O Vrikodara, let me kill him alone. You are tired and you have almost finished the work, and you well deserve rest (now).

Vaishampayana said —

30 Having heard these words (of Arjuna) Bhishma was inflamed with rage and dashing him on the ground with all his might he killed him like a beast.

31 When he was thus killed by Bhima he sent forth a terrible roar like the sound of a wet drum which filled the whole forest.

32 Then the strong son of Pandu (Bhima) holding the body with his hands broke it in the middle, and the mighty-armed hero greatly pleased the Pandavas (by his this great deed)

33 Seeing Hidimba slain they were filled with joy and lost no time to congratulate that best of men that chastiser of foes Bhima on

34 Thus congratulating the illustrious and greatly powerful Bhima Arjuna thus again addressed Viradora

35 'O lord I believe there is a town not far off from this forest O blessed one let us soon go from this place, so that Duryodhana may not trace us

36 Those best of men (the Pandavas), those great car warriors saying Be it so proceeded with their mother And Rakshashi Hidimba also (followed them)

Thus ends the hundred and fifty sixth chapter the killing of Hidimba in the Hidimba bahu of the Aśv Parva

CHAPTER CLVII

(HIDIMBA BĀDHA PARVA)—Contd

Bhima said —

1 The Rakshashas revenge themselves on their enemy by alluring deceptions Therefore O Hidimba go to the way that your brother has gone

Yudhisthira said —

2 O best of men O Bhima do not kill a woman even in anger O Pandava the attainment of virtue is a higher duty than the protection of body

3 You have killed the greatly powerful (Rakshasha) who came with the purpose of killing us She is (but) his sister—what can she do to us even if she is angry?

4 Thereupon Hidimba respectfully saluting Kunti and Yudhisthira with joined hands spoiled to Kunti the us

5 O respected lady you know the pangs that women suffer from the god of love O blessed lady I have received those (pangs) by Bhima

6 I have suffered these great pangs and wait for the time (when it will be assuaged) That time has now come when I expect that my happiness would come

7 O blessed lady leaving my friends relatives and religion I have chosen this best of men this son of yours as my husband

8 O illustrious lady if forsaken by this hero and yourself, I shall not live any longer, I tell you this truly

9 O greatly beautiful lady, you should show compassion towards me considering me foolish or very obedient to you

10 O greatly fortunate lady, unite me with my husband your son Let me go away at pleasure (wherever I like), taking this celestial like (hero) Trust me O blessed lady I shall bring him back to you all

11 Whenever you will think of me I will immediately come to you and carry you wherever you will command I shall rescue you from danger over even and uneven grounds

12 I shall carry you on my back when ever you will desire to proceed with speed Be gracious to me and make Bhimasena accept me

13 It is consonant with the precepts of religion that one should protect his life by any means He who seeks to do it, should not scruple about the means

14 He who keeps his virtue (even) in distress is the foremost of all virtuous men Distress is the greatest danger to virtue and virtuous men

15 It is virtue that protects life and therefore virtue is called the giver of life The means by which virtue is secured can never be censurable

Yudhisthira said —

16 O Hidimba there is no doubt of that what you say is true O lady of slender waist you must act as you have said (you want to do)

17 O blessed lady when Bhimasena will finish his ablutions twilight prayer and the usual propitiatory rites you will then be adored by him till the sun sets

18 O lady of mind like speed sport with him at pleasure during the day You must always bring Bhimasena back every night

Vaishampayana said —

19 Having promised to do it by saying Be it so Bhima said (to Hidimba) O Rakshashi listen to the agreement that I make with you

20 O blessed lady, O lady of slender waist I shall go (and stay) with you so long you do not obtain a son

21 Having promised this by saying Be it so the Rakshashi Hidimba took Bhima upon her body and went up to the sky

22—23 Assuming the handsomest form, decked with all ornaments and pouring forth at times sweet music, she sported with the Pandava (Bhima) on the mountain peaks of picturesque scenery and in regions sacred to the celestials, abounding with beasts and birds,

24 Also in forests, and mountain fastnesses, overgrown with blossoming trees, in beautiful lakes resplendent with lotuses and lilies,

25 On islands of rivers on the pebbled banks of streamlets, in sylvan streamlets with beautiful banks, and also in mountain streams,

26 In beautiful woods with blossoming trees, in the Himalayan bowers, and in various mountain caves,

27 In the crystal water of the lakes, smiling with lotuses on the shores of the sea shining with gold and pearls,

28 In beautiful towns and fine gardens, in woods sacred to the gods, and on the breasts of hills,

29 In the land of the Guhakas and the hermitages of the ascetics on the banks of the Manasha lake abounding with fruits and flowers of every season.

30 Assuming the handsomest form, she sported with the Pandava (Bhima) the lady with the mind-like speed sported with Bhima in these places

31 She then gave birth by Bhima a greatly strong son, of terrible eyes and large mouth, of ears like arrows and of appearance fearful,

32 Of roaring voice, of lips brown as copper of teeth sharp and keen. He was mighty-armed, greatly energetic exceedingly powerful and a great car-warrior

33—34 Having long-nose broad chest frightfully swelling celerity of motion and excessive strength he had nothing human in him though born of a man. He excelled all the Pichishas and other such creatures and also the Rakshasas

35 He grew up to be a youth when he was a boy and that mighty hero soon acquired high proficiency in all arms and weapons known amongst mankind.

36 The Rakshasha women give birth on the very day they conceive, they are capable of assuming any form at will, and they change their forms (at will).

37 That bad featured child that mighty born man, soon after his birth, bowed down to his mother and also to his father and touched their feet. They then named him

38 His mother said, "This child's head is like a *Ghata* (water-pot)" They then gave him the name of Gatatkacha

39 Gatatkacha was (very much) attached to the Pandavas. He became a great favourite with them,—almost one of them

40 Knowing that the period of her stay with the (Pandava) had come to an end, Hidimba making another agreement with them went away wherever she liked

41 That best of Rakshashas, Gatatkacha, promising to come when required for business, went away towards the north.

42 That great car-warrior (Gatatkacha) was created by the illustrious Indra as a proper antagonist of Karna of matchless power in consequence of the weapon (he gave him)

Thus ends the hundred and fifty-seventh chapter, the birth of Gatatkacha, in Hidimba-badha of the Adi Parva

CHAPTER CLVIII

(HIDIMBA-BADHA PARVA)—*contd.*

Vaishampayana said —

1 O king, those mighty car-warriors the heroes (the Pandavas), went from forest to forest, killing many beasts. In course of their travel and they crossed many forests (came to)

2 The countries of the Matsyas, Trigartas, and Panchalas, then to that of the Kichakas, where they saw many beautiful woods and lakes.

3 They all made matted locks and wore the barks of trees. Those illustrious (heroes) assumed the form of ascetics with their mother.

4 Those car warriors some times proceeded in haste carrying their mother, (on their back) sometimes they proceeded slowly, they then went in great haste

5 They studied the Brahma (Rik) and the Vedas and the Vedangas and all other sciences of morals (When they were thus engaged), they saw their grandfather (Vyas)

6 Having respectfully saluted the illustrious Krishna Dwaipayana those chastisers of foes with their mother stood before him with joined hands

Vyasa said —

7 O best of the Bharata race, I knew beforehand of your this affliction — your this unjust banishment by the sons of Dhritarashtra

8 Knowing this I have come to do you some great good You ought not to grieve Know all this is for your (future) happiness

9 There is no doubt that you and they all are equal in my eyes but men love more those that are in misfortune or in tender years

10 Therefore my love for you is now greater (than before) and in consequence of that love I wish to do you some good Listen to me

11 Not far from this place there is a beautiful town which is a safe place for you Here live you all in disguise waiting for my return

Vaishampayana said —

12 Having thus comforted them, the son of a Satyawati Vyasa led them to (the town of) Ekachakra The lord (Vyasa) comforted Kunti also

Vyasa said —

13 O daughter, live Your this son, the illustrious and the best of men Yudhis thira, ever devoted to virtue conquering the world by his virtue will virtuously rule over all the kings of the world

14 Conquering the whole earth bounded by the belt of the sea by the prowess of Bhīma and Arjuna there is no doubt (he will rule the whole world)

15 Your sons and those of Madri, all great car warriors will sport in their own kingdom at pleasure

16 Conquering the whole world these best of men will perform Rajshuya and Ashwamedha and other sacrifices in which Dakshina (presents to the Brahmanas) will be very large

17 Maintaining their friends and relatives in luxury and affluence these your sons will rule over the kingdom of their forefathers

Vaishampayana said .—

18 Having said this, he took them to the house of a Brahmana and then Rishi Dwaipayana spoke thus to the eldest Pandava

19 Wait here for me I shall come back to you You will be able to obtain great happiness by adopting yourself to the place and time (in which you are now)

20 O king they all said with joined hands Be it so (Thereupon) the illus-

trious lord the Rishi Vyasa, went away from whence he came

Thus ends the hundred and fifty eighth chapter the meeting with Vyasa, in the Hidimba badha of the Ahi Parva

CHAPTER CLIX

(VAKA BADHA PARVA)

Janamejaya said —

1 O best of the twice born what did the Pandavas those great car warriors, the sons of Kunti do when they went to Ekachakra?

Vaishampayana said —

2 These great car warriors the sons of Pandu going to Ekachakra, lived for a short time in a Brahmana's house

3—4 O king they saw many beautiful woods and countries, rivers and lakes, as they roamed about begging their bread On account of their many accomplishments they became (great) favourites of all men

5 They offered to Kunti every night all the food (that they got during the day) and it (the food) was divided (by Kunti) and they each ate separately the share of each

6 Those heroes those chastisers of foes, with their mother ate half (of the food collected the greatly strong Bhīma alone ate the other half)

7 O best of the Bharata race the illustrious men thus passed some days in that country

8 One day when those best of men went out for food Bhīma (alone) was (at home) with Pritha (his mother)

9 O descendant of Bharata Kunti heard loud and heart rending lamentations in the house of the Brahmana

10 O king seeing them weeping and piteously lamenting she could not bear it from her compassion and from her goodness of heart

11 Being sorry in mind the amiable Pritha spoke to Bhīma these words full of compassion

12 O son our grief being gone we were happily living in this Brahmana's house unknown to Dhritarashtra's son, and much respected by him

13 O son I always think what might be good for the Brahmana and what good I can do to him as men who live in others' house (ought to) try to do

14 O child he is truly a man who pays back the benefit received. Such an act is never destroyed. One should do more (good) than others do him.

15 This Brahmana has certainly fallen into a great distress. If we can be of any help to him (in his present distress), we should by (some-what) repay his services.

Bhima said —

16 Learn what distress and from what cause that distress has befallen him. Having learnt it, I shall try to remove it (his distress) however difficult its achievement may be.

Vaishampayana said —

17 O king when those two (Kunti and Bhima) were thus talking they heard a cry of sorrow proceeding from the Brahmana and his wife.

18 As the *Kamadhenu* (the all boon giving cow) runs at her itched calf, so Kunti ran in all hurry to the inner apartment of the high souled Brahmana.

19 She saw there the Brahmana his wife, his son and his daughter, all sitting with cast down faces.

The Brahmana said —

20 Lie on the life in this world which is hollow as the reed. It is full of misery, it is a slave to others, it is based on great sorrow.

21 To live is to suffer great misery, to live is to suffer great diseases. Life is certainly a record of sorrows.

22 The soul is one but it has to serve Dharma, Artha and Kama. By simultaneous pursuit of these three great misery is occasioned.

23 Some say salvation is our highest object of attainment but it can never be attained. The acquisition of wealth is hell, it is attended with misery.

24 Great misery is for those that desire wealth, greater for him who has (already) acquired it. Great affliction is engendered on the acquired wealth and when it goes away, the misery is great.

25 I do not see by what means I can escape from this danger and how can I fly away (from this place) with my son and wife?

26 O Brahmana (a few) remember, I tried to go to some other place where we could be happy but you did not listen to my words.

27 When I repeatedly asked you to go you O foolish woman said, I am born

here. I have grown old here, this is my ancestral homestead.

28 Your father is dead your old mother died long ago. Your friends and relatives are also dead,—why do you (then) desire to live here?

29 From your affection towards your relatives and friends you did not then listen to my words. The great misery for the loss of a relative and friend has now come to us.

30 Oh, how can I bear it? The time has come for my own death. I shall not be able to live like a cruel wretch by abandoning my own relatives and friends.

31 You are always my help-mate in all virtuous acts you are like a mother to me. The gods have given you to me as my friend, you are my chief stay.

32—34 You were made by my parents as a partner of my domestic life. You are nobly born and of good disposition, you are a mother of children, you are ever devoted to me, you are innocent ever constant to your vows, you have chosen and wed me in due rites—how can I abandon you for the sake of saving my own life? How shall I be able to abandon my own son?

35—36 (He is) a child of tender years, having no beard (yet on his chin). How shall I sacrifice my daughter whom I have begotten myself, who has been given to me by the illustrious creator for bestowing her on a husband and through whom I am to enjoy, along with my ancestors, those regions attainable by those only who possess daughter's sons.

37 Some men think that father's affection for his son is greater, others (think that father's affection) for his daughter (is greater), but mine is equal.

38 How can I abandon the innocent girl upon whom rests the region of eternal bliss and my own lineage and perpetual happiness?

39 If I sacrifice myself and go to the other world I shall still be repentant, for being abandoned by me, they would not be able to live.

40 To abandon any of these (my wife son or daughter) will be a cruel and most wicked act. If I sacrifice myself, they will (also) die without me.

41 The distress into which I have fallen is great. I do not know the means of escape (from it). Alas! What means shall I adopt with my friends and relatives? It

is better that I should die with them I am unable to live (any longer)

Thus ends the hundred and forty ninth chapter the simitations of the Brahmana, in the Vakavibhāṭha of the 11th Parva

CHAPTER CLX

(VAKA-BADHA PARVA)—*contd*

The Brahmanā said:—

1 You should not grieve like ordinary men This is not the time for lamentation You are learned

2 All men must die. None should grieve for that which is inevitable

3 Man desires son, daughter and wife for himself I therefore abandon grief, for you are greatly intelligent, I shall myself go there

4 It is the highest and eternal duty of women—namely to sacrifice their lives and to seek the good of their husbands.

5 Such an act done by me will give you pleasure, it will (also) bring me fame in this world and eternal bliss hereafter

6 What I speak to you is the highest virtue You can acquire by it (by my sacrificing myself) both virtue and profit

7 The object for which one desires a wife has already been achieved by you from me I have borne you a daughter and a son by which I have been freed from the debt I owe you

8 You are able to support and protect your children I can not support and protect the children as you can (do it)

9 You are my life, wealth and lord having been abandoned by you how these children of tender years, and how myself can live?

10 Being a helpless widow with two children of tender years depending on me how shall I be able to live leading my life in the path of virtue

11 How shall I be able to protect the girl if your this daughter is solicited by dishonourable and unworthy persons unworthy of contracting an alliance with you?

12 As birds eagerly seek with avidity for (the piece of) meat thrown on the ground so men solicit women who have lost their husbands

13 O best of the twice born being solicited by wicked men I might waver and I might not be able to keep myself on the path of virtue

14 How shall I be able to place this only daughter of your house,—this innocent girl,—in the (virtuous) way in which her ancestors have always walked?

15 How shall I be able to teach this child (your son) every desirable accomplishment to make him as virtuous as yourself in that time of want when I shall be helpless (without you)?

16 When I shall be in such helpless state the unworthy persons will demand this orphan girl, like Sudras desiring to hear the Vedas

17 If I do not bestow this girl, endued with all qualities and possessing your blood, they may take her away by force as cows take the sacrificial *Ghee*.

18 Seeing your son (thoroughly) unlike yourself, and your daughter under the control of unworthy person,

19 I shall be despised in the world I do not know what will happen to me O Brahmana, there is no doubt I shall certainly die

20 There is no doubt these children of tender years, being bereft of me and you, will die as fish (in a tank) when the water is dried up

21 There is no doubt the three (myself, our son and daughter) will all die without you I therefore you ought to abandon me

22 O Brahmanā, persons learned in the precepts of virtue have said that to predecease their husbands is an act of the highest merit for women who have borne children

23 I am ready to abandon this son and this daughter these my relations, my this life itself

24 To be ever engaged in serving her husband is a higher duty to a woman than sacrifices asceticism vows and various charities

25 Therefore the act I desire to perform is consonant with the highest virtue It is for your good and for the good of your race

26 The virtuous (men) say that children relatives wives and all things dear (in this world) are cherished for rescuing oneself from distress

27 Man cherishes wealth for (rescuing himself) from distress and danger By wealth he cherishes his wife He must always cherish himself both by his wealth and wife

28 The wise men have said that wife, son wealth or house is acquired to provide for foreseen or unforeseen accidents

29 The wise men have said that one's all relations weighed against one's own self, would not be equal to one's own self

30 Therefore, O respected Sir, accomplish your object by me. Protect your self by abandoning me. Give me your permission. Cherish our children.

31 In fixing mortuities the men, learned in the precepts of virtue, have said that women should never be killed, and (they have also said) that the Rakshashas are learned in the rules of morality. Therefore, he (the Rakshasha) may not kill me.

32 It is certain that he will kill a man, but it is doubtful whether he will kill a woman. O virtuously learned man, you ought to send me.

33 I have enjoyed much happiness, I have obtained many things agreeable, I have earned much of religious merits, I have obtained from you beloved sons, I do not grieve to die.

34 I have borne children and I have grown old, I am ever desirous of doing good to you. Having considered all this, I have come to this resolution.

35 O respected Sir, you can take another wife by abandoning me. You may be then again placed on the path of virtue.

36 To marry more than one wife is not sin among men. It is very sinful for a woman to take a second husband after the first.

37 Having considered all this, and knowing that your self-sacrifice is censurable, save to-day yourself, your race and your these two children without loss of time.

Thus ends the hundred and sixtieth chapter, the words of Brahmanis, in the Vuka-badha of the Adi Parva.

CHAPTER CLXI

(VAKA-BADHA PARVA)—Continued.

Vaishampayana said:—

1. Having heard these words of her afflicted parents, the daughter was filled with grief, and she thus spoke (to them):

The daughter said:—

2. Why are you so sorrowful? Why are you weeping, as if you have none. Listen to my words, and hearing them, do what is proper.

3. There is no doubt that you will one time abandon me by the dictates of virtue. Abandon me who am to be abandoned, and thus save all by (sacrificing) me alone.

4. Men desire for children hoping, they will save them. Cross this stream of your difficulty by me.

5. A child saves his parents in this world and in the next. Therefore, a child is called by the learned *Putra*.

6. My forefathers, always desire to have daughter's son by me, (to save them from hell). I shall myself save them by sowing the life of my father.

7. My brother is but of tender years, there is no doubt he will die soon after your death.

8. If you, my father, ascend to heaven, if my brother dies, the *Pinda* (funeral cake) for the *Putris* (ancestors) will be stopped, and it will be most unfavourable act of theirs.

9. Having been abandoned by my father brother and also my mother, I shall fall from misery to greater misery, and I shall finally perish in great distress.

10. There is no doubt that if you can save yourself, my mother and my child-brother, also the *Pinda* will be perpetuated.

11. The son is one's own self, the wife is one's friend, the daughter is (however) a source of trouble. Save yourself by sacrificing that cause of trouble, and set me on the path of virtue.

12. O father, I am but a girl. Being abandoned by you, I shall be helpless and miserable, and I shall have to go anywhere and everywhere.

13. I shall therefore, save my race, and I shall acquire the merit that such difficult work brings in.

14. O best of the twice-born, leaving me behind, if you go there (to the Rakshasha) I shall be very much pained, therefore be kind to me.

15. O excellent man, abandoning me who am to be (one day) abandoned, save yourself for our sake, for the sake of virtue, and your race.

16. There should not be any delay in doing that which is inevitable. What could be more painful to us than your ascending heaven.

17. (Then) we shall have to beg our food from others like dogs. If you are saved with your friends (dear ones) I shall pass my time in heaven and in bliss.

18. We have heard that if after bestowing your daughter, you offer oblations to the celestials and forefathers, they will be propitious to you.

Vaishampayana said:—

19. Having heard her these piteous lamentations, the father, the brother and the daughter began to weep (together).

20 Thereupon seeing them all weep their son of tender years, spoke thus in childish words, his eyes expanded with joy

21 He said O father O you mother O sister also, do not weep Thus saying and smiling he came to each of them

22 Then taking up a blade of grass he said again in joy, 'I shall kill the cannibal Rakshasha by it'

23 Though they were all in grief, yet hearing the inspiring words of the child they felt exceeding delight

24 Thinking that to be the (proper) time (to appear before them), Kunti came to them and reviving them as nectar revives a dead man, she thus spoke (to them)

Thus ends the hundred and sixty first chapter the words of the Brahmana's son in the Vaka badha of the Adi Parva

CHAPTER CXLII

(VAKA BADHA PARVA)—Continued

Kunti said —

1 I desire to learn from you what is the cause of this grief Learning it I shall remove it, if it is capable of being removed.

The Brahmana said. —

2 O heroic lady what you say is no doubt worthy of virtuous men But this grief can not be removed by any human being

3 A Rakshasha named Vaka lives not far off from this town That greatly powerful (cannibal) is the lord of this town and of this country

4 That wicked minded and powerful cannibal that chief of the Asuras being fattened by (eating) human flesh, rules over this country

5 This country and town are protected by the strength of that Rakshasha thus being protected we have no fear of any enemy — nay of any living soul

6 His remuneration however is fixed to supply his food which consists of one cart load of rice two buffaloes and the man who takes them to him

7 One after another all (men of this town) send him his food Though it is very difficult to be kept yet the turn comes to a particular family at intervals of many years

8 If people try to avoid it the Rakshasha then eats them up with their wives and children

9 There is a king in a place called Vetrakeyagrha but that foolish man does not know how to govern (his kingdom) and he does not take any step by which this country may be rendered safe

10 We certainly deserve it all for we live in everlasting anxiety in the kingdom of a wretched and weak king

11 The Brahmins can never be made to live (permanently) in the house of any one (for) they are free men They depend upon their own accomplishments and roam (over the world) like a bird — free to fly at pleasure

12 It is said that a (good) king should be saved first, then a wife and then wealth, by the acquisition of the three, one can rescue his relatives and sons

13 In the matter of the acquisition of these three my course has been (quite) the reverse Therefore falling into this danger I am suffering great affliction

14 The rice destroying turn of (supplying food to the Rakshasha) has come round to me I shall have to give the food and a man as the remuneration of the (Rakshasha)

15 I have no wealth to buy a man I shall not be able to give one who is dear to me

16 I do not see any means to save myself from the Rakshasha, therefore I am plunged into a great ocean of grief from which there is no escape

17 I shall to day with all my family, go to that Rakshasha so that, that wretch may devour us all at once

Thus ends the hundred and sixty second chapter the question of Kunti, in the Vaka-badha of the Adi Parva

CHAPTER CLXIII

(VAKA BADHA PARVA)—Continued

Kunti said —

1 Do not grieve for this fear I see a means by which you may be saved from the Rakshasha

2 You have only one son who is of tender years you have only one daughter who is engaged in vows I do not like that any of these or yourself or your wife should go

3 I have five sons one of them will go carrying on your behalf your tribute to that sinful Rakshasha

The Brahmana said :—

4. I can never do this in order to live. I can not cause the death of a Brahmana and a guest for saving my own life.

5. Even those that are lowly born and sinful refuse to do this, one should sacrifice himself and children for the sake of a Brahmana.

6. I consider this precept best for me, and I like to follow it. Between the death of a Brahmana and of my own, I would prefer the latter.

7. To kill a Brahmana is a great sin, of which there is no expiation. It is best for me to sacrifice myself reluctantly instead of sacrificing a Brahmana reluctantly.

8. O blessed lady, in sacrificing myself, I do not commit the sin of self-destruction. I shall commit no sin by being killed by another.

9. But if I deliberately kill a Brahmana, I shall commit a cruel and sinful act, from which I shall never escape.

10. The learned men have said that the abandonment of one who has come to your house, or who has sought your protection, and the killing of one who seeks death at your hands are both cruel and sinful.

11. The high-souled men, learned in the precepts that should be adopted in distress and danger, formerly said that one should never perform a cruel and censurable act.

12. It is best for me that I should myself perish to-day with my wife. I shall never cause the death of a Brahmana.

Kunti said :—

13. O Brahmana, my firm opinion is that Brahmanas must be protected always. If I have one hundred sons, none of them would be less dear to me.

14. But this Rakshasha will not be able to kill my son. My son is powerful, energetic and learned in *Mantras*.

15. He will reach the food to the Rakshasha, but he will be able to save himself, this is my firm belief.

16. I had seen before that many powerful and huge Rakshashas came to my son and were killed at his hands.

17. O Brahmana, do not by any means disclose this to any body, for then people, being curious and desirous of learning (their power), will trouble my sons.

18. The opinion of the learned men is that if my son gives this knowledge (to others) without the assent of his preceptor, he will no longer be able to profit by it.

Vaishampayana said :—

19. Having been thus addressed by Pritha (Kunti), the Brahmana and his wife became exceedingly glad and assented to those nectar-like words (of Kunti).

20. Thereupon Kunti and the Brahmana went to the son of Anila (Bhima) and told him "Do this", and he replied by saying, "Be it so."

Thus ends the hundred and sixty-third chapter, the promise of Bhima to kill Vaka, in the Vaka-badha of the Adi Parva.

CHAPTER CLXIV.

(VAKA-BADHA PARVA)—*Continued.*

Vaishampayana said :—

1. O descendant of Bharata, when Bhima promised by saying, "I shall do it," the Pandavas all came there after collecting food.

2. The son of Pandu Yudhishthira learnt the affair by the appearance of Bhima, and sitting by his mother, he spoke thus to her in private.

Yudhishthira said :—

3. What is the work that the greatly powerful Bhima wants to perform? Does he wish to do it by your command or of his own will?

Kunti said :—

4. By my request the chastiser of foes (Bhima) will do this great deed for the sake of the Brahmana and in order to save the town (from the Rakshasha).

Yudhishthira said :—

5. What rash act has been done by you! It is a very difficult work. The learned men never praise one's abandonment of his own son.

6. Why do you wish to abandon your son for the sake of another's son? You have done this act of abandonment of your son which is not approved by both men and by the Vedas.

7. By the strength of whose arms we all sleep in comfort and hope to recover the kingdom of which we have been deprived by the wretches (*Duryodhana* and others),

8. Remembering whose great prowess, *Duryodhana* with *Sikuni* and all others do not sleep (for a moment) in the night in anxiety.

9. By whose heroic prowess we were rescued from the burning house of lac and

other dangers by whom Purochana was killed,

10 Relying on whose prowess we be lieve ourselves that we have already acquired this earth full of wealth and have killed the sons of Dhritarashtra.

11 On what consideration have you resolved upon abandoning him? Have you been deprived of your reason? Have you lost your senses on account of the calamities?

Kunti said:—

12 O Yudhishthira you need not be anxious for Vrikodara. I have not resolved (to do it) out of any weakness of my understanding.

13 O son our grief being assuaged, we live happily in the house of this Brahmana, unknown to the sons of Dhritrashtra and much respected by him.

14 O Partha I have resolved upon doing this in order to requite him, for he is a (true) man upon whom good service is never lost.

15 It is (always) proper that the requital should be greater than the service received. Seeing the great prowess of Bhuma in the house of lac.

16 And in killing Hidimbi, my confidence in Vrikodara is great. The strength of Bhuma's arms is as great as that of ten thousand elephants.

17 It was therefore that I was able to carry you—all as heavy as elephants—from Varanavata. There is none so strong as Vrikodara, he may even vanquish in battle the thunderer (Indra) himself.

18 As soon as he was born, he fell from my lap on the stone. The mass of stone on which he fell was broken into pieces by the weight of his body.

19 O Pandava from that day I have come to know the (great) strength of Bhuma. Therefore I am desirous of requiting (the services) of the Brahmana.

20 I have not done this from foolishness from ignorance or from any motive of gain. I have deliberately resolved to do this virtuous act.

21 O Yudhishthira two objects will be gained by this act—one is the requital of the Brahmana's services (to us) and the other is the acquisition of great religious merit.

22 It is my opinion that the Kshatriya who helps a Brahmana obtains the regions of bliss in after life.

23 A Kshatriya who saves the life of a Kshatriya acquires great fame in this and in the next world.

24 A Kshatriya, who helps a Vaisya on earth certainly becomes popular among men.

25 The king should even protect a Suta who seeks protection. If he does so, he is born in his next birth in a royal family, possessing property and being adored by other kings.

26 O descendant of Kuru the illustrious and wise Vyasa firmly told me this. Therefore I am resolved upon doing it.

Thus ends the hundred and sixty-fourth chapter of the cology of Kunti and Yudhishthira in the Vaka-bhish of the Ahi Parva.

CHAPTER CLXV

(VAKA-BADHA PARVA)—Continued

Yudhishthira said:—

1 O mother what you have deliberately done, moved by the compassion for the afflicted Brahmana, is indeed excellent.

2 Because you are compassionate for the Brahmana, Bhuma will certainly come back after killing the cannibal.

3 But tell the Brahmana that he must not do any thing by which the people of this town may know all about it. You must carefully make him promise it.

Vaishampayana said:—

4 When the night passed away the Pandava Bhumaena taking with him the food (for the Rakshasha) set out for the place where the cannibal dwelt.

5 Reaching the forest in which the Rakshasha lived, the greatly strong Pandava (Bhuma) began to eat himself the food and called loudly the Rakshasha by name.

6 Thereupon the Rakshasha was inflamed with anger by Bhuma's words. He came in wrath to the place where Bhuma was.

7 Of huge body of great strength, of fierce appearance, with red eyes red beard, red hair, he pressed the earth (as he walked).

8 The opening of his mouth was from ear to ear his ears were like arrows his visage was grim, and his forehead farrowed into three lines.

9 Seeing Bhuma engaged in eating his food the Rakshasha thus spoke in anger and with eyes expanded and lips bitten.

The Rakshasha said:—

10 Who is the fool that desires to go to the land of the dead by eating in my very sight the food intended for me!

Vaishampayana said —

11 O descendant of Bharata, hearing this, Bhimsena smiled (in derision), and disregarding the Rakshasha and turning his head continued to eat

12 Uttering a fearful yell, the cannibal rushed on Bhima with two arms raised high and with the intention of killing Bhimsena

13 That slayer of hostile heroes, the son of Pandu (Bhima) even then disregarding him and casting on him only a single glance, continued to eat the food of the Rakshasha

14 Being filled with great displeasure, he (the Rakshasha) struck a heavy blow with both his hands on the back of the son of Kunti, Vrikodara

15 Though Bhima was struck in great force with the arms (of the Rakshasha), yet he did not even look at him, but he continued to eat.

16 Thereupon he (the Rakshasha) became very angry, tore up a tree and ran at the strong Bhima to strike him again

17 That best of men the greatly strong Bhima leisurely ate up all the food, and then washing himself he stood up cheerfully to fight

18 O descendant of Bharata, the greatly powerful Bhima smilingly caught in his left hand the tree hurled in anger (by the Rakshasha)

19 Then that mighty Rakshasha tearing up various trees, hurled them at Bhima, and that Pandava also (hurled) many on the Rakshasha

20 O great king, the fight between the man and the Rakshasha with trees became so fearful that the place soon became devoid of all trees

21 Saying that 'He is no other than Vaka,' he sprang upon the Pandava and clasped the greatly powerful Bhima by both his arms

22 Bhimsena also clasped the Rakshasha by his strong arms. The mighty hero began to drag him violently

23 Being dragged by Bhima and dragging Bhima also the cannibal was gradually overcome with great fatigue

24 The earth trembled in consequence of their great strength and large trees that stood there were all broken to pieces

25 Seeing that the cannibal was overcome with fatigue Vrikodara pressed him down on the earth with his knees and he then began to strike him with great force

26—27 Then placing one knee on the middle of his back Bhima seized his neck with his right hand and his waist cloth with his left, he then broke him into two with great force. He (the cannibal) then uttered a fearful yell

28 O Vishampata, then the Rakshasha, when he was thus fearfully broken by Bhima, vomited blood

Thus ends the hundred and sixty-fifth chapter, the fight between Vaka and Bhima, in the Vaka-badha of the Adi Parva.

CHAPTER CLXVI

(VAKA-BADHA PARVA)—Contd.

Vaishampayana said —

1 Vaka, huge as a mountain, being thus broken by Bhima, died uttering fearful yells

2 O king, terrified by that noise, the relatives of that Rakshasha with their attendants came out of their houses

3 Seeing them terrified and deprived of reason, that best of all wielders of arms, the strong Bhima comforted them and made them promise (to give up cannibalism)

Bhima said:—

4 Do not again kill men. If you do it, you will be killed like this (Vaka).

Vaishampayana said —

5 O descendant of Bharata, hearing his these words those Rakshashas gave the desired promise by saying 'Be it so'

6 O descendant of Bharata, from that day the people inhabiting that town saw the Rakshashas very peaceful towards mankind

7 Then Bhima took the dead cannibal and placed him at one of the gates (of the city) unobserved by any. He then went away

8 Seeing Vaka killed by Bhima and his extraordinary strength the kinsmen (of the Rakshasha) became frightened and fled in different directions

9 Then Bhima thus killing him (Vaka), returned to the house of the Brahmana and described to the prince (Yudhishthira) in detail all that had happened

10 The next morning the inhabitants of the town in coming out saw the Rakshasha lying dead on the ground, his body covered with blood

11 The citizens huz stood on end when they saw the fearful cannibal, as huge as a mountain cliff

12 Going to Ekachakra they soon gave the intelligence therupon O king thousands of the citizens,

13 Accompanied by their wives both young and old—all went there to see Vaka. They were all astonished at seeing the superhuman feat O king they began to worship the gods

14 They then began to calculate whose turn was to supply food (to the Rakshasha) on the previous day. Ascertaining this they all came to that Brahmana and asked him (if he knew any thing about the matter)

15 Having been thus repeatedly asked by them that best of Brahmanas thus spoke to all the citizens in order to conceal the Pandavas

16 'Seeing me weeping with my friends when I was ordered to supply the food (for the Rakshasha) a high minded Brahmana, learned in *Mantras*, saw me

17. Asking me the cause and knowing the calamity that hangs over the town that best of Brahmanas gave me every assurance and spoke to me with smiles

18 'I shall to day carry the food to that wicked minded wretch "Do not fear for me" He said this

19 And taking the food set out for the forest where Vaka lived. This deed, so beneficial to us, must have been done by him

20 Thereupon all the Brahmanas and Kshatriyas became exceedingly astonished and the Vaisyas and Sudras became exceedingly glad

21 Thereupon all the citizens returned to the city after seeing that extraordinary feat. The Pandavas also lived there

Thus ends the hundred and sixty sixth chapter, the killing of Vaka in the Vaka badha of the Ady Parva

CHAPTER CLXVII

(CHAITRARATHA PARVA)

Janamejaya said —

1 O Brahmana what did those best of men the Pandavas do after they had killed the Rakshasha Vaka

2 O king after killing the Rakshasha Vaka they lived in the house of that Brahmana engaged in the study of the Vedas

3 A few days after, a Brahmana of rigid vows came to the house of the Brahmana in order to live there

4 That best of Brahmanas, ever hospitable to hosts after duly worshipping him, in his house gave him quarters to live

5 Then all those, O best of men, the Pandavas with Kunti requested the Brahmanas to narrate his interesting experiences.

6 He spoke to them of various countries, pilgrimages rivers kingdoms, many wonderful provinces and cities

7 O Janamejaya, when the narrations were over, that Brahmana spoke to them of the wonderful *Sayanvara* of the daughter of Jagmasena, the princess of Panchala,

8 And the births of Dhristadyumna and Shikhandi and that of Krishna, born of no woman, in the sacrifice of Drupada

9 When he concluded those best of men (the Pandavas) hearing of these extraordinary affairs asked him to narrate it in detail

The Pandavas said —

10—11 O Brahmana how did the birth of Dhristadyumna the son of Drupada take place from the (sacrificial) fire? How did the wonderful birth of Krishna take place from the (sacrificial) altar? How did (the sons of) Drupada learn all weapons from the great bowman Drona? How and for whom and for what reason was the friendship between Drona and Drupada broken?

Vaishampayana said —

12 O king having been thus asked by those best of men the Brahmana narrated in detail the account of the birth of Draupadi

Thus ends the hundred and seventy seventh chapter the narration by the Brahmana, in the Chaitraratha of the Ady Parva

CHAPTER CLXVIII

(CHAITRARATHA PARVA)—Contd

The Brahmana said. —

1 There lived at the source of the Ganges a great Rishi of rigid vows and great wisdom and of severest austerities, his name was Bharadwaja

2 One day when the Rishi came to the Ganges to perform his ablutions, he saw the Apsara Gritachi who came before him and who now stood there after her ablutions

3 A wind rose on the banks of the river and made the cloth (of the *Apsara*) fall from her body. Seeing her nude the *Rishi* was filled with desire.

4 He was a *Brahmachari* from his boyhood and (therefore) as soon as his mind felt the influence of desire, his vital fluid dropped down. The *Rishi* held it in a *Droni* (water-pot).

5 From that pot was born a son, the learned *Drona* and he studied all the *Vedas* and the *Vedangas*.

6 *Bharadvaja* had a friend, who was a king by the name of *Prishata*. He had a son called *Drupada*.

7 That son of *Prishata*, that best of the *Kshatriyas* went duly to the hermitage and played and studied with *Drona*.

8 After *Prishata's* death, *Drupada* succeeded him as king. (About this time) *Drona* heard that (*Parusha*) *Rama* was going to distribute away all his wealth.

9 Going from the forest, the son of *Bharadvaja* (*Drona*) thus spoke to *Rama*: O excellent *Brahmana*, know me to be *Drona*. I have come for obtaining wealth.

Rama said:—

10 O *Brahmana*, after giving away all I have now left only my body. Ask from me either my body or weapons.

Drona said:—

11 You should give me all your weapons together with the knowledge of hurling and recalling them.

The Brahmana said:—

12 Saying "Be it so," the descendant of *Vrighu* gave him (the weapons), and having received them, *Drona* considered himself crowned with success.

13 Obtaining from *Rama* that great weapon called *Brahmasira* *Drona* became exceedingly glad and acquired superiority over all men.

14 Thereupon that powerful son of *Bharadvaja* went to that best of men *Drupada* and said, "know me to be your friend."

Drupada said:—

15 One of low birth can never be the friend of one whose lineage is pure. He who is not a car-warrior can never be the friend of one who is, he who is not a king can never be a friend one who is. Therefore, why do you desire (to revive) our old friendship?

The Brahmana said:—

16 Being determined to humiliate the *Panchala* king that intelligent man (*Drona*) went to the city of *Hastinapur*, the capital of the *Kurus*.

17 Thereupon *Bhisma* taking with him his grandsons with much wealth offered them to the intelligent *Drona* as his pupils.

18 With the intention of humiliating *Drupada* *Drona* called together all his pupils and he spoke thus to them and to the sons of *Kunti*:

19 O sinless ones, when you will be all experts in arms you must give me as the preceptorial fee that which I cherish in my heart. "Arguna and others said to the preceptor, "Be it so."

20 When all the *Pandavas* became experts in arms and sure in aim, then *Drona* thus spoke demanding his preceptorial fee.

Drona said:—

21 The son of *Prishata*, *Drupada* is the king of *Chatravati*. Take from him that kingdom and bestow it soon on me.

The Brahmana said:—

22 Then the five sons of *Pandu* defeated *Drupada* in battle and taking him prisoner along with his ministers, they offered him to *Drona*.

Drona said:—

23 O king, I again solicit your friendship. He who is not a king should not be a friend of a king.

24 Therefore, O *Jagmasena*, I shall divide this kingdom amongst ourselves. You will be the king of the country lying on the south banks of the *Bhagirathi*, and I shall be that on the north banks.

The Brahmana said:—

25 Being thus addressed by the intelligent son of *Bharadvaja*, the *Panchala* king spoke thus to that excellent *Brahmana*, that best of all wielders of arms *Drona*,

26 "O high-souled son of *Bharadvaja*, be blessed. Let it be. Let there be everlasting friendship between us as you desire."

27 Thus addressing each other and establishing excellent friendship between themselves, *Drona* and the *Panchala* king—those two chastisers of foes—went away to the place whence they came.

28 The thought of that humiliation did not (however) leave the king's mind for a single moment. Being inveterate in mind, the king wasted away.

Thus ends the hundred and sixty-eighth chapter, the birth of *Drupada*, in the *Chaitraratha* of the *Adi Parva*.

CHAPTER CLXIX

(CHAITRARATHA PARVA)—Contd

The Brahmana said —

1 Sorrowful in mind and afflicted with grief, the king Drupada wandered among the hermitages of many Brahmanas,—all experts in sacrificial rites

2 Afflicted with grief and eagerly desirous of offspring he daily thought, "Alas! I have no excellent son"

3 He always said in despondency, "Grieve on those children and relatives that I have!" He always sighed thinking of revenging himself on Drona

4—6 O descendant of Bharata, even after much deliberation, that best of kings, (Drupada) did not find any means to overcome the prowess, the discipline, the training and the accomplishments of Drona by his Kshatriya might. Wandering about, the king came (at last) to the hermitage of a Brahmana situate on the banks of the holy Ganges. There was no Brahmana who was not a *Snataka* and none who was not of rigid vows

7 There saw that illustrious king two (Brahmanas) named Jaya and Upajaya both were of rigid vows both were self-controlled, and both belonged to the highest order

8 They belonged to the race of Kshatriya, and they were engaged in studying the Institutes. Those two Brahmana Rishis were quite capable of helping the king

9 Having brought his senses under control he with all earnestness worshipped and served them. Knowing the superiority of the younger of the two,

10 He worshipped in private Upajaya of rigid vows by offering him every desired object, by serving at his feet and by becoming sweet-speeched

11 Worshipping him in due form he (Drupada) said to Upajaya O Brahman, if you perform that sacrifice which may give me a son who can kill Drona

12 O Upajaya on your doing this,—I shall give you ten thousand kine

13 O best of Brahmanas, I am ready to bestow on you whatever else be in your mind and whatever which is agreeable to you. There is no doubt about it

14 Having been thus addressed the Rishi replied to him I can not. Here upon Drupada again began to worship and serve him

15 O king, after the expiration of a year, that best of the twice born, Upajaya, spoke thus to Drupada in sweet words,

16 My eldest brother while roving in a dense forest took up a fruit that had fallen on the ground, not knowing that it was unclean

17 I was following him, and I saw this unworthy act of my brother. He never scruples to take impure things.

18 In taking that fruit he did not see any impropriety of a sinful nature. One who does not observe purity (in one thing) is expected not to observe it in other things.

19 When he lived in the preceptor's house *residing the Institutes* he used often to eat without any scruples in his mind the remnants of other people's food

20 He again and again speaks highly of food, and he has no hatred for any thing. Arguing from this I see that he desires for earthly acquisitions

21—22 O king, go to him, he will perform sacrifices for you. Having heard those words of Upajaya, the king, though he entertained a low opinion of Jaya, went to his house. Worshipping him who was worthy of worship, he thus spoke to him, 'O lord I shall give you eighty thousand kine, perform my spiritual actions. I am burnt by my feelings of enmity towards Drona. You should cool my heart

23. That foremost of men learned in the Vedas, (Drona) is skilled in the Brahmanic weapon. Therefore, Drona has defeated me in a contest arising out of a quarrel on friendship

24. The greatly intelligent son of Bharadwaja (Drona) is now the chief preceptor of the Kurus. There is no Kshatriya in the world who is superior to him

25 His arrows are capable of killing every living being his bow is full six cubits long and his bow is exceedingly great

26 That high souled great Bowman, that son of Bharadwaja (Drona) attired in the Brahmanic garb, is destroying the Kshatriya might

27 Like the son of Jamadagni Parashurama he is engaged in annihilating the Kshatriyas. There is no man on earth who can overcome the terrible force of his arms.

28 Like blazing fire fed with Ghee, Drona possessing both the Brahmanic might, and the Kshatriya might consumes every antagonist in battle

29 Your Brahmanic might is superior to his Brahmanic might though his is united with his Kshatriya might. As I am inferior to

Drona) in consequence of my having only Kshatriya might, therefore, give me your Brahma might.

30—31. As I have got you who is superior to Drona in Brahma might, O Jaja, perform that sacrifice by which I can obtain a son, who is invincible and who can kill Drona in battle. I am ready to give you ten *Kotis* king." Saying, "Be it so," Jaja recollected the various particulars of the sacrifice in question.

32. Knowing the gravity of the matter, he asked the assistance of Upajaya who coveted nothing. Then Jaja promised to perform the sacrifice for the destruction of Drona.

33. Thereupon the great ascetic Upajaya spoke to the king (Drupada) all that is required for the sacrifice from which the king was to obtain offspring.

Upajaya said:—

34. O king, a son will be born to you who will possess, as you desire, great prowess, great energy and great strength.

The Brahmana said:—

35. Then king Drupada, being desirous of obtaining a son who was to slay the son of Bharadwaja (Drona) began to make the necessary preparations for the success of his wish.

36. Jaja then poured libations of *Ghee* on the sacrificial fire and ordered the queen thus, "O queen, O daughter-in-law of Prishata, come here a son and a daughter have come for you.

The Queen said —

37. O Brahmana, my mouth is filled with saffron and other perfumes, my body bears many sweet scents, I am not now fit for accepting the sacrificial *Ghee* which would give me offspring. O Jaja, wait for me a little, for that happy consummation.

Jaja said —

38. Whether you come or wait, why should not the object of this sacrifice be accomplished when the oblation has already been prepared by me and sanctified by Upajaya's invocations?

The Brahmana said —

39. Having said this, the sacrificial priest (Jaja) poured the sanctified libation on the fire, whereupon arose from those flames a celestial-like boy.

40. He was as effulgent as the fire, he was terrible to look at, he had a crown on his head, and his body was encased in an excellent armour, he had a sword in his

hand, carried a bow and arrows, and he frequently sent forth loud roars.

41. As soon as he was born, he got on an excellent car and went about. Thereupon the Panchalas shouted in great joy "Blessed, blessed."

42—43. The very earth appeared to be unable to bear the weight of the madly joyous Panchalas. "The prince has been born for the destruction of Drona. He will dispell all the fears of the Panchalas and spread their fame. He will also remove the grief of the king." Thus said the greatly wonderful voice of the sky-ranging beings.

44. There rose from the (sacrificial altar) a daughter, called Panchali, who was blessed with good fortune, she was beautiful,—her eyes were smiling and large,

45. Her complexion was dark, her eyes were like lotus-leaves, her hair was blue and curly, her nails were beautifully carved and they were like bright copper,—her eyebrows were fair, her breasts were rising and her thighs tapering.

46. She was a veritable celestial maiden born among men. The sweet fragrance of the blue lotus emitted from her body, and it was perceptible from a distance of full two miles.

47. Her beauty was such that she had no equal on earth. The Devas, the Danavas and the Yakshas could desire that celestial-like beauty.

48. When this beauty of fair hips was born, an invisible voice said, "This beauty of dark complexion will be the best of all women, and she will be the cause of the destruction of the Kshatriyas."

49. This lady of slender wrist will in time accomplish the works of gods. From her will arise many fears (dangers) to the Kurus.

50. Hearing this, all the Panchalas uttered a loud lionine roar. The earth was unable to bear the weight of the madly joyous Panchalas.

51. The daughter-in-law of Prashita, seeing the two (the boy and the daughter) and being desirous of getting them, came to Jaja and said, "Let not these two know any one else except myself as their mother."

52. Desiring to do good to the king (Drupada) Jaja said, "Be it so." Thereupon the Brahmanas whose wishes were completely gratified (by presents) gave these two (children) names.

53. (They said) "Because this son of Drupada possesses excessive audacity and because he has been born like Dharma,

with a natural armour of weapons let him be called *Dhristadyumna*

54 Because this daughter is dark in complexion let her be called *Krishna*. Thus were born the son and daughter of Drupada in the great sacrifice

55-56 Then Drona brought the Panchala prince Dhristadyumna to his own house and taught him all weapons as a requital of taking the half of the kingdom of Drupada. Regarding Destiny to be inevitable, the illustrious son of Bharadwaja did what would perpetuate his own deeds

Thus ends the hundred and sixty ninth chapter, the birth of Dhristadyumna and Draupadi, in the Chaitraratha of the Adi Parva

CHAPTER CLXX

(CHAITRARATHA PARVA)—Contd.

Vaishampayana said —

1 Having heard this, the sons of Kunti appeared as if they were pierced with darts. Those mighty men lost their peace of mind

2 Thereupon that truthful lady Kunti seeing all his sons' minds are in great anxiety, thus spoke to Yudhishthira

Kunti said —

3 We have now lived for many nights in the abode of this Brahmana, we have very pleasantly passed in this beautiful city, living on the alms of many high souled men

4 O chastiser of foes we have seen again and again all the beautiful woods and forests in this part of the country

5 To see them again would give us no pleasure. O heroic descendant of Kuru alms are not so easily obtainable now as before.

6 O blessed one if you wish to go to Panchala let us go there. O hero we have not seen it before—it must be beautiful

7 O destroyer of foes we have heard that alms are easily obtainable in Panchala and the king Jagnasena is devoted to the Brahmanas

Vaishampayana said :—

10 Thereupon Kunti spoke to Bhimasena, Arjuna and the twins (Nakula and Sahadeva) about the (proposed) journey, and they said, "Be it so"

11 O king then Kunti saluting the Brahmanas started for the beautiful city of the illustrious Drupada

Thus ends the hundred and seventieth chapter, the departure for the Panchala country, in the Chaitraratha of the Adi Parva

CHAPTER CLXXI

(CHAITRARATHA PARVA)—contd.

Vaishampayana said —

1 When the illustrious Pandavas were living in disguise, the son of Satyawati, Vyasa, once came to see them

2 Seeing him coming, those chastisers of foes advanced and bowed down their heads and worshipped him. Then they stood (before him) with joined hands

3 Then they all took their seats at the command (of the Rishi), and the Rishi, being thus gratified by the sons of Pritha living in disguise, cheerfully spoke to them thus

Vyasa said —

4 "O chastisers of foes are you following the path of virtue and scriptures? Do you worship the Brahmanas? You are not deficient in giving homage to those that deserve homage

Vaishampayana said —

5 That illustrious Rishi thus spoke many words of virtuous import. Speaking on various subjects he again spoke thus

Vyasa said —

6 There lived in a wood a certain illustrious Rishi who had a daughter of slender waist, fair hips, fine eye brows and of all accomplishments

7 As a result of her own actions (in her

19 (They are) Ganga, Yamuna, Saraswati, Vitastha, Saraju, Gomati and Gandaki

20 Those that drink the waters of these seven rivers are cleansed of their sins. O Gandharva, this sacred Ganga, flowing through the celestial regions, is called there Alakananda,

21-22 And in the regions of Pitris it is called Vaitarani, which is not crossable by the sinners. Krishna Dwaipayana has said that this auspicious and celestial river is accessible at all times by all. Why do you wish to bar us from it? It is not consonant with the eternal virtue

23 Why should we not, disregarding your words, touch at pleasure the sacred waters of the Bhagirathi which is ever accessible to all.

Vaishampayana said:—

24. Hearing this, Angarpama became very angry, and drawing his bow he shot at them his arrows which were like the poisonous snakes.

25 The Pandava Dhananjaya, who had an excellent shield, warded off all those arrows with it and with the torch in his hand.

Aryuna said:—

26 O Gandharva, seek not to terrify those who are skilled in weapons, for weapons hurled at them vanish like froth

27. O Gandharva, I know Gandharvas are superior to men (in prowess). I shall therefore, fight with you by using the celestial weapons. I shall not use delusions

28. The fire-weapon that I hurl against you was formerly given by the preceptor of Indra, Vrihaspati, to Bharadwaja

29 From Bharadwaja it was obtained by Agnivisha, and from Agnivisha by my preceptor, and that excellent Brahmana Drona gave it to me.

Vaishampayana said —

30. Having said this, the Pandava (Aryuna) angrily hurled at the Gandharva that blazing fire-weapon which immediately burnt his chariot

31 Having fainted away by the force of the weapon, the greatly powerful Gandharva was falling headlong downwards from his chariot,

32 (But) Dhananjaya seized him by the hair of his head which was adorned with garlands of flowers. He dragged towards his brother that (Gandharva),—insensible in consequence of (being wounded by) the weapon.

33 (Seeing this), his wife, named Kumbhinishi, being desirous of rescuing her husband, came to Yudhishthira and asked his protection

The Gandharvi said —

34 O exalted one, extend your protection to me. Set my husband free. O Lord, I am a Gandharvi, named Kumbhinishi,—I ask your protection.

Yudhishthira said —

35. O chastiser of foes, who would kill an enemy who has been vanquished in the battle, who has been deprived of his fame, who is protected by a woman, and who is incapable (of defending himself), O child, set him free

Aryuna said:—

36 O Gandharva, take your life. Go hence, and do not grieve. The king of the Kurus, Yudhishthira orders me to-day to show you mercy.

The Gandharva said:—

37. I have been defeated by you, therefore I shall give up my former name of Angarpama. In name only I shall not be boastful when really I am not strong in prowess like men

38 It is a great fortune to me that I have obtained a man who wields celestial weapons. I am desirous to impart to Aryuna the power of illusions of the Gandharvas.

39. My excellent and beautiful chariot has been burnt by your fire-weapon. I was (formerly) called *Chitraratha* having a beautiful chariot, I shall now be called *Dagdharatha* (having the chariot) burnt.

40 The science (of illusion) of which I spoke to you and which I formerly obtained by asceticism will be to day given by me to that illustrious man who has given me my life

41 What good fortune does he not deserve to obtain who after defeating an enemy gives him his life when he asks it from him?

42 This science is called *Chakshusha*. It was taught by Manu to Soma. Soma taught it to Vishwaparbha, Vishwaparbha taught it to me

43 Having been given by the preceptor to one who is a *Kapurusha* (without energy) it went to die out. I have spoken to you about its coming (origin and transmission), listen now to its prowess

44 Whatever you will desire to see by your eyes in this world and whatever its nature it will be seen by you (by the help of this science)

45 One can acquire this (science) by standing on one leg for six months I shall impart to you this science without your observing any vows.

46 O king, (only) on account of this science, we have a superiority over men. Because we are capable of seeing everything (by our spiritual eyes), we are equal to the celestials

47. O excellent man, I desire to give you and your brothers, each separately, one hundred horses born in the regions of the Gandharvas.

48 They are employed in carrying the Devas and the Gandharvas, they are of the celestial colour, and they possess speed as that of the mind. They may be lean and thin in body, but they never feel tired, and their speed never suffers for this reason.

49 The thunder was created by Indra in the days of yore in order to kill Vitrā, (but) it broke into a thousand pieces when hurled on Vitrā's head

50. Thereupon the celestials worshipped those fragments of the thunder thus broken into pieces. That which is known in the world as the wealth of fame is a portion of the thunder

51 The hands of Brahmanas are (the portions of) the thunder, the chariots of the Kshatriyas are (also the portions of) the thunder. The charity of the Vaisyas are (the portions of) the thunder, and the Sudras are (also the portion under.

the horses of the Kshatriyas being portions of the thunder, it is said they never to be killed. The portions of the chariots (the horses) are the offspring of Adabā. Those amongst them that are Suras

53 Are capable of assuming any colour at pleasure, of going any where at will, and of running at its owner's will. These horses of mine born in the Gandharva region will always fulfill your desire

Aryuna said —

54 O Gandharva, if you give me out of your satisfaction for obtaining life in a crisis these horses and the wealth of science I shall not accept it.

The Gandharva said :—

55. A meeting with an illustrious person is always a matter of gratification. Besides you have given me my life. Thus

being pleased with you, I give you the ~~wealth~~

56 O best of the Bharata race, O Vivatsa, so that the obligation may be not only on one side, I shall take from you your excellent and eternal fire-weapon.

Aryuna said —

57 O Gandharva, I shall take your horses in exchange of my weapon. Let our friendship be ever-lasting. O friend, tell me that from which the danger of ours (human beings) arises from the Gandharvas,

58. O Gandharva, we are all chastisers of foes, we are all learned in the Vedas, and (we are all) virtuous. Tell us why we were censured by you when travelling at night.

The Gandharva said :—

59 O sons of Pandu, you do not keep fire, you have no wives, you have no Brahmanas walking before you, therefore you were censured by me.

60. The Yakshas, the Rakshashas, the Gandharvas, the Pishachas, the Urugas, and the Danavas are wise and intelligent. They speak much of the Kuru race.

61 O hero, I have heard from Narada and other Rishis the accomplishments of your intelligent ancestors

62 While roaming over the earth attired in her ocean-cloth, I myself have seen the great prowess of your race

63 O Aryuna, I personally know your preceptor, the illustrious son of Bharadwaja (Drona), who is celebrated in the three worlds for his learning in the Vedas and the science of archery.

64 O best of the Kuru race, O Partha, I know also Dharma, Vayu, Indra, Ashwinis and Pandu—these six spreaders of the Kuru race. These (six) excellent celestials and man are your fathers.

65—66 Knowing too that you are high-souled, you are illustrious, you are the foremost of all wielders of arms, you, all brothers, are great heroes, you are virtuous and observant of vows, your understandings and hearts are excellent, and your behaviour faultless, I still censured you

67 O descendant of Kuru, no man, possessing strength of arms, ought to bear with patience any ill usage before his wife

68 O son of Kunti, our strength specially increases at the time of night. As I was accompanied by my wife, I was filled with wrath

69 O best of all vow-observing men, I was vanquished by you in battle, hear from me the reasons for which I was discomfited.

19 (They are) Ganga Yamuna Saraswati Vitastha, Sarayu Gomati and Gandaki

20 Those that drink the waters of these seven rivers are cleansed of their sins O Gandharva this sacred Ganga flowing through the celestial regions is called there Alakananda

21—22 And in the regions of Pitris it is called Vaitarani which is not crossable by the sinners Krishna Dwaipayana has said that this auspicious and celestial river is accessible at all times by all Why do you wish to bar us from it? It is not consonant with the eternal virtue

23 Why should we not, disregarding your words touch at pleasure the sacred waters of the Bhagirathi which is ever accessible to all

Vaishampayana said:—

24 Hearing this Angarparma became very angry, and drawing his bow he shot at them his arrows which were like the poisonous snakes

25 The Pandava Dhananjaya, who had an excellent shield warded off all those arrows with it and with the torch in his hand

Aryuna said:—

26 O Gandharva seek not to terrify those who are skilled in weapons, for weapons hurled at them vanish like froth

27 O Gandharva I know Gandharvas are superior to men (in prowess) I shall therefore fight with you by using the celestial weapons I shall not use delusions

28 The fire weapon that I hurl against you was formerly given by the preceptor of Indra, Vrihaspati to Bharadwaja

29 From Bharadwaja it was obtained by Agniwha and from Agniwha by my preceptor and that excellent Brahmana Drona gave it to me

Vaishampayana said:—

30 Having said this the Pandava (Aryuna) angrily hurled at the Gandharva that blazing fire weapon which immediately burnt his chariot

31 Having fainted away by the force of the weapon the greatly powerful Gandharva was falling headlong downwards from his chariot

32 (But) Dhananjaya seized him by the hair of his head which was adorned with garlands of flowers. He dragged towards his brother that (Gandharva)—insensible in consequence of (being wounded by) the weapon

33 (Seeing this) his wife, named Khumbhinishi being desirous of rescuing her husband came to Yudhishthira and asked his protection

The Gandharva said:—

34 O exalted one extend your protection to me Set my husband free O Lord, I am a Gandharva, named Kumblinishi,—I ask your protection

Yudhishthira said:—

35 O chastiser of foes, who would kill an enemy who has been vanquished in the battle who has been deprived of his fame, who is protected by a woman, and who is incapable (of defending himself), O child, set him free

Aryuna said:—

36 O Gandharva, take your life Go hence, and do not grieve The king of the Kurus, Yudhishthira orders me to day to show you mercy

The Gandharva said:—

37 I have been defeated by you therefore I shall give up my former name of Angarparma In name only I shall not be boastful when really I am not strong in prowess like men

38 It is a great fortune to me that I have obtained a man who wields celestial weapons I am desirous to impart to Aryuna the power of illusions of the Gandharvas

39 My excellent and beautiful chariot has been burnt by your fire-weapon I was (formerly) called Chitraratha having a beautiful chariot, I shall now be called Dagdharatha (having the chariot) burnt

40 The science (of illusion) of which I spoke to you and which I formerly obtained by asceticism will be to day given by me to that illustrious man who has given me my life

41 What good fortune does he not deserve to obtain who after defeating an enemy gives him his life when he asks it of him?

42 This science is called *Crakshusti* It was taught by Manu to Soma Soma taught it to Vishwapartha, Vishwapartha taught it to me

43 Having been given by the preceptor to one who is a *Kapuru* (without energy) it went to die out I have spoken to you about its coming to me and about its power

17. As Surya in the heavens fills the firmament with his splendour, so did king Samvarana fill every region on the earth with the splendour of his good achievements

18 O Partha as men learned in the Vedas worship the sun manifests in all his glory, so did all men except the Brahmanas worship Samvarana

19 Blessed with good fortune the king (Samvarana) excelled Soma (moon) in soothing the hearts of friends and Surya (sun) in scorching the hearts of the enemies

20 O descendant of Kuru, Tapana himself resolved upon bestowing Tapati on the king (Samvarana) endued with such virtue and accomplishments

21 O Partha once upon a time that king blessed with good fortune and endued with great prowess went out to hunt in the woods on the mountains

22 When thus hunting the horse of that king of the Kuru race was overcome with hunger and thirst and he (horse) died on the mountains

23 O Partha, abandoning the dead horse the king walked on the mountain and saw a maiden of large eyes and matchless beauty

24 That chastiser of foes, that best of kings, himself being alone and the maiden being also alone, stood motionless, and he steadfastly gazed at her

25 The king regarded her for her beauty as the goddess Lakshmi. He regarded her beauty to be the embodiment of the rays emanating from the sun

26. In splendour of body, she resembled a flame of fire, and in benignity and loveliness she resembled the spotless disc of the moon

27. The black eyed maiden, standing on the mountain breast, looked like a bright statue of gold.

28. In consequence of the beauty and splendour of that maiden the mountain itself with its creepers and plants appeared as if it has been converted into gold

29 The sight of that maiden inspired the king with a contempt for all the women of the world that he had seen before. Seeing her, the king considered his eyes blessed

30 Nothing that the king has seen from the day of his birth could equal, he argued, the beauty of that girl

31. (The king thought) 'The creator has made the beauty of this beautiful eyed girl thus, charming the whole world of

the Devas and the Asuras and the human beings" The king's heart and eyes were captivated by that maiden, as if they became bound in ropes, he remained rooted to the spot deprived of his senses

32 Thus arguing the king Samvarana considered that maiden as matchless in the wealth of her beauty in the three worlds

33 The king of the noble birth, seeing that blessed beauty, was pierced by the arrows of the god of love

34 Having been burnt in the very scorching fire of Kama (desire) he (the king) thus spoke to that charming maiden, still innocent though in her full youth

The Samvarana said —

35 O lady of tapering thighs,—who and whose are you? Why are you staying here? O lady of sweet smiles, why do you wander alone in these solitary woods?

36 You are perfectly faultless in your every feature, decked in every ornament, you seem to be the coveted ornament of those ornaments themselves

37. You seem to be not a Devi or an Asuri or a Yakshmi or a Rakshasi, you are not a Nagini or a Gandharvi or a Manushi

38 O excellent lady, the best of women that I have seen or heard of can not equal you in beauty

39 O lady of beautiful feature, seeing your face which is lovelier than the moon, and your eyes like the lotus leaves, I am oppressed by the god of love.

The Gandharva said :—

40 The king, oppressed by desire, thus addressed her in the solitary woods, but she did not speak a word in reply.

41 When the king repeatedly asked her thus, the large eyed maiden quickly disappeared in the very sight of the king like a flash of lightning.

42 The king then, like one who has lost his reason wandered through the whole forest in search of that lotus eyed maiden

43 Having failed to find her, that best of kings gave vent to much lamentations and he remained motionless in grief for some time

Thus ends the hundred and seventy third chapter, the history of Tapati in the Chastraratha of the Adi Parva

70 Brahmacharya is a great virtue you are in it (leading that mode of life) O Partha, it is for this that I was defeated by you in battle

71 O crusher of foes, if any Kshatriya engaged in the exercise of his desire fight with us at night he can never escape from us with his life

72. O Partha a Kshatriya engaged in the exercise of his desire may defeat all the wanderers of night (as we are) if he is sanctified by Brahmin and if he assigns the cares of his state to his priest

73—74 O descendant of Tapati men should, therefore, always employ learned and self controlled priests for the requisition of every good fortune that he desires (to get) That man is fit to be the priest of kings who is engaged in the study of the Vedas and their six branches, who is pure and truthful and who is virtuous-minded and self controlled

75 That king becomes ever victorious (in this world) and obtains heaven in the next, who has a priest, who is learned in the precepts of morals, who is a master of words and who is pure and well behaved

76 The king should always select an accomplished priest who can protect what he has and acquires what he has not

77 He, who desires his own prosperity, should ever be guided by his priest, he may then acquire the whole earth attired in her ocean-cloth

78 O descendant of Tapati a king who is without a Brahmana, can never acquire any land by his bravery or nobility of birth only

79 O spreader of the Kuru race therefore know that the kingdoms with Brahmanas at their heads can be retained for long

Thus ends the hundred and seventy second chapter, the words of the Guntiharta in the Chaitrarathi of the Adi Parva

CHAPTER CLXXIII

(CHAITRARATHA PARVA)—Contd

Aryuna said —

1 You have addressed me as the descendant of Tapati I wish to know what the precise signification of this word is

2 O blessed being we are the sons of Kunti therefore we are the Kaunteyas but who is Tapati that we should be called Tapatyas I desire to hear about it

Vaishampayana said:—

3 Having been thus addressed by the son of Kunti Dharmajaya, that Gandharva narrated the story who is celebrated in the three worlds

The Gandharva said:—

4 O Partha O foremost of all intelligent men I shall duly narrate to you in detail this interesting story

5 Hear with attention what I say about the reason for which I addressed you as Tapati

6 He who pervades the whole firmament by his light, had a daughter, named Tapati—equal to himself (in effulgence)

7 That daughter of the Vrishwata (Vripa) was the younger sister of Savita She was celebrated in the three worlds and devoted to asceticism

8 There was none equal to her in beauty amongst the Devas, the Asura, the Yaksha the Riksha, the Apsara, and the Gandharva ladies

9 She was perfectly symmetrical in body and fruitless in features, she had black and large eyes, she was attired in beautiful robes, she was chaste and exceedingly well-conducted

10 O descendant of Bharata, seeing her, Vrishwata thought there was none who had beauty, accomplishments, good behaviour and learning to be fit for her husband

11 Seeing that his daughter had attained the age of puberty and that she was worthy of being bestowed on a husband, he had no peice of mind for he always thought on whom he should bestow her

12 O son of Kunti, that best of the Kurus the son of Riksha the mighty king Samvarana worshipped Surya

13 With due offers of Aryha, garlands and scents with being always pure and holy, and with vows fasts and asceticism of various kinds

14 The descendant of Puru (Samvarana) worshipped the deity, effulgent in all his glory with devotion humility and piety

15 Thereupon Surya, seeing Samvarana learned in the precepts of religion and matchless in the world for his beauty, considered him to be the fittest husband for (his daughter) Tapati

16 O descendant of Kuru, Surya^{for} desired to bestow his daughter on the excellent king Samvarana of the Kuru race, who was celebrated all over the world,

17. As Surya in the heavens fills the firmament with his splendour, so did king Samvarana fill every region on the earth with the splendour of his good achievements

18. O Partha, as men learned in the Vedas worship the sun manifests in all his glory, so did all men except the Brahmanas worship Samvarana

19. Blessed with good fortune, the king (Samvarana) excelled Soma (moon) in soothing the hearts of friends and Surya (sun) in scorching the hearts of the enemies

20. O descendant of Kuru, Tapana himself resolved upon bestowing Tapati on the king (Samvarana) endowed with such virtue and accomplishments

21. O Partha once upon a time that king, blessed with good fortune and endowed with great prowess, went out to hunt in the woods on the mountains

22. When thus hunting, the horse of that king of the Kuru race was overcome with hunger and thirst, and he (horse) died on the mountains

23. O Partha, abandoning the dead horse, the king walked on the mountain and saw a maiden of large eyes and matchless beauty

24. That chastiser of foes, that best of kings, himself being alone and the maiden being also alone, stood motionless, and he steadfastly gazed at her.

25. The king regarded her for her beauty as the goddess Lakshmi. He regarded her beauty to be the embodiment of the rays emanating from the sun.

26. In splendour of body, she resembled a flame of fire, and in benignity and loveliness she resembled the spotless disc of the moon

27. The black-eyed maiden, standing on the mountain breast, looked like a bright statue of gold.

28. In consequence of the beauty and splendour of that maiden the mountain itself with its creepers and plants appeared as if it has been converted into gold.

29. The sight of that maiden inspired the king with a contempt for all the women of the world that he had seen before. Seeing her, the king considered his eyes blessed.

30. Nothing that the king has seen from the day of his birth could equal, he argued, the beauty of that girl

31. (He thought) "The creator has created the beauty of this beautiful eyed girl thus scorching the whole world of

the Devas and the Asuras and the human beings." The king's heart and eyes were captivated by that maiden, as if they became bound in ropes, he remained rooted to the spot deprived of his senses.

32. Thus arguing, the king Samvarana considered that maiden as matchless in the wealth of her beauty in the three worlds

33. The king of the noble birth, seeing that blessed beauty, was pierced by the arrows of the god of love

34. Having been burnt in the very scorching fire of Ikama (desire), he (the king) thus spoke to that charming maiden, still innocent though in her full youth

The Samvarana said —

35. O lady of tapering thighs,—who and whose are you? Why are you staying here? O lady of sweet smiles, why do you wander alone in these solitary woods?

36. You are perfectly faultless in your every feature, decked in every ornament, you seem to be the coveted ornament of those ornaments themselves

37. You seem to be not a Devi or an Asuri, or a Yakshini, or a Rakshasi, you are not a Nagini or a Gandharvi or a Manushi

38. O excellent lady, the best of women that I have seen or heard of can not equal you in beauty

39. O lady of beautiful feature, seeing your face which is lovelier than the moon, and your eyes like the lotus leaves, I am oppressed by the god of love.

The Gandharva said:—

40. The king, oppressed by desire, thus addressed her in the solitary woods, but she did not speak a word in reply.

41. When the king repeatedly asked her thus, the large-eyed maiden quickly disappeared in the very sight of the king like a flash of lightning.

42. The king then, like one who has lost his reason, wandered through the whole forest in search of that lotus-eyed maiden.

43. Having failed to find her, that best of kings gave vent to much lamentations, and he remained motionless in grief for some time

Thus ends the hundred and seventy third chapter, the history of Tapati, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXIV

(CHAITRARATHA PARVA)—*contd*

The Gandharva said —

1 On the disappearance of the maiden that chastiser of foes the king being deprived of his senses by desire fell on the ground

2 On his falling down on the ground that maiden of sweet smiles and of swelling and round hips appeared again before the king

3 The blessed beauty (Tapati) then spoke to that king, the perpetrator of the Kuru race, these sweet words

4—5 Sweetly smiling Tapati spoke thus in sweet words ' Rise rise O chastiser of foes be blessed O best of kings you are celebrated in the world, it does not befit you to lose your senses Having been thus addressed by her in these sweet words

6 The king (opening his eyes) saw before him that maiden of swelling hips The king then addressed that black eyed maiden thus

7—9 In accents well with emotion and his heart burning with the fire of desire O black eyed beauty O excellent lady be blessed I am burning with desire and I therefore solicit you Accept me my life is ebbing away O lady of large eyes O lotus eyed beauty it is all for (not having obtained) you The god of love pierces me day and night with his arrows O blessed lady I have been bitten by Kamā (the god of love) who is like a large snake

10 O lady of faultless features O lady of tapering thighs O lady of sweet voice as that of the *Annamis* have mercy on me my life depends on you

11 O lady of beautiful and fruitless features O lady with the face like the lotus or the moon O timid lady I shall certainly be unable to live without you

12 O lotus eyed lady O lady of large eyes the god of love is incessantly piercing me be merciful towards me

13 O black eyed lady you should not abandon me O handsome lady you should relieve me from such affliction by giving me your love

14 O blessed beauty at the very first sight my heart has been captivated by you My mind wanders Seeing you I do not like to cast my eyes on any other woman

15 O beautiful maiden, be merciful — I am your obedient (slave), (I am) your adorer accept me O beautiful lady O large eyed maiden, as soon as I saw you the god of love,

16 Entered my heart and he is piercing me with his arrows O large-eyed lady, O lotus eyed beauty the great fire of desire is burning within me

17—18 Extinguish that fire by throwing on it the water of your love O beautiful lady pacify by becoming mine, the irrepres-sible god of love that has appeared here (in my heart) armed with bow and arrows, he pierces me incessantly with his sharp arrows

19 O beautiful featured maiden O lady of tapering hips marry me according to the Gandharva form for of all kinds of marriage the Gandharva form has been said to be the best

Tapati said —

20 O king, I am not the mistress of my ownself know me to be a maiden living under the control of my father If you really love me ask me of my father

21 O king, you say that your heart has been robbed by me, but you too have robbed my heart at the first sight

22 O best of kings I am not the mistress of my body therefore I do not go near you Women are never independent

23 Is there any girl in the three worlds who would not desire for her husband such a king as you,—and to all your dependents and born of a noble race

24 Therefore, when the opportunity comes ask me of my father Aditya with due salutation ascetic penances and vows

25 O king O chastiser of foes, if my father bestows me on you when asked I shall ever be your obedient (wife)

26 My name is Tapati I am the younger sister of Savitri O best of Kshatriyas I am the daughter of Surya the illuminator of the Universe

Thus ends the hundred and the seventy-fourth chapter the history of Tapati, in the Chaitraratha of the Adi Parva

CHAPTER CLXXV

(CHAITRARATHA PARVA)—*Contd*

The Gandharva said:—

1 Having said this that fruitless (maiden) soon ascended the skies, on the king again fell down on the ground for

2 In searching that best of kings, the monarch's ministers and attendants, there in that state in the great world,

3-4 Seeing that excellent king, that great Bowman, lying forsaken on the ground like a rain bow dropped from the sky, his chief minister became like one burnt by a flame of fire. Comming hastily to him with affection and respect,

5 As a father raises up the son fallen (on the ground) he raised up the king lying senseless on the ground having been deprived of his senses by desire

6 Old in wisdom as in age, and in achievements as in policy, the minister became easy of mind when he raised him up

7 He spoke to him these words, both sweet and beneficial, "O best of men, do not fear O sinless one, be blessed"

8 The minister thought the king that destroyer of hostile forces, had been lying on the ground being overcome with hunger, thirst and fatigue

9 He sprinkled on the crownless head of the king cold water fragrant with the perfume of lotus

10 Thereupon, the mighty king regained his consciousness, he then sent away all his attendants except that one minister

11 When that large number of attendants had gone away at the command of the king the king again sat down on the mountain breast

12 Then the king becoming pure and folding his hands worshipped Surya with his face turned upwards on that best of mountains

13 That chastiser of foes the king Samvarana, also mentally thought of his priest, that excellent Rishi Vashistha

14 The king remained there for days and nights without intermission, and on the twelfth day the Brahmana Rishi (Vashistha) came to him

15 That great self controlled Rishi knew by his ascetic power that the king's heart was stolen by Tapati

16 As soon as that virtuous minded and the best of Rishis knew this he became desirous of benefiting the king and gave him his assurances

17 In the very sight of the king the illustrious Rishi ascended the sky in order to see Surya—he himself being as effulgent as that luminary

18 Thereupon the Brahmana (Vashistha) came with joined hands to the deity of one thousand rays and he then introduced himself by saying, 'I am Vashistha'

19 Then the greatly effulgent Vivasvata thus spoke to that excellent Brahmana,

"O great Rishi, welcome to you tell me what is your desire

20 O greatly fortunate man, O foremost of all eloquent men, whatever you desire to have, I shall give you however difficult it may be to give

21 Having been thus addressed after duly bowing down his head to him the Rishi Vashistha of great ascetic merit, thus replied to Vivasvata

Vashistha said —

22 O Vivasvata, I ask of you for Samvarana your daughter, named Tapati, the younger sister of Savitri

23 He (Samvarana) is a mighty king with great achievements, he is learned in the mysteries of religion, and he is high minded O ranger of sky Samvarana is the fittest husband for your daughter

The Gandharva said —

24 Having been thus addressed, Vivasvata (Surya) resolved upon bestowing (his daughter on Samvarana), and saluting the Rishi thus replied,

25 'O Rishi, Samvarana is the best of kings, you are (also) the best of all Rishis, Tapati is (surely) the best of all women what else could be done but to bestow her (on Samvarana)'

26 Then Tapana himself gave to the illustrious Vashistha (his daughter) Tapati of perfectly faultless features, so that she might be bestowed on Samvarana

27 The great Rishi Vashistha accepted that maiden Tapati, and taking leave of Surya he came back to the place

28 Where that best of the Kurus the king of celebrated achievements was That king who had been possessed of desire and whose heart was completely fixed on her (Tapati)

29 Became exceedingly glad on seeing that celestial maiden Tapati of sweet smiles led towards him by Vashistha

30 That maiden of fair eye brows came down from the sky as lightning comes down from the clouds illuminating the ten points of heaven

31 The illustrious Rishi of pure soul Vashistha came to that king when his vow of the twelfth night was over

32 Thus Samvarana obtained (Tapati) as his wife by worshipping the propitious lord (Surya) by ascetic penances and by the help of the great effulgence of Vashistha

33 That best of kings accepted the hands of Tapati in due form on the breast of that mountain frequented by the celestials and the Gandharvas.

34 The royal sage (Samvarana) with the permission of Vashistha desired to sport with his wife on that mountain

35 He ordered the minister to rule over his capital, his kingdom, his woods and forests.

36. Then bidding farewell to the king, Vashistha left him and went away Thereupon, the king sported on that mountain like a celestial

37. The king sported with his wife in the woods and forests on that mountain for twelve (long) years

38. O descendant of Bharata, for those twelve years the god of one thousand eyes (Indra) did not pour any rains on the capital and the kingdom of that king.

39. O chastiser of foes, when that season of draught commenced, all the people, together with plants, corns and animals began to die.

40. During that terrible season (of draught,) not even a drop of dew fell on the earth, and (consequently) no corn was grown.

41 Thereupon the people, afflicted with the fear of hunger, left their houses in despair and fled in all directions

42 The famished people of the city and the country abandoned their wives and children and grew reckless of one another.

43 The people, being afflicted with hunger and starvation, became like dead skeletons, and the city looked like the land of the king of the dead full of ghostly beings

44 Thereupon, seeing the kingdom in such a state the illustrious Rishi the best of ascetics, the virtuous minded Vashistha, thought of remedying the evil

45 O king, he brought back that best of kings (Samvarana) with his wife (Tapati) to that city, after he had passed many years with her.

46—47 When that best of kings again entered his capital the state of things became as before, the god of one thousand eyes, the slayer of Asuras, poured rain in abundance and he caused corn to grow Thus being revived by that virtuous minded and that best of kings (Samvarana) the capital and the country became exceedingly glad.

48 Thereupon the king with his wife Tapati performed sacrifices for twelve years, as Indra did with (his wife) Shachi.

49 O Partha this is the history of the really blessed Tapati of old the daughter of Vivaswata. It is for her you are *Tapatya*.

50 O Aryuna, the king Samvarana begot on Tapati a son, named Kuru Born in the race of Iapiti, you are called *Tapatya*

Thus ends the hundred and seventy fifth chapter, the history of Tapati, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXVI.

(CHAITRARATHA PARVA)—Contd.

Vaishampayana said:—

1 Hearing these words of the Gandharva, that best of the Bharata race, Aryuna, was filled with devotion (towards him), and he stood as manifest as the full moon.

2. His curiosity being excited by what he heard of Vashistha's ascetic power, that best of the Kurus, that great Bowman, thus spoke to the Gandharva,

3 "I desire to hear the history of the Rishi whom you have mentioned by the name of Vashistha. Tell me all about him in detail.

4. O chief of the Gandharvas, tell me who this illustrious Rishi was,—he who was the priest of our forefathers"

The Gandharva said:—

5—6 Vashistha was the Brahma's son born of his mind, and he was the husband of Arundhati Ever difficult of being conquered even by the celestials, Desire and Anger, having been conquered by his ascetic penances shrapooned his feet He was so high-souled that he did not exterminate the *Kaushikas*.

7 Though the excellent Rishi's anger was excited by Vishwamitra, though he was afflicted at the loss of his sons though he was powerful, yet he appeared to be powerless

8—9 He did not perform any dreadful deed for destroying Vishwamitra Like the great ocean which does not cross its shore, he did not transgress the law of Yama by bringing back his sons from the land of the dead It is by obtaining this self-controlled and illustrious (Rishi) the kings,

10 (Namely) Ikshaku and others became the lords over the whole earth Getting the excellent Rishi Vashistha as their priest,

11 O descendant of Kuru, O best of the Pandavas, these kings performed many great sacrifices That Brahmarshi performed the priestly duty of all these excellent kings, as Vnashapati did that of the celestials

12 Therefore, seek to appoint as your priest an accomplished Brahmana in whose heart virtue predominates and who is learned in the Vedas.

13 O Partha, a Kshatrya of noble birth should first appoint a priest, if he is (at all) desirous of extending his dominions by conquering the earth. He, who is desirous of conquering the earth, should have a Brahmana before him

14 Therefore let an accomplished and learned Brahmana, who has conquered his senses and who is learned in Dharma, Artha and Kama, be your priest

Thus ends the hundred and seventy sixth chapter, whom to appoint a priest, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXVII

(CHAITRARATHA PARVA)—Contd.

Aryuna said.—

1. How arose the hostility between Vishwamitra and Vashistha, both of whom lived in celestial hermitages? Tell us all this in detail.

The Gandharva said —

2. O Partha, this history of Vashistha is considered as a Purana in all the worlds. Listen to me as I recite it in detail.

3. O best of the Bharata race, there was a great king in Kannjakubja, known in the world by the name of Gadhi,—he was the son of Kushika

4. His son was known by the name of Vishwamitra. That chaster of foes, Vishwamitra, was virtuous-minded, and he had a large army of troops and beasts of burdens

5. He wandered with his ministers in the deep forest for the purpose of hunting. Killing deer and boars, he roamed through the charming marshes.

6. Being (one day) fatigued and thirsty by the exercise of the hunt that best of men, came to the hermitage of Vashistha.

7. Seeing him coming, the illustrious and blessed Rishi, Vashistha, advanced to salute that best of men, Vishwamitra.

8. O descendant of Bhurata, he (Vashistha) worshipped him (Vishwamitra) by asking his welfare, by offering *Arghya* and water to wash his face and feet, and by collected forest fruits and *Ghee*.

9. The illustrious Rishi had a *Kamadhenu*, (a cow yielding every thing as desired). When she was addressed by saying "Give" she always gave what was desired.

10—11. O Aryuna, the Rishi received from her various wild fruits, and grown corn of gardens and fields, milk, many excel-

lent nutritious viands filled with six different kinds of juice which was like ambrosia itself, various other kinds of enjoyable things of ambrosial taste, things for drinking and eating, for lapping and sucking, and many precious gems and various costly robes. With these desirable objects in profusion, the king (Vishwamitra) was worshipped. And he with his ministers and troops was became exceedingly glad

13—14. He (Vishwamitra) became very much astonished to see that cow which had six elevated limbs, beautiful flanks and hips, fine broad limbs, frog-like prominent eyes, beautiful size, high udders, faultless make, straight and up-lifted ears, handsome horns and well developed head and neck

15. O prince, that king, the son of Gadhi, was exceedingly gratified with all that he saw, and very much praising (the cow) Nandini, he thus spoke to the Rishi (Vashistha),

16. "O Brahmana, O great Rishi, give me (your) Nandini (cow) in exchange of ten thousand kine, or of my kingdom. (Give her to me) and enjoy my kingdom.

Vashistha said —

17. O sinless one, this milk giving cow is kept by me for the purposes of the celestials, the Pitris and the guests and for my sacrifices. Nandini cannot be given (to you) in exchange of even your kingdom.

Vishwamitra said :—

18. I am a Kshatrya, and your respected self is a Brahmana devoted to study and asceticism. Is there prowess in Brahmanas who are peaceful and have their souls under control?

19. When you do not give me what I desire to have in exchange of ten thousand kine, I shall not abandon the duty of my race (that of the Kshatrya). I will take your cow by force

Vashistha said :—

20. You are a powerful king, you are a Kshatrya possessing great strength of arms, do what you desire with the aid and without stopping to consider over it.

The Gandharva said —

21. O Partha, having been thus addressed, Vishwamitra then seized the cow Nandini as white as the swan or the moon

22. He dragged her hither and thither and afflicted her by striking her with a stick. The blessed Nandini cried piteously and came near Vashistha.

23. O Partha, she stood near him with up lifted face staring at the illustrious Rishi. Though very much ill treated, she did not quit the Rishi's hermitage.

Vashistha said —

24. O amiable Nandini, you are crying again and again, and I hear your cries. But Vishwamitra is taking you away by force, what can I do? I am a forgiving Brahmana.

The Gandharva said —

25. O best of the Bharata race, being alarmed at the sight of Vishwamitra's troops and being terrified by Vishwamitra himself, Nandini came closer to Vashistha.

Nandini said —

26. O illustrious Sir, I am afflicted by the stripes of the fearful troops of Vishwamitra. I am crying piteously like one who has none, why are you so indifferent to me?

The Gandharva said:—

27. The great Rishi did not lose his patience, nor did he depart from his vow of forgiveness on hearing the words of the crying and persecuted Nandini.

She began incessantly to shower burning coals from her tail.

35. A few moments after she brought forth from her tail an army of *Palhas*, from her udders an army of *Dravilas* and *Sakis*, from her womb an army of *Yavanas*, from her dung an army of *Savaras*.

36—37. From her urine an army of *Kanchis* and from her sides an army of *Saravanas*, and from the froth of her mouth that cow created hosts of *Kiratas*, *Yavanas*, *Singhalas*, *Barbaras*, *Chirakas*, *Pulsindas*, *Chinas*, *Hunas* and *Keralas* and many other *Mlechhas*.

38—39. Those large armies of *Mlechhas*, clad in various uniforms and armed with various weapons—as soon as they sprang into life—spreading all around attacked before his very sight the troops of Vishwamitra—five or seven attacking one.

40. Assailed with a great shower of weapons, Vishwamitra's troops before his very sight broke and fled panic-stricken in all directions.

41. O best of the Bharata race though greatly excited with anger, the troops of Vashistha did not take the life of any of Vishwamitra's troops.

CHAPTER CLXXVIII.

(CHAITRARATHA PARVA)—Contd.

The Gandharva said :—

1. O Partha, there was a king named Kalmashapada in this world. He belonged to the race of Ikshaku, and he was matchless in prowess.

2. One day the king came out of his capital for the purpose of hunting. That chastiser of foes pierced (with his arrows) many deer and boars.

3. He also killed in that greatly fearful forest many rhinoceroses. Thus killing (animals) for a long period, the king became tired and refrained from it.

4—6. (One day) when the king, whom the greatly powerful Vishwamitra desired to make his spiritual disciple, was proceeding through the forest afflicted with hunger and thirst he met with that best of Rishis, the high-souled son of Vashistha, the illustrious perpetuator of Vashistha's race, the eldest of the one hundred sons of the illustrious Rishi Vashistha, known by the name of Saktri, coming along the same path from an opposite direction.

7. The king said, "Stand out of our way." Thereupon the Rishi spoke thus in a conciliatory manner and in sweet words,

8. "O great king, this is my way. This is eternal religion. The king should yield the way to the Brahmanas according to all the precepts of religion."

9. Thus they addressed each other respecting their right of way. "Stand aside," "Stand aside," were the words they said to each other.

10. The Rishi, being in the right, did not yield, the king also did not yield out of anger and pride.

11. Being enraged on seeing the Rishi decline to yield the way to him, that best of kings, acted like a Rakshasha, and he struck him violently with his whips.

12. That best of Rishis, the son of Vashistha, being thus struck by the whip, was deprived of his (good) senses, and out of anger, cursed that best of kings.

The Rishi said —

13. O worst of kings, as you injure an ascetic like a Rakshasha, you shall from this day be a cannibal.

14. O worst of kings, go hence. You shall wander over the world eating human flesh.

The Gandharva said :—

Thus said (the Rishi) Saktri, possessing great (ascetic) prowess.

15. At this time Vishwamitra, with whom Vashistha had a great quarrel on the matter of becoming the priest (of the king Kalmashapada), came to the place (where Vashistha's son and the king were.)

16. O Partha, the Rishi of severe ascetic penances, the powerful Vishwamitra, came there where they were both quarrelling.

17. Thereupon after the curse on the excellent king (had been uttered) he came to know that the Rishi was the son of Vashistha as powerful as Vashistha himself.

18. O descendant of Bharata, being desirous of benefitting himself, Vishwamitra remained there concealed from the sight of both by making himself invisible.

19. Then that best of kings, (Kalmashapada), having been thus cursed by Saktri, asked the protection of Saktri by humbly beseeching him.

20. O best of the Kuru race, knowing the disposition of the king, Vishwamitra ordered a Rakshasha to enter the king's body.

21. Obedient to Saktri's curse and Vishwamitra's order, a Rakshasha, named Kinkara, then entered the king's body.

22. O chastiser of foes, knowing that the Rakshasha had entered the body of the king, that best of Rishis, Vishwamitra, left the place and went away.

23. O Partha, then the king, being thus possessed by the Rakshasha and terribly afflicted by him, lost all his senses.

24. A certain Brahmana saw the king roaming in the forest. Being hungry, he begged of the king some food with meat.

25. The royal sage (Kalmashapada) with his friends said to the Brahmana, "O Brahmana, Stay here for a moment,

26. On my return I shall give you whatever food you desire to have." Having said thus, the king went away, but that excellent Brahmana remained there.

27. O Partha, that high minded king, after roaming at pleasure and at will (for sometime), returned (to his palace) and entered the inner-apartment.

28. Waking at midnight and remembering his promise to the Brahmana, the king soon summoned his cook and spoke to him thus.

The King said :—

29. Go at once to the forest where a Brahmana is waiting for me in the hope of

getting food Go and entertain him with food and meat

The Gandharva said :—

30 Having been thus addressed the cook (went away in search of meat) but having failed to procure any meat he sorrowfully informed the king (of his failure)

31 The king possessed as he was by the Rakshasha, again and again said to the cook without any scruple Feed him with human flesh

32 Saying Be it so the cook went to the place where the executioners were and he soon took from them human flesh

33 He washed it and then properly cooked it and then covering it with boiled rice he gave it to the hungry ascetic Brahmana

34 That excellent Brahmana seeing by his ascetic eye that the food was unworthy of being eaten, thus spoke with his eyes red in anger

The Brahmana said —

35 Because that worst of kings offers me unworthy food therefore that fool himself will be fond of such food

36 Becoming fond of human flesh as cursed by Saktri before he shall wander over the earth persecuting all creatures.

The Gandharva said .—

37 The curse on the king thus repeated for the second time became very strong And the king being possessed of the Rakshasha disposition soon lost all his senses

38 Thereupon O descendant of Bharata that best of kings having been deprived of all his senses by the Rakshasha within him and having seen before him Saktri who had cursed him said

39 "Because you have inflicted upon me this extraordinary curse therefore I shall commence my life of cannibalism by eating you

40 Having said this the king immediately killed Saktri and ate him up as a tiger eats up the animal it is fond of

41 Having seen Saktri thus killed Vishwamitra again urged that Rakshasha (within the king) to kill the other sons of Vashistha

42 He (the Rakshasha) devoured in anger all the sons of the illustrious Vashistha—the younger brothers of Saktri—as a lion devours small animals

43 Having learnt that his sons had been caused to be killed by Vishwamitra, Vashistha patiently bore his grief, as the great mountain bears the earth

44 That best of Rishis that foremost of all intelligent men (Vashistha), resolved rather to sacrifice his own life than to exterminate the race of the Kushikas

45 The illustrious Rishi threw himself down from the summit of the Meru mountain but he descended on the stony ground as if it was a heap of cotton

46 O son of Pandu when the illustrious (Rishi) found that he was not killed by that fall he made a huge fire in that great forest and entered it

47 The fire though blazing fearfully, did not consume him O chastiser of foes, that blazing fire seemed to him cool

48 Then seeing the sea (before him), the great Rishi afflicted with grief tied a heavy stone to his neck and threw himself into its waters

49 The great Rishi was with great force brought by the waves to the shore He then returned to his hermitage with a sorrowful heart

Thus ends the hundred and seventy eighth chapter the grief of Vashistha, in the Chaitraratha of the Adi Parva

CHAPTER CLXXIX

(CHAITRARATHA PARVA)—Contd.

The Gandharva said —

1 Seeing his hermitage bereft of his children the Rishi, afflicted with grief, again came out of it

2 O Partha (in course of his wandering), he saw a river swollen with the waters of the rainy season it was sweeping away many trees and plants that grew on its banks.

3 O descendant of Kuru, seeing this, the sorrowful Rishi began to ponder and thought that he would certainly be killed if he fell into its waters

4 Thereupon the great Rishi tied himself with very strong cords and fell in grief into the waters of that great river

5 O chastiser of hostile ranks the river having torn those cords and making him free of them cast him on the land

6 Having been freed from the cords, the great Rishi rose (from the shore) and he gave that river the name of *Bipasha*

7. Being oppressed with grief, that Rishi could not from that time stay at one place. He went to the mountains, rivers, and lakes.

8. Seeing once more the river *Himavati* of terrible appearance and full of fierce animals, the Rishi threw himself into its waters.

9. That best of rivers, thinking the Brahmana to be fire, immediately fled away in a hundred different streams, and thence was she called the *Sadadru*.

10. Thereupon, seeing himself again in dry land (he said), " (Alas) ! I am not able to die by my own hands " Saying this, (the Rishi) again went to (his own) hermitage.

11. When he was thus returning, crossing various mountains and countries his daughter-in-law *Adhrisanti* was following him.

12. He heard from behind, as she neared him, the sound of the well explained recitations of the Vedas with its six ornaments (of elocution).

13. He said, ' Who is it that follows me ? ' His daughter-in-law replied, " I am *Adhrisanti*, the wife of *Sakiri* I am an ascetic woman engaged in asceticism."

Vashistha said :—

14. O daughter, whose is this sound of the recitations of the Vedas with their *Angas*, that is heard by me and (which is exactly) like the recitations of the Vedas and the *Angas* by *Sakiri* ?

Adhrisanti said :—

15. In my womb is a child begotten by your son *Sakiri*. He has been here (studying the Vedas) for twelve years. You have heard the recitations (of the Vedas) by that Rishi.

The Gandharva said :—

16. Having been thus addressed by her, that best of Rishis, *Vashistha* became exceedingly glad. O *Partha* saying, " There is a child (of my race) ", he refrained from self-destruction.

17. The sinless (Rishi), accompanied by his daughter-in-law, returned (to his hermitage). He saw (one day) *Kalmashapada* sitting in a solitary forest.

18. O descendant of *Bharata*, on seeing him the king at once rose in anger and as he was possessed with the *Rakshasha*, he desired to devour the Rishi.

19. Seeing that king of cruel deeds, *Adhrisanti* spoke thus to *Vashistha* in anxiety and fear,

20. " O illustrious Sir, the fearful *Rakshasha* (looking) like Death himself armed with his staff is coming towards us with a wooden club in his hand.

21. O illustrious Sir, O best of all learned men in the Vedas, there is none else except you in the world who can restrain him to-day.

22. O illustrious Sir, save me from this cruel wretch of fearful appearance. The *Rakshasha* is certainly coming towards us to devour us.

Vashistha said :—

23. O daughter, do not fear, there is nothing to be afraid of from any *Rakshasha*. I here is no fear from this *Rakshasha* whom you see coming.

24. He is the king *Kalmashapada*, celebrated in the world as being a very powerful (monarch). That fearful man lives in this forest.

The Gandharva said :—

25. O descendant of *Bharata*, the illustrious and the effulgent Rishi *Vashistha*, seeing him advancing, stopped him by uttering a loud roar.

26. Sprinkling over him water sanctified by *Mantras* (incantations), he freed the king from the terrible curse.

27. He (the king) had been overwhelmed by the effulgence of *Vashistha's* son as the sun by the planet (*Rahu*) at the time of an eclipse.

28. Having been thus freed from the *Rakshasha* by that Brahmana (*Vashistha*) the king illuminated the great forest by his splendour, as the sun illuminates the evening clouds.

29. Regaining his consciousness, the king saluted the Rishi with joined hands, and he thus spoke to that best of Rishis *Vashistha*.

30. " O illustrious Sir, I am the son of *Sudasa*. O excellent Rishi, I am your disciple. Tell me what is your desire now, and what I am to do."

Vashistha said :—

31. O king of men, my desire has been fulfilled at the proper time. Return to your kingdom and rule your subjects. Never (again) disregard the Brahmanas.

The King said :—

32. O illustrious Sir, I shall never again disregard the best Brahmanas. In obedience to your command, I shall properly worship the Brahmanas.

33 O best of the twice-born, O best of all men learned in the Vedas, I desire to obtain from you that by which I may be freed from the debt I owe to the race of Ikshaku

34 O excellent man, you should grant me a son, I desire to have, who will possess beauty, accomplishments and good behaviour.

The Gandharva said :—

35 The best of the twice born, ever devoted to truth, Vashistha, replied to that great bowman, the king saying, 'I will give.'

36 O king of men, after sometime, Vashistha, accompanied by him (the king), went to his capital, known all over the world by the name of Ayodhya.

37 The people came out in joy to receive the sinless and the illustrious one, as the celestials do their chief (Indra)

38 The king accompanied by the great Rishi Vashistha entered without delay his auspicious capital.

39 The citizens of Ayodhya saw the king accompanied by his priest (Vashistha), as if he were the rising sun

40 The king, most handsome of all handsome men, filled Ayodhya with his splendour, as the autumnal moon fills the whole sky with his splendour.

41 His (king's) mind was filled with joy on seeing that excellent city with its well-watered and well-swept streets, and with banners and pendants flying all around

42 O descendant of Kuru, that city, full of well-fed and happy men, looked as gay as Amaravati with the presence of Indra.

43 After the royal sage (the king Kṛimashīpada) had entered that excellent city, the queen at his command, came to Vashistha.

44 The best of Rishis, Vashistha, made an agreement with her, and he united himself with her according to the highest ordinance.

45 Thereupon, when the queen conceived by him, that best of Rishis (Vashistha), receiving the salutation of the king, went away to his hermitage.

46 When she had borne the conception for a long time, the illustrious lady tore open her womb with a piece of stone.

47 Thus was born after a conception of twelve years that best of men, that royal

sage, Asmaka, who founded Pandurva (a city).

Thus ends the hundred and seventy ninth chapter, the birth of the son of Saudashtya in the Chaitraratha of the Adi Parva

CHAPTER CLXXX

(CHAITRARATHA PARVA)—Contd.

The Gandharva said —

1 O king, residing in the hermitage, Adhirsanti gave birth to a son who was the perpetuator of Sakini's race and who was like a second Sakini.

2 O best of the Bharata race, that best of Rishis, that illustrious man (Vashistha), himself performed the usual birth ceremonies of his grandson.

3 Because the Rishi Vashistha had determined to kill himself, but had refrained from doing it as soon as he heard of the conception, the child (when born) was known in the world by the name of Parasara

4 That virtuous-minded man (Parasara) knew from the day of his birth Vashistha as his father and behaved towards him as such.

5 O son of Kunti, O chastiser of foes, the child called the Brahmana Rishi Vashistha as "father" before his mother Adhirsanti

6 Hearing the well-explained word "father" uttered sweetly by her son, Adhirsanti with tearful eyes thus spoke to him,

7 "O child, do not address your father's father as your father. O son, your father was devoured by a Rakshasha in another forest

8 O sinless one, he is not your father whom you consider to be (your father). The reverend man is the father of your illustrious father."

9 Having been thus addressed, that truthful and excellent Rishi became grieved, and that high-souled man resolved to destroy the whole creation.

10 Seeing him resolved in doing this, that high-souled and greatly ascetic Rishi that best of all men learned in the Vedas, that son of Mitravaruna, that Rishi acquainted with the positive truth, Vashistha, prevented him (from accomplishing his desire by arguments). Hear them (now).

Vashistha said —

11 There was a great king, known by the name of Kintavirja. That best of kings

was in the world the disciple of the Veda-knowing Vrigus

12 O child after performing the Soma sacrifice, the king graufied the receivers of the first portions of Vignm (Brahmanas), with large presents of rice and wealth

13 When that best of kings went to heaven, his descendants were in want of wealth

14 Knowing that the Vrigus were rich, those kings all went in the garb of beggars to those best of Vrigus

15 Some of the Vrigus to save their wealth buried it under the earth and some from the fear of Kshatryas gave away their wealth to the Brahmanas

16 O son some of the Vrigus, finding no other alternative, gave their wealth to the Kshatryas as much as they desired

17 (It happened however) that some Kshatryas, in digging at pleasure a certain house of a Vrigu, came upon a large treasure.

18-19 All those best of Kshatryas assembled there saw that treasure Enraged at the supposed deceitful conduct of the Vrigus, those great men killed them all with their arrows though they asked for protection Roaming over the world they killed even the embryos (that were in the wombs of the Vrigu women)

20 When they were thus killed, many Vrigu women fled in fear and took shelter in the inaccessible mountains of the Himalayas

21 One amongst them a lady of tapering thighs desiring to perpetuate her husband's race kept a greatly energetic embryo hidden in one of her thighs

22 A Brahmana woman came to know this fact, and she went to the Kshatryas and out of fear reported it to them

23 Thereupon the Kshatryas went with the intention of destroying that embryo and saw the Brahmana lady blazing in her own splendour

24 On this the child in her thigh came out tearing open the thigh and dazzling the eyes of the Kshatryas like a mid day sun

25 Thereupon they (the Kshatryas) having been deprived of their sight began to wander over those inaccessible hills Being very much distressed for the loss of sight the kings went to ask the protection of the faultless Brahmana lady in order to get back their sight

26 Afflicted with sorrow and looking like fire blown out on account of the loss of

sight, those Kshatryas addressed that illustrious lady with anxious heart.

27 When we shall be restored to sight by your grace, we shall go away together with our sinful acts

28 O handsome lady, you with your son should show mercy on us You should favour these kings by granting them their sight

Thus ends the hundred and eightieth chapter, the history of Aurva, in the Chaitraratha of the Adi Parva

CHAPTER CLXXXI.

CHAITRARATHA PARVA)—Contd

The Brahmani said —

1 O children I have not taken your eye sight, nor am I angry with you This child of the Vrigu race is certainly angry with you

2 O children, there is no doubt your eye sight has been destroyed by this high-souled (Vargava) whose wrath has been kindled on remembering the massacre of his race.

3 O children when you were destroying even the embryos of the Vrigu race, this child was held by me in my thigh for one hundred years

4 So that he may do good to the Vrigu race, the entire Vedas with their six Angas came to him when he was in the womb

5 Being enraged at the slaughter of his fathers he desires to kill you it is by his celestial effulgence that your eye sight has been destroyed

6 O children, therefore, pray to my this excellent son born of my thigh Propitiated by your homage and by your bowing down your head to him he may restore your eye sight

7 Having been thus addressed, all the kings addressed that thigh born child saying Be propitious and the child became propitious to them

8 As he was born after tearing open his mother's thigh at excellent Brahmana came to be known throughout the world by the name of Aurva

9 Regaining their eye sight, the kings returned (to their homes) and that descendant of Vrigu resolved in his mind to overcome the world

Vasishtha said —

10-11 O child the high-souled man set his heart on the destruction of all creatures In order to pay homage to his massacred ancestors, that descendant of the

Vrigo race engaged himself in the severest penances with the object of destroying the whole creation

12 He afflicted the worlds with the celestials, the Asuras and the men by his greatly severe penances and he thus gratified his ancestors

13 On learning what their son was doing in order to gratify their race the Pitris all came to him from their region and said

The Pitris said —

14 O Kurva O son fierce you have become by your asceticism Your power has been seen by us Be propitious to the worlds, control your anger

15 O child it was not from incapacity that the self controlled Vrigus were all in different to their own destruction caused by the murderous Kshatryas

16 O child, when we grew tired with our long life then it was that we desired our own death at the hands of the Kshatryas

17 The wealth that the Vrigus have kept hidden under the earth had been placed there with the object of enraging the Kshatryas and creating a quarrel with them

18 O best of the twice born of what use could wealth be to us who were desirous of obtaining heaven? Our treasurer (in heaven) has kept large treasures for us

19 When we found that death could by no means overtake us all, then O child we considered this to be the best means (of destroying us)

20 O child, those that commit suicide never attain to the blessed regions. Considering this we abstained from self destruction

21 O child that which you desire to do is not pleasing to us Therefore control your mind and abstain from overcoming the whole world

22 O child O son do not destroy the Kshatryas, nor the seven worlds Destroy your this anger which stains your ascetic effulgence

Thus ends the hundred and eighty first chapter stopping Aurva, in the Chastra ratha of the Adi Parva

CHAPTER CLXXXII

(CHAITRARATHA PARVA)—contd

Aurva said:—

1 O Pitris the vow I uttered in anger for the destruction of all the worlds must not be vain

2 I cannot consent to be one whose anger and vows are fruitless This my anger will certainly consume me (if I do not accomplish my vow) as fire consumes the dry wood

3 The man, who suppresses his anger excited by a just cause becomes incapable of duly comprehending the *Threebarga* (Dharma Artha and Kama)

4 The wrath that the kings, desirous of subjugating the whole world display has its use It serves to restrain the wicked and protect the honest

5 When I was lying unborn within my mother's thigh I heard the piteous cries of my mother and other women of the Vrigu race as they were being massacred by the Kshatryas

6 O Pitris when those wretches the Kshatryas, were exterminating the Vrigus together with the unborn children of their race, anger filled my soul

7 My mother and the other women of our race each in a state of advanced pregnancy—and my father also—though exceedingly afflicted did not get a protector in all the world

8 When the Vrigu women did not find a single protector my blessed mother held me (hidden) in one of her thighs

9 If there be a punisher of crimes in the world no one in all the worlds could dare commit a crime

10 If sin does not find any punisher, then many men live in sinful acts

11 The man who having power to punish sin does not do so knowing that a sin has been committed is himself defiled by that sin

12 The kings and others who were capable of protecting my fathers did not protect them neglecting to perform their duty by giving themselves up to the pleasures of life Therefore I have just cause to be enraged I am the lord of creation—I am incapable of obeying your command

14 Capable as I am of punishing this crime if I abstain from doing it men will once more have to undergo a similar persecution

15 The fire of my wrath which is ready to consume the worlds if suppressed will certainly consume me by its own energy

16 O masters I know you always seek the good of the worlds Therefore instruct me as to what may be good to myself or to the worlds

The Pitris said :—

17. Throw this fire of your wrath which desires to consume the worlds into the waters. That will do you good. The worlds rest on water.

18. Every juicy substance is full of water, indeed the whole universe is full of water. Therefore, O best of the twice born, throw this your anger into the waters.

19. O Brahmana, if you desire it, let this fire of your wrath remain in the great ocean, consuming its water, for we have heard the worlds are made of water.

20. O sinless one, in this way your word will be made true, and the worlds with the celestials will not be destroyed.

Vashistha said :—

21. Thereupon Aurva threw the fire of his wrath into the abode of Varuna (sea) and that fire consumes the waters of the great ocean.

22. Assuming a greatly fearful head (that of a horse) and emitting fire from its mouth, it consumes the waters of the great ocean. The men learned in the Vedas call it *Vadabamukha*.

23. O Parasara, O foremost of all wise men, you are acquainted with the higher regions,—you should not destroy the world.

Thus ends the hundred and eighty second chapter, the history of Aurva, in the Chaitraratha of the Adī Parva.

CHAPTER CLXXXIII

(CHAITRARATHA PARVA)—Contd

The Gandharva said :—

1. Having been thus addressed by the illustrious Vashistha, the Brahmana Rishi (Parasara) controlled his world-destroying wrath.

2. But the greatly effulgent Parasara, the son of Saktri,—the foremost of all persons learned in the Vedas,—performed a great Rakshasha-sacrifice.

3. Remembering the slaughter of Saktri, the great Rishi began to consume the Rakshashas, young and old, in the sacrifice that he performed.

4. Vashistha from his desire of not obstructing this second vow (of his grandson) did not prevent him from destroying the Rakshashas.

5. The great Rishi (Parasara) sat in that sacrifice before three blazing fires, himself looking a fourth fire.

6. Like the sun emerged from the clouds, the firmament was illuminated by that stainless sacrifice in which large were the libations of *Ghee* poured.

7. Then Vashistha and the other Rishis regarded that Rishi, blazing with his own energy, as if he were a second sun.

8. Then the great and the liberal-minded Rishi Atri came to that place with the desire of ending that sacrifice, a highly difficult act for any others.

9. O chastiser of foes, there also came Pulastya, Pulaha, Kratu and Mahakratu with the desire of saving the Rakshashas.

10. O best of the Bharata race, O Partha, seeing that many Rakshashas had been already killed, Pulastya spoke thus to that chastiser of foes, Parasara,

11. "O child, I hope there is no obstruction to your this sacrifice. Do you take, pleasure, O child, in destroying the Rakshashas who know nothing of your father's death.

12. You should not thus destroy all creatures. O son, it is not a (proper) act for the Brahmanas devoted to asceticism.

13. O Parasara, peace is the highest virtue, therefore practise peace. O Parasara, being such a superior man, you (should not) consider sinful acts to be for your good.

14. You should not transgress against Saktri who was learned in all the precepts of religion. You should not exterminate my creatures.

15. O son of Vashistha, what befell your father all came upon him on account of his own curse. It was for his own fault that Saktri was taken to heaven.

16. O Rishi, no Rakshasha was capable of devouring him, he himself provided for his death.

17. O Parasara, Vishwamitra was mere an instrument in that matter. The king Kalmashapada, also ascending heaven, enjoy great happiness.

18. Saktri and other sons of the great Rishi Vashistha are all even now in great happiness enjoying themselves with the celestials.

19—20. O great Rishi, all this was known to Vashistha. O child, O grandson of Vashistha, you have been in this sacrifice only an instrument in the destruction of those innocent Rakshashas. Be blessed. Give up this sacrifice. Let it come to an end.

The Gandharva said :—

21. Having been thus addressed by Pulastya and the well-gent Vashistha, the

great Rishi, the son of Saktri (Parasara), brought that sacrifice to an end

22 He (Parasara) threw away the fire that was kindled for the Rakshasha sacrifice into the great forest on the north of the Himalayas

23 There that fire may be seen to this day, always devouring in all seasons the Rakshashas, trees and stones

Thus ends the hundred and eighty third chapter the history of Aurva, in the Chaitraratha of the Adi Parva

CHAPTER CLXXXIV

(CHAITRARATHA PARVA)—Contd

Aryuna said :—

1 Why did the king Kalmashapada command his queen to go to his preceptor that foremost of all men learned in the Vedas ?

2 Why did that great and illustrious Rishi Vashistha—knowing as he knew all the great precepts of religion—went to a woman to whom he should not go ?

3 O friend, was this an act of sin on the part of Vashistha ? I ask, you should remove my these doubts

The Gandharva said :—

4 O Dhananjaya O irrepressible hero listen to me as I answer the question you have asked me in respect of Vashistha and that chastiser of foes the king (Kalmashapada)

5 O best of the Bharata race I have told you how the king Kalmashapada was cursed by Saktri, the illustrious son of Vashistha

6 Thus coming under the influence of that curse, that chastiser of foes the king with his eyes whirling in anger came out of the city with his wife

7-8 Going to a solitary forest he roamed with his wife He roamed under the influence of the curse in the terribly resounding forest, rebounding in various beasts and other animals overgrown with numerous plants and creepers, and full of many large trees

9 One day becoming very much oppressed with exceeding hunger he searched for some food He saw in a certain solitary wood

10 A Brahmana and a Brahmani engaged in sexual intercourse Seeing him they fled away in fear, their desire being unfulfilled

11 Pursuing them the king seized the Brahmana by force Seeing her husband thus seized the Brahmani said,

12 "O king of excellent vows, listen to what I say it is known all over the world that you are born in the solar dynasty

13 You are always steadily engaged in performing virtuous acts,—you are ever engaged in serving your superiors O irresistible hero, though you are deprived of your senses by the curse, you should not commit sin

14 On my season's coming I was united with my husband in order to get offspring, but I have not been successful

15-16 O best of kings be propitious to me liberate my husband' While she was thus crying, the king like a cruel wretch devoured her husband as a lion devours a deer The tears that fell from her eyes on the ground on account of her anger

17 Blied up like a fire and consumed every thing in that place I then afflicted with the death of her husband,

18-20 The Brahmani cursed the royal sage Kalmashapada in anger O wretch, because you have to day cruelly devoured in my very sight my illustrious and beloved husband when I was not gratified therefore you shall by my curse meet with an instant death when you will unite yourself with your wife in season That Rishi Vashistha, whose son you have devoured,

21 Will unite himself with your wife to beget a son O worst of kings that son will be the perpetrator of your race'

22 Having thus cursed him that blessed lady of the Angirasha race entered the blazing fire in his very presence

23 O chastiser of foes, the illustrious Vashistha immediately knew all this by his great asceticism and spiritual sight

24 After a long time the royal sage (Kalmashapada) became freed from the curse And (then one day) he went to his wife Madhyanti in her season but she prevented him

25 Maddened by desire the king had no recollection of the curse Hearing the words of the lady (his wife) that best of kings became very much alarmed

26 O best of kings recollecting the curse he was very sorry for what he had done It was for this reason and on account of the Brahmani's curse the king appointed Vashistha to beget a son on his wife

Thus ends the hundred and eighty fourth chapter the history of Vashistha, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXV

(CHAITRARATHA PARVA)—*contd.*

Aryuna said —

1. O Gandharva, you are acquainted with every thing. Tell us therefore what Veda-knowing Brahmana is fit to be appointed as our priest?

The Gandharva said :—

2. There is a shrine in this forest, it is called Utkrichaka. The younger brother of Devata, Dhaumya, is engaged there in ascetic penances. If you desire, you can appoint him as your priest.

Vaishampayana said —

3. Then Aryuna, being highly pleased, gave the Gandharva his fire-weapon with due ceremonials, and he thus spoke to him,

4. "O best of the Gandharvas, let the horses you give us remain with you for sometime. When the time will come, we shall take them from you. Then he said to him, 'Be blessed' 'Be blessed.'"

5. Then the Gandharva and the Pindivas, respectfully saluting one another, left the charming banks of the Bhagirathi and went away wherever they liked.

6. Thereupon, O descendant of Bharata, the Pandavas went to the shrine of Utkrichaka and to the hermitage of Dhaumya. They then installed Dhaumya as their priest.

7. Dhaumya, the foremost of all men learned in the Vedas, received them with the offerings of wild fruits and roots and consented to be their priest.

8—9. Having obtained that Brahmana as their priest, the Pandavas with their mother, constituting the sixth of the party, thought their wealth and kingdom had been already regained and the daughter of the Preceptor King already obtained as their sister. Those best of the Bharata race, having obtained the preceptor Dhaumya as their priest, considered themselves as placed under a protector.

10. The preceptor (Dhaumya) was acquainted with the mystery of the Vedas, he was liberal-minded,—he made the virtue and all knowing sons of Pritha his spiritual disciples.

11. That Brahmana, seeing those heroes endued with intelligence, strength, and perseverance like the celestials, considered that they were already restored to their wealth and sovereignty by virtue of their own accomplishments.

12. Benedictions having been uttered on them by that Brahmana, those kings of men resolved to go with him to the Saimvara in the country of the Panchulas.

Thus ends the hundred and eighty fifth chapter, the appointment of Dhaumya as priest, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXVI.

(CHAITRARATHA PARVA)—*Contd.*

Vaishampayana said —

1. Then those best men, the five Pandava brothers, set out to see Draupadi, the (Panchala's) country and the festivities (of Saimvara).

2. Those best of men those chastisers of foes, saw with their mother many Brahmanas on their way going together (towards Panchala).

3. O king, those Brahmacharis, those Brahmanas, asked the Pandavas, "Where are you going? Whence have you come?"

Yudhisthira said —

4. O best of the twice born, know, Sirs, that we are five brothers travelling with our mother. We are now coming from Eka-chakra.

The Brahmanas said :—

5. Go even this very day to the house of the Panchala Drupada. There will be held a great Saimtara, in which a large sum of money will be spent.

6. We are going there, let us go together. Extraordinary festivities will take place there.

7. The daughter of the illustrious Jagmasena Drupida was born from the sacrificial altar, with eyes like lotus leaves,

8. With features faultless, and with beauty, youth and intelligence, she is the sister of the powerful Bhishadyumna, the (would be) slayer of Drona,

9. Who rose as a mighty armed hero with natural armour, sword, bow and arrows from the blazing fire,—himself looking like a second fire.

10. His sister is the slender waisted and faultless featured Draupadi, whose body emits the perfume of lotus over full two miles around.

11. That daughter of Jagmasena will select a husband in a Saimtara. We are going there to see her and witness the great celestial like festivities.

12 The kings and princes who are performers of sacrifices in which *Dhakshtina* is large, who are devoted to study, who are pure, who are high-souled and now observing,

13 Who are young and handsome, who are great car warriors and accomplished in arms, will all be present there from various countries

14 Being desirous of victory (to be successful in obtaining *Draupadi*) those kings, will all give away much wealth, kine, food and other articles of enjoyments

15 Taking all that they will give, seeing the *Saimvara* and enjoying the festivities, we shall then go wherever we like.

16 There will come (in that *Saimvara*) from many countries, the actors, the singers of king's penegeries, the dancers the reciters of Puranas, the heralds and the powerful athletes

17. O high souled men, seeing all these wonderful sights and taking what will be given away, you will also return with us

18 You are handsome, you look all like the celestials it may be that seeing you Krishna may chose some one amongst you, superior to the rest, (as her husband),

19 Your this brother is handsome and is endued with beauty, he is also mighty-armed engaged in (athletic) encounters,) he may by chance earn great wealth

Yudhisthira said —

20 We shall all go with you to see that great festivity that *Saimvara* of (the Panchala) maiden

Thus ends the hundred and the eighty sixth chapter, the departure of the Pandava, in the Saimvara of the Ahi Parva

CHAPTER CLXXXVII

(*SAIMVARA PARVA*)—Continued

Vaishampayana said :—

1 O Janamejaya, having been thus addressed, the Pandavas proceeded towards the Southern Panchala country, ruled over by the king *Drupada*

2 On their way the heroic Pandavas saw the illustrious, the pure souled and the perfectly sinless Rishi *Dwaipayana*

3 Duly worshipping the Rishi and being saluted by him,—when their conversation came to a close, they proceeded by his command to the palace of *Drupada*

4 Those great car warriors slowly walked on, stopping on forests and on (the banks of) lakes which they found to be charming.

5 The sons of *Pandu* devoted in study, amiable sweet-speeched and pure in acts, at last arrived in the country of the Panchalas

6 After seeing the city and also the barracks the *Pandavas*, took up there quarters in a potter's house

7 Adopting the life of the *Brhmanas*, they begged their food there (in that city). No man recognised those heroes when they stopped there

8 *Jagmasenta* always cherished the wish of bestowing (his daughter) *Krishna* on *Kiriti* (*Aryuna*), the son of *Pandu*, but he never spoke it to any body.

9 O *Janamejaya*, O descendant of *Bharata* thinking of the son of *Kunti* (*Aryuna*), the Panchala king caused a very stiff bow to be made incapable of being bent by any man except *Aryuna*.

10 Causing a machinery to be erected in the sky, the king set up a mark to be shot through that machinery

Drupada said :—

11 He who will string this bow, and he who will be able to shoot the mark above the machinery with these ornamented arrows, will obtain my daughter.

Vaishampayana said :—

12. With these words, the king *Drupada* proclaimed the *Saimvara* O descendant of *Bharata* having heard this, all the kings came there

13 There came also many illustrious Rishis desirous of seeing the *Saimvara* O king, *Duryodhana* and the *Kurus*, accompanied by *Kainra*, also came there

14 There came also many illustrious *Brhmanas* from many countries The kings and princes were duly worshipped by the illustrious *Drupada*

15 All the citizens,—making a deep noise as that of the ocean — took their seats on the platforms with the desire of seeing the *Saimvara*

16 The kings and princes entered the palace (of *Saimvara*) through the north east gate The arena was built on a plane and on an auspicious ground on the north east of the city The *Samaqbata* (arena) was surrounded by palaces, and it was enclosed on all sides by a wall and a moat—it was ornamented with gates and arches and covered all over with a beautiful canopy.

18 It resounded with the notes of thousands of trumpets,—it was scented with *Aguru* (black aloe), ornamented with garlands and sprinkled with the sandal water paste

19 It was surrounded on all sides by high and white mansions looking like the cloud-kissing peaks of the *Kailasha* (mountain).

20 Their windows were covered with net-works of gold and their walls set with diamonds and precious stones. Their staircases were easy of ascent, and the floors were covered with rich carpets and robes

21. They were scented with *Aguru*, and adorned with wreaths and garlands of flowers, they were all white and spotless like the necks of the swans. Their fragrance could be perceived from a *Poyona*.

22. Each of them contained one hundred doors wide enough to admit a crowd all at once, they were adorned with costly beds ornamented with various metals, they looked like the peaks of the Himalayas.

23 In them lived all the kings, adorned with various kinds of ornaments, and each boasting to get possession of the maiden

24—26 When those best of kings, who were adorned with the fragrant paste of *Aguru*, who were greatly powerful, noble-minded, liberal, devoted to Brahmanas, beloved of the whole world for their good deeds and the protectors of their kingdoms, took their respective seats, the people of the city and the country who had come to see Krishna and who had already taken their seats on the excellent platforms all around saw them

27 The Pandavas sat there in the arena with the Brahmanas and saw the great affluence of the Panchala king

28 O king, that assemblage daily increased (in bulk,) and it looked gay with (the performances of) actors and dancers. Large presents of wealth were also made

29—30 When this grand assembly continued (for 15 days) then on the sixteenth day, O best of the Bharata race, Draupadi, having bathed, attired in the best robes and adorned with all ornaments, entered the arena carrying in her hand a golden dish on which there were a garland of flowers and other offerings of the *Arghya*

31 The priest of the lunar race,—that holy Brahmana learned in the Mantras—kindling the sacrificial fire in all due forms poured libations of *Ghee*

32 Gratifying Agni and making the Brahmanas utter the formula of benediction, he stopped all the musical instruments (that were then being played) all around

33—34. O king, when the arena became perfectly still, Dhristadyumna, possessing a voice like that of kettle-drums or clouds, taking hold of his sister's arm, stood in the midst of the assembly and spoke these sweet words of excellent import with a voice as that of the clouds.

Dhristadyumna said:—

35 Hear, O ye assembled kings,—this is the bow, that is the mark, and these are the arrows. Shoot the mark through the orifice of the machine with these fine sharp arrows

36 Truly do I say—he who possessing noble birth, beauty and strength will achieve this great feat, shall obtain to-day for his wife this my sister Krishna

Vaishampayana said:—

37 Having thus addressed the assembled kings, Drupada's son (Dhristadyumna) then spoke thus to his sister, reciting to her the names and the lineage and the achievements of those assembled potentates

Thus ends the hundred and eighty seventh chapter, the words of Dhristadyumna, in the Saimvara of the Adi Parva

CHAPTER CLXXXVIII

(SAINVARA PARVA)—*Contd.*

Dhristadyumna said —

1 Duryodhana, Duryishthira, Durtmulha, Dushpradharsana, Vivasati, Vikarna, Saha, Dushashena,

2, Yuyutsu, Vajuvira, Bhuma, Vigarava, Ugrayudha, Valiki, Kanakaya, Virochona,

3 Sukundala, Chitrasena, Suvarcha, Kanakadhwaaja, Nandaka, Vahusali, Luchanda, Vikakala,—

4. These and others are the gently powerful sons of Dhritarashtra. These heroes have all come with Karma for your hands.

5 Numerous other illustrious kings—the best of Kshatriyas, (have also come for you). Sakuni, Sauvala, Vrishaki, Vrihadvala,

6 These sons of the king of Gandhara have also come. The foremost of all wielders of arms, Ashwathama and Bhoga

7 Have come here adorned with every ornament. The kings, Vrihanta, Manumata, Dandadhara,

8. Sahadeva, Jayatsena, Meghasandhi, Virata with his two sons, Sunkhya and Uttara,

9 Vardhaksheṇa Susruta Sunanda
Suketu with his two sons, Surama and
Suvarcha,

10 Suchitra Sukumara Vrika, Satya
dhriti, Suyaditraya, Rochamana, Ndi
Chitrayudha

11 Angsumana Chekita the mighty
Srinimara Chandrasena the son of the
mighty Suvadrasena both the father and
the son,

12 Jalasandha Vadanda, Dindri Pinda
drala Vasudeva the mighty Bhagadatta

13 Kalinga Tamralipta the king of
Pattana the king of Madra the great car
warrior Salva with his son

14 The heroic Rukmangada Rukma
ratha, Somodatta of the Kuru race with
his three sons,

15 All great heroes and car warriors
all these have assembled here Bhuri
Bhurisrava Sala Sudakshina Kambhoja,
the Paurava Dridavahauva,

16 Brihatkila Sushena Siva the son
of Ushinara, Patasharnhanta, the king of
Karusak

17 Sankersana (Viladeva) Vasudeva
(Krishna) the mighty son of Rukma
Samya Charudeshna the son of Pradyumna
Gada,

18 Akura Satyaki the high souled
Uddhava Kirtivarma the son of Hrideka,
Pritha Vipritha

19 Viduratha Kanka Sanka Gava
shna Ashavaha Aniruddha Samika
Saranyaya,

20 Heroic Vatapati Jetha Pundaraka
the powerful Ushinara,—all these are known
as Vrishnis

21 Bhagiratha Vrihatkshatra the son
of Sindhu Jayadhrata Vrihatratha Valhika
the great car warrior Srutaya

22 Uluka Kaitava Chitrangada
Suvangada the intelligent Vatsaruga the
king of Kosala,

23 Sishupala—the powerful Jarasandha
—these and many other kings of many
countries

24 And all the Kshatriyas celebrated
in the world O amiable sister have come for
your hand O blessed girl these powerful
men will (try to) shoot the mark Among
these (heroes) you shall choose him as your
husband who will (be able to) shoot the
mark,

*Thus ends the hundred and eighty eighth
chapter the recitations of the kings' lineage,
in the Saimvara of the Adi Parva*

CHAPTER CLXXXIX

(SAIMVARA PARVA)—Contd

Vaishampayana said —

1 These youthful princes adorned with
ear rings boasted at one another, and each
regarding himself as the most accomplished
in arms and endowed with prowess they
stood up brandishing their weapons

2—3 Intoxicated with the pride of
beauty, prowess lineage knowledge wealth
and youth they were like the Himalayan
elephants mad in the season of rut Staring
at one another with jealousy, and being
influenced by the god of desire they
suddenly rose up from their royal seats each
exclaiming, 'Krishna will be mine

4 Those Kshatriyas assembled in that
arena each eagerly desiring to win the
daughter of Drupada appeared like the
celestials standing round Uma the daughter
of the Mountain king

5 Their bodies being afflicted with the
arrows of the god of love and their hearts
completely lost in Krishna (Draupadi) the
kings descended into the arena and they
felt jealousy against even their own friends
for the sake of the daughter of Drupada

6 There came also (in the sky) the
celestials on their cars with the Rudras the
Adityas the Vasus the twin Ashvins, the
Sadhyas all the Maruts, and the lord of
wealth (Kuvera) with Yama at their head

7 There came also the Daityas the
Suparnas the great Nagas the celestial
Rishis the Guhakas the Charanins Vishwa-
vasahu Nirada Paritya, and the chief
Gandharvas with the Apsaras

8 Halayuda, (Valarama) Janardana
(Krishna) the chiefs of the Vrishni
Andhaka and Yadava tribes all ever
obedient to Krishna—were also there view-
ing the scene

9 Seeing these five (Pandavas) like
mad elephants—the best of their species—
which come attracted to yards, a lake over-
grown with lotuses like fire covered with
ashes and the foremost of the Yadus
Krishna began to reflect

10 He said to Rama (Balarama) That
is Yudhishthira that is Bhima with Ishnu
(Arjuna) and these are the two heroic twins
(Nakula and Sahadeva) Observing them
slowly (one after the other) (Vala) Rama
cast a pleased glance on Janardana
(Krishna)

11 But the latter in wrath the
other heroes those sons and grandsons of
kings with their eyes hearts and thoughts

set on Krishna alone, looked at Drupadi only with their expanded eyes and did not notice the Pandavas

12 On seeing Draupadi the mighty armed sons of Priitha and also the heroic and the illustrious twins were all struck with the arrows of the god of love

13-14 Crowded with celestials, Rishus Gandharvas, Suparnas, Nagas, Asuras, and Sidhyas, filled with the celestial perfumes, scattered over with celestial flowers, resounding with the kettle-drums and the deep hum of infinite voices and echoing with the softer music of the flute, the Bina and the tabor, the cars of the celestials could scarcely find a way through the firmament

15-16 Then those kings,—Karna, Duryodhana, Sritva, Salya, Ashvathama, Kratha, Sunitha, Vakra, the ruler of Kalinga and Banga, Paudya, Paundra, the ruler of Videha, the chief of the Yavanas and many other sons and grandsons of kings,—the rulers of countries with eyes like lotus leaves,—one after the other exhibited their own prowess for (winning) that maiden of matchless beauty

17 Adorned with crowns, garlands, bracelets and other ornaments possessing mighty arms prowess, and vigour, and full of strength and energy,

18-19 Those kings could not even in their imagination string that bow of extraordinary stiffness And those kings, in exerting with swelling lips to string that bow—each according to his strength education skill and energy,—were all tossed on the ground and lay motionless for some time Their strength gone, and their crowns and garlands loosed from their persons, they panted for breath Their ambition for winning that maiden was soon cooled down Tossed by that stiff bow, their garlands and bracelets and other ornaments were disordered and they uttered exclamations of woe Having their hope of obtaining Krishna gone that assemblage of kings looked sad and woeful

21 Seeing the plight of all those kings that foremost of all wielders of bow, Karna went to the place where the bow was He quickly raised it up, strung it and placed the arrows on the string

22 Seeing the son of Surya,—Karna of the Suta tribe,—who was like a fire or moon or the sun—resolved to shoot the mark, those foremost of bowmen the Pandavas, considered that the mark had already been shot and brought down to the ground

23 Seeing him Draupadi said in a loud voice, "I shall not choose a Suta for my husband," Laughing in vexation and

casting a glance towards the sun, Karna threw aside the bow already drawn to a circle

24 When all those assembled Kshatriyas gave up the task, the heroic king of the Chedis as powerful as Yama,

25 The high-souled and determined son of Damoghoshia, Shishupala, attempted to string the bow, but he himself fell on his knees on the ground

26 Thereupon the greatly strong and powerful king Jarasandha came to the bow and stood there for some time, fixed and motionless like a mountain

27 Tossed by the bow he too fell upon his knees on the ground Rising up, he (at once) left for his own kingdom

28 Then in attempting to string the bow the great hero Salya, the greatly powerful king of Madra, also fell upon his knees on the ground

29 At last when that assemblage of kings of noble births became the subjects of derisive talk, that foremost of heroes Jishnu (Aryuna), the son of Kunti, desired to string the bow and place the arrows on the string

Thus ends the hundred and eighty ninth chapter, the discomfiture of the kings, in the Sainivara of the Adi Parva.

CHAPTER CXC

(SAINIVARA PARVA)—Contd

Vaishampayana said —

1 When all the kings desisted from the attempt to string the bow the high souled Jishnu (Aryuna) rose from among the Brahmanas

2 Seeing him (Aryuna) possess the complexion of Indra's banner and observing that he was advancing towards the bow, the chief Brahmanas made a loud uproar by shaking their deer-skins

3 While some of them were pleased, others were displeased and some among them possessing intelligence and foresight talked to one another thus,

4-5 'How can a stripling of a Brahmana unpractised in arms and weak in strength string that bow which such celebrated Kshatriyas like Salya and others endued with great might and accomplished in the science and practice of arms could not string?

6 If he fails to achieve success in the act which he has undertaken by his boyish restlessness the Brahmanas will be ridiculous in the eyes of all the kings.

7 Therefore stop this Brahmana and prevent him from attempting to string the bow, which he (surely) desires to do out of vanity, childish daring, and mere restlessness

The Brahmana said —

8 We shall not be ridiculous nor shall we incur the disrespect of any body, or the displeasure of the sovereigns

Vaishampayana said —

9 The others said—This handsome youth who is like a trunk of a mighty elephant whose shoulders, arms and thighs are so well built, who in patience looks like the Himalay is

10 Whose grit is like that of the lion, whose prowess is like that of a mad elephant, and who so resolute, will probably accomplish the feat

11—12 Helas (surely great) strength and great energy, else he would not have gone of his own accord There is no thing in the three worlds that Brahmanas among all mortal men cannot accomplish Abstaining from food, living on air, eating fruits observing severe vows,

13 And becoming emaciated and weak the Brahmanas are ever strong in their own energy A Brahmana should never be disregarded whether his conduct is right or wrong,

14 incapable of much or little, he is the son of Indra himself Krishna was filled with joy, and she came to the son of Kunti with a white robe and a garland of flowers

29 That accomplisher, of inconceivable feats having won her in the arena was saluted with reverence by all the Brahmanas He soon after left the arena and was followed by her who thus became his wife

Thus ends the hundred and ninth chapter the hitting the mark, in the Saimvara of the Adi Parva

17 Aryuna came and stood there like a mountain bow in due form,

18 Bowing his head to the giver of boons—lord Ishana—and remembering Krishna in his mind, he took up the bow

19 The bow which Rukma Sunita, Valra, Radha's son (Karna), Duryodhana Suta and many other kings, accomplished in the science and practice of arms, could not string even with great exertion, was strung within the twinkling of an eye,

21 By Aryuna the son of Indra that foremost of all powerful men that hero as powerful as the younger brother of Indra He took up the first arrow

21 Shot the mark, and caused it to come down on the ground through the orifice in the machinery above over which it had been placed

22 Thereupon rose a great uproar in the sky and also a great clamour in the arena

23 The celestials showered celestial flowers on the head of that slayer of foes Aryuna Thousands of Brahmanas waved their upper garments in joy

24 The assembled kings uttered exclamations of grief and despair Flowers were rained from the sky all over the arena

25 The musicians struck up in concert hundreds of drums and trumpets The bard and the heralds began to chaunt the praise of the hero in sweet strain

26 Seeing him (Aryuna) that chastiser of foes Drupada, became exceedingly glad, and he desired to assist Partha with his army if occasion arose

27 When the uproar was at its highest, that foremost of all virtuous men, Yudhishthira accompanied by those foremost of men, the twins, soon left the arena to return to his lodging

28 Seeing the mark shot and seeing also Partha who had shot the mark like Indra himself Krishna (Drupadi) was filled with joy, and she came to the son of Kunti with a white robe and a garland of flowers

29 That accomplisher, of inconceivable feats having won her in the arena was saluted with reverence by all the Brahmanas He soon after left the arena and was followed by her who thus became his wife

Thus ends the hundred and ninth chapter the hitting the mark, in the Saimvara of the Adi Parva

CHAPTER CXCI

(SAIMVARA PARVA)—Contd

Vaishampayana said —

1 When the king expressed his desire to bestow his daughter on that Brahmana all the assembled kings looked at one another and were filled with wrath

The Kings said —

2 Passing us by and regarding the assembled potentates as straw, this Drupada desires to bestow his daughter, the best of women, on a Brahmana

3 Having planted the tree he cuts it down when it is about to bear fruits He

ich does not respect us,—therefore let us him

He does not deserve our respect or the veneration due to his race. On account of his conduct, we shall kill this wretch who insults kings with their sons.

5 After inviting all the kings and entertaining them with excellent food, he at last insults them all

6 In this assemblage of monarchs which is a conclave of the celestials, does he not neglecting who is equal to himself?

7 Sriuti says that the *Saimvara* is a conclave of the celestials, the *Brahman* is his no election of husband (by a woman), if this maiden does not select one of us as her husband, throw her into fire and return to our homes.

8 Though this *Brahmana* has done his injury to the kings out of his officiousness or avarice, he should not be still killed

9 For our kingdoms, lives, wealth sons and grandsons and whatever other wealth we have (in this world) all exist for the *Brahmanas*.

10 Something must be done (however) so that from the fear of disgrace and from the desire of maintaining that which properly belongs to the respective orders (the impertinent interference of *Brahmanas*) may not cause other *Saimvaras* to end thus

11 Having said this, those best of kings, having arms like the spiked iron maces, took up their weapons and rushed upon Drupada to kill him

12 Seeing those kings all rushing upon him in anger with bows and arrows, Drupada sought the protection of the *Brahmanas* from fear.

13 But those great bowmen, those two sons of Pandu (*Bhima* and *Aryuna*), those chasers of foes, (at once) advanced to oppose those kings rushing towards Drupada like mad elephants

14 Thereupon all those kings and princes with their figures cased in leather and their weapons upraised, rushed in anger towards the *Kuru* princes, *Bhima* and *Aryuna*

15 Then the powerful *Bhima* of extraordinary deeds possessing the strength of thunder, tore up a large tree like an elephant and then devisted it of its all leaves

16 Taking that tree the mighty-armed *Bhima*, the son of *Pritha* the chaster of all foes stood like *Yama* with his fearful staff near that best of men *Pritha* (*Aryuna*)

17 Seeing that feat of his brother, the greatly intelligent *Jishnu* (*Aryuna*), himself being of inconceivable feats, became very much astonished. Being equal to *Indra* in achievements he cast off all his fears, and he stood ready with his bow to receive those assailants

18 Seeing the feats of both *Jishnu* (*Aryuna*) and his brother, *Drimodara* (*Krishna*) of super-human intelligence and inconceivable feats, spoke thus to his brother *Halayudha* (*Valarama*) of fearful energy.

19 O *Sankarsana*, that hero who has the gait like that of a great lion, who draws the large bow in his hand which is full four cubits in length, is undoubtedly *Aryuna*. If I am the son of *Vasudeva* there is no doubt about it.

20 That hero, who has suddenly torn up the tree and who has within a moment become ready to drive away the monarchs, is undoubtedly *Vrikodara* (*Bhima*). None else in the world could have performed to day such a feat in the field of battle

21 O *Achyuta*, the other youth having eyes like lotus leaves, who is full four cubits tall, who has the gait of a mighty lion, who is humble, fair-complexioned, with prominent and stunning nose, who a moment before has left the arena is undoubtedly the son of *Dharmar* (*Yudhishthira*).

22 The two other youths, each as handsome as *Kartikeya* are, I am sure, the son of the twin *Aswinis* I heard that the sons of *Pandu* and *Pritha* had escaped from the fire of the lac house

23 Then *Halayudha* of the complexion of clouds charged with rains spoke thus to his younger brother in joy "I am glad to hear that our father's sister *Pritha*, with the foremost of the *Kuru* princes (the *Pandavas*) has escaped (from the lac-house)

Thus ends the hundred and ninety first chapter, the words of Krishna, in the Saimvara of the Adi Parva

CHAPTER CXCI

(*SAIMVARA PARVA*)—Contd

Vaishampayana said —

1 Those best of *Brahmanas* (present there), shaking their deer-skins and coconut shell water-pots, exclaimed, "Fear not, we shall fight with the foes"

2 *Aryuna* smilingly told those *Brahmanas* who spoke to him "Stand aside as spectators,

3 I shall check all these kings, like snakes by *Mantras*, showering on them arrows furnished with sharp points

4 Having said this the mighty Arjuna took up the bow he had obtained as the dower, and accompanied by his brother Bhima, stood immovable as a mountain

5 Seeing the Kshatriyas ever furious in battle with Karna at their head, the two heroic brothers rushed at them like two elephants rushing against a herd of hostile elephants

6 Then those kings eager for battle fiercely exclaimed Killing a Brahmana desirous of fighting in battle is permitted

7 Saying this, the monarchs at once rushed upon the Brahmanas, and the greatly powerful Karna rushed against Jishnu (Arjuna) to fight

8 The mighty king of the Madras Salva rushed against Bhima like one elephant rushing against another for a female one

9 Duryodhana and others all fought with the Brahmanas—but they skirmished with them lightly and carelessly

10 Then the illustrious Arjuna, seeing the son of Vikartana, Karna, coming towards him drew his tough bow and pierced him with his sharp arrows

11 The son of Radha (Karna) being much pestered by his swift, powerful and effulgent arrows, attacked Arjuna with more care (than before)

12 Then Karna and Arjuna both foremost of all warriors fought madly on—each eager to vanquish the other Such was the lightness of hand they displayed that they both became invisible (on account of the incessant showers of arrows)

13 Behold the strength of my arms Mark how I have counteracted your feats they addressed each other in such words,—intelligible only to the heroes

14 Enraged on seeing the strength and energy of Arjuna's arms as matchless in the earth, the son of Surya, Karna, fought with greater vigour

15 Parrying all the swift and strong arrows shot at him by Arjuna, Karna sent up a loud shout And his great feat was applauded by all the warriors

Karna said:—

16 O foremost of the Brahmanas, I am pleased to see the strength of your arms that know no relaxation in battle Your weapons are worthy of achieving victory.

17 Is the science of arms personified in you or are you that best of Brahmanas (Parashu) Rama or Indra himself or Vishnu, or Achyuta himself?

18 In order to conceal your personality have you assumed the form of a Brahmana, and mastering all the strength of arms are you now fighting with me?

19 None except Sacha's husband (Indra) or Kunti (Arjuna) the son of Pandu is capable of fighting with me when I am angry on the field of battle

Vaishampayana said:—

20 Hearing his these words Falguni (Arjuna) replied 'O Karna, I am not the science of arms, I am not also the powerful Rama

21 I am only a Brahmana who is the foremost of all wielders of arms By the grace of my preceptor, I have become expert in the *Brahma* and *Paundra* weapons I am here to day to vanquish you in battle O hero, wait a little"

22 Having been thus addressed the son of Radha, Karna refrained from the fight for the great car-warrior thought that the *Brahma* might is ever invincible

23 On another part of the field the mighty heroes Salva and Vrikodara (Bhima) endued with great strength, well skilled in battle and learning,

24 Challenged one another and fought like two mad elephants striking each other with their clenched fists and knees

25 Sometimes pushing each other to a distance sometimes dragging each other near sometimes throwing each other down with their faces down-wards and sometimes on their sides they fought on, striking each other at times with the clenched fists

26 As they fought each other with blows hard as the clash of two pieces of stones the arena rang with the sound of their combat

27—28 Fighting thus in the battle for a few minutes, Bhima the best of the Kurus then taking up Salva on his arms, hurled him to a distance and the best of men Bhishma surprised all (by his feat) for though he threw the powerful Salva on the ground, he did not hurt him much

29 When Salva was thus thrown down by Bhima and Karna was struck with fear, all the other kings were filled with awe, and they surrounded Vrikodara (Bhima from all sides),

30 They said "Surely these best of Brahmanas are excellent (warriors) As certain in what tribe they have been born, and where they live.

31 Who is capable of fighting with the son of Radhī, Kuntī, in battle except Rama, Drona or Kuntī, the son of Pandu (Aryuna)?

32 Who is capable of fighting in battle with Duryodhana except the son of Devaki Krishna, and the son of Saradwan, Kripa?

33-34 Who is capable of overthrowing in battle the king of Madra, Salya the foremost of great warriors, except Valadeva, the heroic Vrikodara, the son of Pandu, and the heroic Duryodhana? Therefore, let us desist from this fight with the Brahmanas

35 Brahmanas, if they be offending, should still ever be protected. First let us ascertain who these (heroes) are. After we have learnt it, we may cheerfully fight with them.

Vaishampayana said:—

36 Seeing that feat of Bhima, Krishna believed them both to be the sons of Kuntī. Gently addressing the assembled monarchs by saying "This maiden has been greatly won (by the Brahmanas) he induced them to desist from the fight.

37 Having thus desisted from the battle, those best of monarchs, those (heroes) well skilled in battle, returned to their respective kingdoms,—all becoming exceedingly surprised.

38 Those that assembled there went away saying that the Brahmanas had become victorious to day, the princess of Panchala had become the bride of a Brahmana.

39 Surrounded by Brahmanas attired in skins of deer and other wild animals, Bhima and Dhananjaya passed through the crowd with good deal of difficulty.

40-41 Those heroes among men, mangled by the enemies and followed by Krishna, at last came out of the crowd, and they looked like the full moon or the sun emerged from the clouds. And their mother (Kuntī in her lodging) began to think of various evils having overtaken her sons.

42 Seeing that her sons were late in returning from their begging tour, she was filled with anxiety. At one time she thought that the sons of Dhritarastra had recognised and killed them.

43 Next she feared that some cruel and strong Rakshasas, endued with the prowess of deception, had killed them. And she asked herself, Could the illustrious Vyasa himself have been guided by perverse intelligence?

44-45 Thus pondered Pritha out of her affection for her children. Then in

the stillness of the late afternoon, Jishnu (Aryuna), accompanied with many Brahmanas, entered the potter's house like the cloud covered sun emerged from the clouds in a cloudy day.

Thus ends the hundred and ninety second chapter, the return of the Pandavas, in the Saimvara of the Adi Parva.

CHAPTER CXCIII

(SAIMVARA PARVA)—Contd

Vaishampayana said:—

1 Then those two illustrious sons of Pritha, returning to the potter's house, came to their mother. And those best of men represented Jigmeseni to their mother as the "Alms" they had obtained that day.

2 Kuntī who was within the room did not see her sons. She, therefore, replied saying, "Enjoy all of you (what you have got)." A moment after she saw Krishna (Drapadi) and said, "Alas! what have I said?"

3 Being anxious with the fear of sin and reflecting how every one could be extricated from the situation, she took the cheerful Jigmeseni by the hand, and coming to Yudhisthira, she said

Kuntī said:—

4 This daughter of the king Jigmeseni, upon being represented to me by your younger brothers as the "Alms" they had obtained, O king, from ignorance I said what was proper, namely, "Enjoy all of you what you have got."

5 O best of the Kurus tell me how my speech may not become futile, how sin may not touch the daughter of the Panchala king, and how she may not become unhappy.

Vaishampayana said:—

6 Having been thus addressed by his mother, that foremost of the Kuru race, that hero the intelligent king (Yudhisthira) consoling Kuntī thus addressed Dhananjaya,

7 "O Falgun! Jigmeseni has been won by you. It is proper therefore that you should marry this princess. O withstander of all foes, therefore kindle the sacred fire and marry her with all due rites."

Aryuna said:—

8 O king, do not hurl me into sin. Your command is not in consonance with the precepts of virtue. That is the path followed

by the sinful You should marry her first then the mighty armed Bhima of inconceivable feats

9 Then myself then Nakula, and then last of all the greatly energetic Sahadeva O king Vrikodara myself the twins and the maiden all await your command

10 When such is the state of things, after due reflection do that which is proper, consonant with virtue productive of fame, and beneficial to the Panchala king We are all obedient to you command us as you like

Vaishampayana said :—

11 Hearing these words of Jishnu (Aryana), so full of respect and affection, the sons of Pandu all glanced at the Panchala princess

12 She too looked at them all Glancing at the illustrious Krishna (Draupadi), they looked at one another, and taking their seats, they thought of her alone

13 When those immeasurably effulgent heroes looked at Draupadi, the god of love invaded their hearts and continued to grind all their senses

14 The charming beauty of the Panchala princess was modelled by the Creator himself It was superior to all and charming to all creatures

15 Seeing their demeanour and knowing what was passing through their minds, that best of men, the son of Kunti Yudhisthira recollected the words of Dwaipayana

16 Fearing that there might arise disunion amongst the brothers the king (Yudhisthira) thus spoke 'This blessed Draupadi will be the wife of all of us

Vaishampayana said —

17 Hearing these words of their eldest brother, the sons of Pandu began to ponder over them in their mind in great joy

18 The chief of the Vrishnas (Krishna), with the son of Rohini (Valarama) suspecting them to be the chief of the Kurus, came to the potter's house where those best of men (the Pandavas) were living

19 Krishna with the son of Rohini (Valarama) saw there seated Ajatsatru of well developed and long arms and sitting round him were his younger brothers, surpassing the splendour of fire

20 Going to that foremost of all virtuous men, the son of Kunti, and touching the feet of that prince of the Ajamira race Yudhisthira Vasudeva, (Krishna) then said, 'I am Krishna'

21 And the son of Rohini (Valadeva) also coming to Yudhisthira did the same Seeing Krishna and Valadeva, the Pandavas expressed their great delight

22 O foremost of the Bharata race, those chiefs of the Yidu race (Krishna and Valarama) then touched the feet of (Kunti), the sister of their father

23 Seeing Krishna, Ajatsatru, that foremost of the kuru race, asked him his well fare, and said "O Vasudeva, how have you been able to trace us, living as we are in disguise?"

24 Vasudeva smilingly replied, 'O king, fire even if it is covered can easily be known Who else among men except the Pandavas can perform such feats?'

25 O Pandavas, O withstanders of foes, you have by sheer good fortune escaped from that fearful fire (of the lac house) and also by sheer good fortune the sinful son of Dhritarashtra (Duryodhana) with his ministers have not succeeded in their (evil) wishes

26 Be blessed Grow in prosperity as a fire in a cave gradually grows and spreads itself all around Lest any of the kings recognise you give us permission to return to our camp " Then obtaining the permission of the Pandavas, Krishna of undying prosperity, accompanied with Valadeva, soon went away

Thus ends the hundred and ninety third chapter, the arrival of Ram and Krishna, in the Saimvara of the Adi Parva

CHAPTER CXCIV

(SAIMVARA PARVA)—Contd.

Vaishampayana said —

1 When the two Kuru princes (Bhima and Aryuna) went towards the potter's house the Panchala prince Drishtadyumna followed them

2 Having sent away all his attendants, he concealed himself unknown to the Pandavas in a place somewhere near the house of the potter

3 That grinder of foes Bhima, and Jishnu (Aryuna) and the high-souled twins returned in the evening from their begging tour, and they cheerfully offered everything to Yudhisthira

4 Thereupon the kind Kunti thus spoke to the daughter of the Panchala king, 'O amiable girl first take a portion of this (food) and offer it to the gods and give it away to the Brahminas

5-6 I will (do) that which you are hungry, and give it to those that are our guests. Divide the rest into two portions. O admirable girl, give the half to Bhima,—for this strong youth with fair complexion is man like a king of elephants,—this hero who eats much. Divide the other half into six equal parts,—four for these youths (Yudhishthira, Arjuna, Nakula and Sahadeva) one for myself, and the other for you.

Vaishampayana said :—

7 Hearing these excellent words of her mother-in-law, the chaste princess then cheerfully did all that she was directed to do. And they then all partook of the food.

8 Then the son of Madri the ascetic Sahadeva, spread on the ground a bed of Kuska grass thereupon those heroes all spread on it their deer skins and then they laid themselves down to sleep.

9 The foremost of Kuru princes laid themselves down with their heads towards the south. Kunti laid herself down along the line of their heads and Krishna (Draupadi) along that of their feet.

10 Though she lay on Kuska grass and on the ground like the mother pillow of the sons of Pandu yet she felt no grief in her heart or any disrespect for those best of the Kurus.

11 Then those heroes begin to talk to one another on celestial weapons, cars, elephants, swords, arrows and battle-axes. Their conversations were varied and were exceedingly interesting.

12 The son of the Panchala king (Dhrishtadyumna) heard all that they said in their conversations and all the men saw Krishna (Draupadi) in that state.

13 (As soon as morning came) the prince Dhrishtadyumna set out in great haste towards the palace in order to report to the king Drupada in detail what he had heard in the night as talked by those heroes among one another.

14 The Panchala king was sad because he did not know that those that had taken away his daughter were the Pandavas. The illustrious (king) asked Dhrishtadyumna in his return "Where has Krishna gone? By whom has she been taken away?"

15 Has any Sudra, or any man of low birth or any tribute paying Vaisya placed his dirty feet on my head (by taking her away)? Has the garland of flowers been thrown away on a burning place for dead bodies?

16 O son, has any Kshatriya of high birth or any one of the superior order (Brahmana) obtained my daughter? Has a

man of low birth placed his left foot on my head by winning Krishna?

17 I shall not be sorry but shall be very much pleased if my daughter has been united with that best of men, Partha. O illustrious one tell me truly who has to day taken away my daughter?

18 Are the sons of that foremost of the Kurus Vichitravirya's son (Pandu) alive? Was he Partha who took up the bow and shot the mark?

Thus ends the hundred and ninety fourth chapter the return of Dhrishtadyumna, in the Summary of the Adi Parva

CHAPTER CXC (VAIVAHIKA PARVA)

Vaishampayana said :—

1 Having been thus addressed that foremost of the sun race the prince Dhrishtadyumna cheerfully said to his father all that had happened and by whom Krishna (Draupadi) had been won.

Dhrishtadyumna said :—

2-3 The Youth with large and red eyes who was as red as a black deer skin and looked like a celestial in beauty, who strung the foremost of bows and brought down on earth the mark set on high was soon surrounded by all the foremost of Brahmanas who offered him their homage for the feat he had achieved. Incapable of bearing the sight of the foes and endured with great activity he (the youth) displayed his prowess. Surrounded by the Brahmanas he resembled like the thunder wielding Indra in the midst of the celestials and the Rishis.

4 As a female elephant follows the leader of a herd, so Krishna cheerfully followed him catching hold of his deer-skin. Being unable of bearing that sight the assembled kings rose up in anger and advanced to fight.

5 O king, then there rose in the arena another hero, who tore up a large tree and rushed against the king (killing them right and left), as angry Yama smites down all living creatures.

6 O king the assembled kings stood motionless looking at these two best of heroes among men. While they resembled like the sun and the moon, told Krishna with them went away to a potter's house (situated) outside the city.

7 There (in the potter's house) a lady as effulgent as a flame of fire also

I believe is their mother. Around her also sat three foremost of men, each of whom was like a fire.

8 Coming to her, the two heroes paid homage to her feet and asked Krishna. To do homage to her. Keeping Krishna there, those foremost of men all went out in their begging tour.

9 (When they returned) Krishna took from them the food (that they had obtained in alms) and offered a portion to the gods and gave away another portion to the Brahmanas. She gave a portion to that venerable lady and distributed the rest to those foremost of men; she herself ate last of all.

10 O king they then all laid themselves down for sleep. Krishna lying like their nether pillow. The bed on which they lay was made of *Kusha* grass, on which they spread their deer skins.

11 They talked on various subjects in voices deep as those of black clouds. And the conversations of those heroes were such that neither *Vaisyas* nor *Sudras*, nor *Brahmanas* could talk in that way.

12 O king there is no doubt that they are foremost of *Kshatriyas*; their conversations being on all military subjects. Our hope has been fulfilled. We have heard that the sons of *Prithi* escaped from the conflagration.

13 From the way in which the mark was shot down by the youth, the strength with which the bow was strung by him and the manner in which they talked to one another, it is certain they are the sons of *Prithi* wandering in disguise.

Vaishampayana said —

14 Thereupon the king *Drupada* became exceedingly pleased and he sent to them his priest, directing him to ascertain who they were and whether they were (really) the sons of the illustrious *Pandu*.

15 As directed by the king the priest went to them and applauding them all, he told them duly in detail all that he was commanded by the monarch to say.

The Priest said:—

16 O men that deserve first worship, the boon giving king of the earth, the lord of *Panchala* (*Drupada*) is desirous to know who you are. Seeing this (hero) who has shot down the mark, his joy knows no bound.

17 Giving us all particulars of your family and tribe place your feet on the heads of your enemies and gladden the hearts of the *Panchala* king and his men and of mine also.

18 King *Pandu* was a dear friend of king *Drupada* who regarded him as his counter self. He had all along cherished the desire of bestowing his this daughter on that *Kuru* prince (*Pandu*) as his daughter in law.

19 O heroes of faultless features, it was the wish in the heart of the king *Drupada* that the long and strong armed *Arjuna*, should marry in due religious form his this daughter.

20 If that has become possible, nothing could be better, nothing more beneficial, and nothing more conducive to fame and virtue than that incident.

Vaishampayana said —

Having said this, the priest became silent. The king (*Yudhishthira*) seeing him thus sitting with humility said,

21 "Let water to wash his feet and the *Arghya* be offered to this *Brahmana*. He is king *Drupada*'s priest, and therefore he is worthy of our respect. We should worship him with more than ordinary reverence.

22 O king *Bhuma* then did as directed. Accepting the worship thus offered to him, he (the priest) became exceedingly glad, and then *Yudhishthira* thus addressed that priest sitting in comfort.

Yudhishthira said —

23—24 By fixing a special kind of dowry the *Panchala* king, has given away his daughter according to the practice of his order. He has not done it freely. Therefore, he has nothing to say in regard to the race, tribe, family and character of him who has performed the feat. This hero has won the princess by satisfying the demand of the king *Drupada*. All his queries have been answered by the stringing of the bow and the shooting down the mark.

25 It is by doing that which he had directed this illustrious hero has won *Krishna* in the assembly of kings. Under these circumstances, the king of the *Kuru* race should not indulge in any regret which can only make him unhappy.

26 The desire that the king *Drupada* has all along entertained will (surely) be fulfilled, for O *Brahmana*, I believe this princess is endued with all auspicious marks.

27 None that is weak in strength could string that bow, and none of low birth or unaccomplished in arms could have shot down the mark.

28 It is, therefore, not proper for the *Panchala* king to grieve to day for his

daughter. There is no man in the world who can (now) undo that act of shooting down the mark.

Vaishampayana said.

29 While Yudhishthira was saying all this, another messenger came in haste and said "The feast is ready."

Thus ends the hundred and ninety fifth chapter, the arrival of the priest, in the Vairahika of the Adi Parva.

CHAPTER CXCVI

(VAIVAHIKA PARVA)—Continued.

The Messenger said:—

1. A good feast for the bridegroom's party has been prepared by the king Drupada in view of his daughter's nuptials. Come there after finishing your daily rites. The marriage of Krishna will take place there. Do not make any delay.

2 These cars, adorned with golden lotuses and drawn by excellent horses, are worthy of being ridden by kings. Riding on them, come to the palace of the Panchala king.

Vaishampayana said —

3 Having sent away the priest and having placed Kunti and Krishna on one of these cars, those best of the Kurus ascended those excellent cars and proceeded towards the palace.

4—5 O descendant of Bharata, O king, having heard from the priest the words of the Dharmaraja (Yudhishthira) he (Drupada), kept ready a large collection of things, such as fruits, sanctified garlands, armours, shields, carpets, kine, ropes, seeds, and various other articles and implements of agriculture so that he might ascertain to which order these heroes belonged.

6 The king also collected every article appertaining to other arts and various implements and apparatus of every kind of sports.

7—8. (He kept there also) shining armours, shields, excellent swords and scimitars, beautiful chariots and horses first class bows and well adorned arrows, various other kinds of weapons ornamented with gold, darts and rockets, battle axes and other implements of war, beds and carpets, various other fine things and cloths of various kinds.

9 Taking with her the virtuous Krishna, Kunti entered the inner apartment of

Drupada's palace. The ladies (of the king Drupada's household) worshipped the wife of the Kuru king with joyous hearts.

10—11 O king, seeing those foremost of men, each possessing the sportive gait of the lion, each with deer-skin for his upper garment, with eyes like mighty bulls, with broad shoulders and long hanging arms which looked like the bodies of mighty snakes, the king, the king's ministers, the king's sons, the king's relatives and attendants, all became exceedingly glad.

12. Those heroes without any hesitation and awkwardness sat with perfect fearlessness on costly seats furnished with foot-stools, and they sat one after the other according to the order of their age.

13. After those heroes were seated, well-dressed male and female servants and skilful cooks brought excellent and costly viands, on plates made of gold and silver,—food worthy of kings alone.

14. Then those foremost of men dined on those dishes and became well pleased. After the dinner was over, those heroes among men, passing over all other things, began to examine with interest the various implements of war (displayed there).

15 Seeing thus Drupada's sons and the king (Drupada) himself with all the chief councillors knew the sons of Kunti to be all of royal blood, and they therefore became exceedingly happy.

Thus ends the hundred and ninety sixth chapter, the display of various things, in the Vairahika of the Adi Parva.

CHAPTER CXCVII

(VAIVAHIKA PARVA)—continued

Vaishampayana said:—

1—2 Then the greatly illustrious Panchala king addressed prince Yudhishthira in the form applicable to Brahmanas, he cheerfully enquired of that illustrious son of Kunti, (saying) "Are we to know you as Kshatriyas or Brahmanas,

3—4 Or accomplished Vaisyas or men born of Sudras? Or are we to know you as celestials who have assumed the disguise of Brahmanas by their power of *Maya* (delusion) and who are roaming over the earth and who have come here for the hand of Krishna? O Sir, tell us the truth, we are in great doubt.

5 Shall we not be happy when our doubts will be removed? O descendant of Iksvaku, have the Fates been propitious to us?

6 Tell us the truth willingly. Truth becomes much better than sacrifices and decorations of tanks. Therefore do not speak the untruth.

7 O celestial like hero O destroyer of foes hearing your reply I shall then make arrangements for the marriage according to the order to which you belong.

Yudhisthira said —

8 O Panchala king be not cheerless. Be cheerful. There is no doubt your desire has been fulfilled.

9 O king we are Kshatriyas and we are the sons of the illustrious Pandu. Know me to be the eldest of the sons of Kunti and those two to be Bhima and Arjuna.

10 O king your daughter was won by these two (heroes) in the assembly of kings. The twins (Nakula and Sahadeva) and Kunti are there where Krishna is.

11 O best of men let grief be dispelled from your heart we are Kshatriyas. Your daughter like a lotus has been transplanted from one lake to the other.

12 O great king you are our revered superior and chief refuge. I have told all that is necessary to be told.

Vaishampayana said —

13 Thereupon the king Drupada had his eyes rolling in ecstasy and he was filled with delight. He could not for some time answer Yudhisthira.

14 Suppressing his joy with great effort that chaste son of foes (Drupada) replied to Yudhisthira in proper words.

15 The virtuous minded (king) asked how they (the Pandavas) had escaped from the city (of Varnavata). The Pandava (Yudhisthira) narrated it all in detail.

16 Hearing the narration of the son of Kunti king Drupada censured that ruler of men Dhritarashtra.

17 The foremost of all eloquent men Drupada gave every assurance to the son of Kunti Yudhisthira and vowed to restore him to his kingdom.

18 At the request of the king Kunti Krishna Bhima Arjuna and the twins took up their quarters in a palace.

19 O king they continued to reside there, treated by Yagmasena (Drupada) with every respect. The king (Drupada) with his sons assured by all that had happened thus spoke to Yudhisthira.

Drupada said —

20 O mighty armed hero let the Kuru prince Arjuna take to day the hand of my

daughter with all due rites. To day is auspicious day.

Vaishampayana said —

21 Thereupon the virtuous man like Yudhisthira replied. O great king I shall have to marry.

Drupada said —

22 O hero take the hand of my daughter yourself in all due rites. Or let Krishna in marriage to him whom you please.

Yudhisthira said :—

23 O king Drupada shall be the que of all of us. O great king, it has been thus ordered by our mother.

24 I am still unmarried — so is the Pandava Bhishma. Your jewel of a daughter has been won by Partha.

25 O king this is our rule that we mutually enjoy a jewel that we obtain. Excellent king we are not willing now break that rule.

26 Krishna shall be the wedded que of all of us. Let her take our hands before the fire and after the other according to age.

Drupada said :—

27 O descendant of Kuru it is ordained that Krishna can have many wives. But we have never heard that a wife can have many husbands.

28 O son of Kunti pure as you are you are jarred with the rules of morality. You should not commit an act that is sinful and opposed both to the Vedas and usual. Why has your understanding come to so?

Yudhisthira said —

29 O great king morality is subtle we do not know its course. Let us therefore follow the path trod by the illustrious men of former ages.

30 My tongue never utters an untrue word. My mind never turns to that which is sinful. It has been commanded by our mother and my mind also approves of it.

31 O king it is certainly conformable to virtue. I therefore act accordingly without scruple. O king do not entertain fear in this matter.

Drupada said —

32 O son of Kunti my son Dhishthya and you settle amongst yourselves as to what should

be done I shall do what is proper to-morrow

Vaishampayana said —

33 O descendant of Bharata O king, thereupon those three (Kunti, Yudhishthira and Dhristadyumna) discoursed on this matter, and at that very time Draupadya came there (wandering over the world) at pleasure

Thus ends the hundred and ninety seventh chapter, the arrival of Draupadya, in the Vairahika of the Adi Parva

CHAPTER CXCVIII

(VAIVAHIKA PARVA)—Continued

Vaishampayana said —

1 Thereupon all the Pandavas and the illustrious Panchala king, and all others stood up and they saluted the illustrious Krishna (Draupadya)

2 The high souled (Rishi) saluted them in return and enquired after their welfare, he then sat down on a holy carpet made of gold

3 Commanded by the immeasurably energetic Krishna (Draupadya) those foremost of men all sat down on costly seats

4 Thereupon a moment after the son of Prishata in sweet words asked that illustrious man about the marriage of Draupadi

Drupada said :—

5 O illustrious one how can one woman become the wife of many men without being defiled by sin Tell me truly all this in detail

Vyasa said —

6 O king, this being opposed to both usage and the Vedas has become obsolete I desire to hear what is the opinion of each of you in this matter

Drupada said :—

7 In my opinion this practice is sinful because it is opposed to both the usage and the Vedas O best of the twice born there is nowhere a wife with many husbands

8 The illustrious men of former ages had never such an usage amongst them The wise should never commit a sin

9 I can therefore never make up my mind to act in this way The practice appears to me to be of doubtful morality

10 O best of the twice born O ascetic Rishi, O Brahmana, how can the elder

brother if he is at all of good character can approach the wife of his younger brother?

11 The ways of morality are always subtle Therefore we do not know them We cannot, therefore, say what is conformable to virtue and what is not

12 We cannot therefore perform such an act with a safe mind O Brahman, I can never say "Let Krishna be the wife of five (husbands)"

Yudhishthira said —

13 My tongue never utters an untruth, and my heart never turns to sin When my heart approves it it can never be sinful

14 I have heard in the Puranas that a lady of the Gotama race named Jatila, the foremost of all virtuous women, married seven Rishis (all together)

15 So also the daughter of an ascetic married ten brothers all of them bearing the same name of Prachetas and all of their souls were exalted by asceticism

16 O foremost of all men learned in the precepts of virtue it is said that obedience to superiors is a cardinal virtue Of all superiors the mother is the foremost

17 She has commanded us, saying, Enjoy all of you that which you have obtained O best of the twice born, it is therefore I consider this act to be virtuous

Kunti said —

18 It is so as the virtuous Yudhishthira has said I am in great fear lest my words become untrue How shall I be saved from untruth?

Vyasa said :—

19 O amiable one you shall be saved from untruth This is eternal virtue O Panchala king I will not talk on this matter before you all You alone will hear it

20 (I shall tell you) how this practice has been established and why it is to be regarded as old and eternal There is no doubt that what the son of Kunti Yudhishthira has said is quite conformable to virtue

Vaishampayana said —

21 Thereupon rose the illustrious Vyasa the lord Draupadya and taking hold of Drupada's hand he went into the palace

22 The Pandavas Kunti and the descendant of Prishata Dhristadyumna waited in that place for those two (Vyasa and Drupada).

23 Thereupon Dwaipayana explained to that illustrious king how the mirrage of one wife with many husbands is confor-
mable to virtue.

Thus ends the hundred and ninety eighth chapter, the words of Vyasa, in the Vairahika of the Adi Parva

CHAPTER CCXC

(VAIVAHIKA PARVA)—Continued

Vyasa said —

1. In days of yore, the celestials performed a great sacrifice in the Naimisha forest. O king the son of Vivasvata (Yama) became the slayer of animals.

2. O king, thus employed in that sacrifice, Yama did not kill any human being. Thereupon the death being suspended among men, the number of human beings greatly increased.

3. Soma, Sakra, Varuna, Kuvera the Sadhyas, the Rudras, the Vasus, the twin Ashwins — these and other celestials went to Prayapati, the creator of the world.

4. Alarmed at the increase of human beings they all thus addressed the master of creation. We are afflicted with the fear (of the increase of human beings) and therefore wishing to be relieved, we ask your protection.

The Grandsire said:—

5. You have no fear from human beings. You are all immortal. You should not be frightened by the mortals.

The Celestials said:—

6. The mortals have all become the immortals. There is now no difference between them and us. Being vexed at this we have come to you so that we may have some distinction (from men).

The Deity said —

7. The son of Vivasvata (Yama) is now engaged in the great sacrifice. It is for this reason that human beings are not dying. When his sacrificial works will be finished the death will be again among men.

8. When that time will come the son of Vivasvata will be strengthened by your respective energies. He will then sweep away thousands of human beings who will have no energy left in them.

Vyasa said —

9. Having heard these words of the first born deity, the greatly strong (celestials)

went (to the place of sacrifice), and when they all assembled there, they saw a (golden) lotus in the Bhagirathi.

10. Seeing that (golden) lotus they were very much surprised. The foremost of heroes among them Indra, went (to find out where it grew). Going to the place wherefrom the Ganges always issues forth, he saw a lady as effulgent as the fire.

11. The lady who had come there to fetch water was bathing in the Ganges, but she was weeping all the while. The drops of tear that fell from her eyes were transformed into golden lotuses.

12. Seeing this wonderful sight, the wielder of the thunder (Indra) came to the lady and said 'O amiable lady, who are you? Why are you weeping? I desire to know the truth. Tell me everything.'

The Lady said —

13. O Sakra, unfortunate as I am, you may know who I am, and why I am I weeping. O king if you come with me as I lead the way you can then see why I weep.

Vyasa said:—

14. He (Indra) followed her and soon saw a handsome youth with a young lady. They were seated on a throne on the peaks of the king of mountains, and they were playing with dice.

15. The king of the celestials thus spoke to him 'O intelligent youth, know this universe to be under my sway.' Seeing that the person took no notice of what he had said he (Indra) again said 'I am the lord of the universe.'

16. Seeing Indra angry, the youth who was none else than Mahadeva cast a glance at him and smiled. At that glance the king of the celestials was at once paralysed, and stood on that spot like a statue.

17. When the game of dice came to an end he (Siva) spoke thus to the weeping woman. Bring him (Indra) here. I shall so deal with him that pride may not again enter his heart.

18. As soon as Indra was touched by that woman the chief of the celestials with limbs paralysed by that touch fell down on the ground. The illustrious deity of fierce energy (Siva) then said to him 'O Indra, never act thus again.'

19. Remove this huge stone for your strength and energy are immeasurable. Enter the hole and wait with others who are all like you and the sun in splendour.

20. He (Indra) removed that stone and saw a cave on the great mountain in which

were four others resembling himself. Seeing them, he became very much grieved and exclaimed, "Shall I too meet with such fate?"

21. Then looking at the wielder of thunder (Indra) with expanded eyes, the deity Girisha (Siva,) said in anger, "O Satakratu, (Indra) enter this cave without delay, for out of folly you have insulted me before my very eyes."

22. Thus addressed by the lord (Siva,) the chief of the celestials was deeply grieved in consequence of that imprecation, and with limbs weakened by fear he trembled like the wind-shaken leaf of the fig tree on the breast of the king of mountains.

23. Thus unexpectedly cursed by the deity that rides the bull (Siva,) Indra trembled from head to foot, and with joined hands he thus addressed the fearful god of many manifestations, "O Bhruva, you are the on-looker of the infinite universe."

24. To him thus replied the deity of fiery energy with smiles, "I those that have your disposition never obtain my grace. These others (four in the cave) were like you at one time. Therefore, enter the cave and lie there for some time.

25-26. The fate of you all should certainly be the same. All of you shall have to take births in the world of men where living achieved many difficult feats and killing large number of men, you shall again regain the valued region of Indra by the merits of your respective deeds. You shall accomplish all I have said and much more.

The old Indras said:—

27. We shall go from our celestial region to the region of men where salvation is difficult to gain. But let the celestials, Dharma, Vayu, Mrgavata (present Indra) and the twin Ashwins beget us on our would-be mother. After fighting with men with both human and celestial weapons, we shall again come back to the region of Indra.

Vyasa said:—

28. Having heard this, the wielder of thunder (Indra) again addressed that foremost of gods (Siva) saying, "Instead of going myself, I shall create from myself with a portion of my energy a person able to accomplish the task, and he will be the fifth among these (old Indras)."

29. Dishnavuka, Dhutadhaman, greatly effulgent Siva, Svata and Ictaswin,—these are the five Indras of old.

30. The illustrious deity of the formidable bow kindly granted to the five Indras

the desire they cherished in their hearts, and he appointed that exceedingly beautiful lady, who was none else than the celestial Lakshmi herself to be their common wife in the world of men.

31. Thereupon accompanied by all these Indras, he (Siva) went to Narayana, who is immeasurably effulgent, infinite, immaterial, the self born, the old, the eternal and the spirit of the infinite universe.

32. He (Narayana) approved of everything, and then they (Indras) all took births in the world of men. Hari (Narayana) took up two hairs from his body, one of them was white and the other black.

33. Those two hairs entered the wombs of the two ladies of the Yadu race,—named Devaki and Rohini. The hair of the deity that was white became Valadiva, and the hair that was black became Keshava's self,—Krishna.

34. Those Indra-like ones who were kept confined in the cave of the mountain are none else than the five sons of Pandu, possessing great prowess. And the Pandava Sanjashrichi (Arjuna) is a portion of (the present) Indra.

35. O king, thus were born as the sons of Pandu those that were at one time Indras, and the celestial Lakshmi herself who had appointed to be their wife is the exceedingly beautiful Draupadi.

36. How could she whose effulgence is like that of the sun or the moon, whose fragrance spreads over two miles around, take birth in any other but an extraordinary way? She rose from within the earth by virtue of your sacrifice.

37. O king, I cheerfully grant to you this boon,—I give you spiritual sight. Behold the sons of Kunti now possessing their sacred and celestial forms of old.

Vaishampayana said:—

38. Thereupon, that holy Brahmana, Vyasa of greatly generous deeds, gave celestial sight to that king (Drupada) by his ascetic power. Then the king saw them (the Pandavas) all possessing their former forms.

39. He saw them with celestial bodies, with golden crowns and celestial garlands, each of them resembling like a Indra himself, with complexion as effulgent as the fire or the sun, each adorned with every ornament, each handsome and youthful, each with broad chest and stature with a height of five cubits.

40. Possessing every accomplishment, adorned in celestial robes of great beauty, and adorned with fragrant garlands of excellent

make the king saw them as so many three-eyed gods (Siva) or Visus Rudras (Adityas)

41. Seeing the (four others) Pandu is in the forms of the old Indras and Arjuna in the form of the (present) Indra sprang from Indra himself the king Drupada was exceedingly pleased. He was greatly surprised on seeing the celestial manifestation of Maya

42. Looking at his daughter that fore most of women possessing great beauty as that of a celestial maiden and splendour as that of the fire or the moon the king considered that for her beauty splendour and fame, she is really worthy to be the wife of those celestial beings

43. Seeing that wonderful sight, he touched the feet of the son of Satyawata (Vyasa) and said 'O great Rishi, there is nothing wonderful in you

Vyasa said —

44. There was in a certain wood a daughter of an illustrious Rishi who though handsome and chaste did not get a husband,

45. She gratified by her asceticism the deity Sankara (Siva). The deity being pleased with her himself thus spoke to her 'I tell me what you want

46. Having been thus addressed she repeatedly said to the boon giving supreme lord, I desire to have a husband endowed with all accomplishments

47. That deity Sankara gave her the boon in joyful heart (saying) 'O amiable girl, you shall have five husbands

48. She who had been able to please the deity said again 'O Sankara I desire to have from you only one husband endowed with all accomplishments

49. The god of gods being well pleased with her spoke again to her thus 'You have addressed me five times saying 'Give me a husband

50. O amiable girl therefore it shall be as you have asked. Be blessed! All this will happen in one of your future births

51. This your daughter of celestial beauty is that maiden. The faultless Krishna of the Prishata race had been pre ordained to be the wife of five (men)

52. The celestial Lakshmi has risen in the great sacrifice to be the wife of the Pandavas. After severe penances she is born as your daughter

53. O king that handsome goddess who is waited upon by all the celestials becomes the wife of five husbands. She has been

created by the self created (Brahma) for this purpose. Hearing all this, do what you desire.

This ends the hundred and ninety ninth chapter of the history of five Indras in the Mahabharata of the Adi Parva

CHAPTER CC

(VIVAHIKA PARVA)—Continued

Drupada said —

1. O great Rishi, it is only when I have not heard from you all this that I intended to act in the way I have already told you. I am now incapable of acting against what has been ordained by the celestials. I therefore desire to act as you have said

2. The knot of destiny cannot be untied. There is nothing which is the result of our own actions. That which was made to secure one husband (for my daughter) becomes now the source of this (new) ordinance

3. As Krishna (Drupada) had repeatedly asked (in her former life) for five times saying, Give me a husband, the great deity had granted her the boon accordingly. The deity himself knows the right or the wrong of this

4. When Sankara has fixed this ordinance—sinful or virtuous, I can have no fault. Therefore let these (heroes) take as ordained the hand of Krishna according to all due rites

Vaishampayana said —

5. The illustrious Rishi then spoke thus to Dharmaraja (Yudhishthira) 'O son of Pandu to day is an auspicious day. To day the Moon has entered the constellation Pushya. You first take the hand of Krishna to day

6. Thereupon the king Jagmasena with his son made preparations for the marriage keeping ready many costly marriage presents he brought out his daughter Krishna adorned after a bath with many jewels and pearls

7. All the friends and the relatives of the king with the state ministers and many Brahmanas and citizens according to their precedence of ranks came there in joy to witness the marriage ceremony

8. Adorned with that concourse of chief men with its court yards decked with lotuses and lilies and beautified with the files of troops and fastened round with diamonds and precious stones his (Drupada's) palace looked like the sky studded with the brilliant stars

9 Then those Kuru Princes those young (heroes) bathed, adorned with ear-rings attired in costly robes and perfumed by sandal paste, they performed the *Aniseha* (preparatory ceremony) and all other usual auspicious rites

10 O lord like mighty bulls entering their pen they then accompanied by their priest Dhaumya as effulgent as fire, entered in joy and in due order (the wedding place) one after the other.

11 Then that Veda-knowing priest (Dhaumya) kindled the sacred fire and poured the libations of *Ghee* in that blazing fire with proper *Mantras* that *Mantra*-knowing Brahmana then called Yudhishthira and united him with Krishna (Draupadi)

12 Walking round the fire (for seven times) the bride and the bridegroom took each other's hands thus they were married by the Veda-knowing (Dhaumya) then taking leave of that ornament of battle (Yudhishthira), he (Dhaumya) went out of the palace

13 Then those mighty car-warriors, the perpetrators of the Kuru race, those princes, attired in costly robes took the hand of that best of women (Draupadi) day by day in succession

14 The celestial Rishi told me of a very wonderful incident, namely that the high-souled lady of slender waist (Draupadi) retained her virginity day after day (i.e. every day after her previous marriage)

15 After the wedding was over, Drupada gave to those great car-warriors various kinds of excellent wealth (He gave them) one hundred chariots with golden standards, each drawn by four horses with golden bridles

16 One hundred elephants all possessing auspicious marks on their temples and faces, and all looking like so many mountains with golden peaks and one hundred young maid servants attired in costly robes and adorned with ornaments and floral wreaths

17 Making fire his witness, the high-souled king of the lunar race (Drupada) gave separately each of the celestial-like heroes much wealth various brilliant ornaments and many costly robes

18 When the wedding was over, and after they had obtained that maiden, like Lakshmi herself along with great wealth, those greatly powerful sons of Pandu like so many Indras passed their days in joy, in the capital of the Panchala king

Thus ends the two hundredth chapter, the marriages of Draupadi in the *Vaivahika* of the *Adi Parva*

CHAPTER CCI

(VAIVAHIKA PARVA)—Contd

Vaishampayana said:—

1 After his alliance with the Pandavas, Drupada had all his fears dispelled, and he did not fear even the celestials

2 The ladies of the illustrious Drupada's (household) all came to Kunti, and mentioning their respective names they saluted her with their heads touching the ground

3 Krishna, attired in red silk and with her wrists still encircled with auspicious thread, saluted her mother-in-law with reverence, and she then stood before her contentedly with joined hands

4 Out of affection Pritha (Kunti) pronounced a blessing on Frau aditi ended with beauty and auspicious work and with sweet disposition and good character

Kunti said:—

5 As Sacha is to Indra as Sita to Vivavasu, as Rohini to Soma, as Damayanti to Nala,

6 As Vadra to Vaisravana as Arundhati to Vashistha and as Lalitima to Narayana, so be you to your husbands

7 O amiable girl be the mother of long-lived and heroic children and possess every thing that can make you happy be lucky and prosperous be faithful to your husbands and a performer of great sacrifices

8 Let your time be ever passed in duly entertaining your guests the string that come to your house the pious men, the old men, the children and the superiors

9 Be installed with the virtue-loving king (Yudhishthira) as the queen of the kingdom and the capital of Kurujangala

10 Let the whole earth conquered by your greatly powerful husbands, be given to the Brahmanas in a great Ashwamedha sacrifice

11 O accomplished girl what gems of great qualities are in the world, let them all belong to you O blessed girl, be happy for (full) one hundred years

12 O daughter-in-law, as I rejoice today on seeing you in red silk so I shall rejoice when you will give birth to an accomplished son

Vaishampayana said:—

13 After the Pandavas had been married Hari (Krishna) sent to them various golden ornaments set with pearls and fair durya gems.

14 Madhura (Krishna) also sent (to them) costly robes of various countries many beautiful and soft blankets and skins

15 Various costly beds carpets and conveyances and hundreds of vessels set with diamonds and Vaidurya gems

16 Krishna gave them thousands of maid servants, all young beautiful and accomplished and adorned with all ornaments and brought from various countries

17 He also gave them many well trained elephants of the country of the Madras many excellent horses adorned with ornaments and many chariots drawn by horses of excellent colors and large teeth

18 Madhusudana (Krishna) of immeasurable soul sent to them also in separate heaps millions of coins of pure gold

19 Wishing to please Govinda (Krishna) Dharmaraj Yudhisthira, being himself filled with great joy, accepted all those presents

Thus ends the two hundred and first chapter the presents of Srikrishna, in the Vairahika of the Adi Parva

CHAPTER CCII

(VIDURAGAMANA PARVA)

Vaishampayana said —

1 Thereupon the kings knew from the trusted spies that the beautiful Draupadi had got the Pandavas as her husbands

2 The illustrious man who had bent the bow and shot the mark was Arjuna that foremost of all victorious warriors and the great wielder of bow and arrows

3 The greatly strong man who had hurled away the Madra King Salva he who had in anger frightened all men in the battle by the tree

4 He who had stood in perfect fearlessness whose touch was death to all that illustrious hero was no other than Bhima that grinder of hostile ranks

5 The monarchs were very much astonished to learn that at the sons of Kunti the Pandavas had assumed the guise of the peaceful Brahmanas

6 They heard that Kunti with her son had been for nearly burnt to death in the lac house therefore those kings regarded the Pandavas as men who had come back from the dead

7 Remembering the greatly cruel deeds of Purandara they said to one Bhishma Bhishma Dhritarashtra of the Kuru race

8 When the *Srimad* was over, all the kings learning that Draupadi had been wedded to the Pandavas, went away to their respective kingdoms

9—10 Having heard that Draupadi had been married to the rider of the white horse (Arjuna) Duryodhana became greatly depressed and accompanied by his brothers Ashvathama his maternal uncle (Sakuni), Karna and Kripa he started for his capital. The Duryodhana, being full of shame, thus slowly spoke to him

11 O king, if Arjuna had not disguised himself as a Brahmana he could have never succeeded in obtaining Draupadi. On that account, none could recognise as Dharmaraja

12 I believe that Destiny is supreme and human exertion is useless. O brother sit on our exertions, when the Pandavas are still alive!

13 Thus talking to one another and blaming Purandara they entered Hastinapur in misery and sorrow

14—15 Seeing the greatly powerful sons of Prithvi escaped from the house of the king and allied with Draupadi and thinking of Dhritadyumna Shikhandin and also other sons of Draupadi who were all learned in every art of war he (Duryodhana) became depressed and alarmed

16—17 Having learnt that Draupadi had been won by the Pandavas and that the sons of Dhritarashtra—their pride being broken—had returned in shame, Vidura became exceedingly glad and coming to Dhritarashtra O king Khatvaha (Vidura) said to him The Kurus are prospering from good luck

18 O descendant of Bharata the son of Vichitravirya the king Dhritarashtra becoming astonished said in great joy What good luck! What good luck!

19 That king possessing the eye of knowledge thought from ignorance that his eldest son Duryodhana had been chosen by the daughter of Draupadi

20 He ordered various ornaments to be made for Draupadi and he ordered that both Karna and his son Duryodhana should be (brought in great pomp)

21 It was then that Vidura said that Draupadi had chosen the Pandavas for her husbands and they were all in good health and peace and those heroes had been duly received by Draupadi

22 And that the Pandavas had been allied with the many relatives and friends of Draupadi each possessing large armies and also with many others that had come to the *Srimad*.

Dhritarastra said :—

23. Those children are dearer to me than they were to Pandu. Know that my affection for them is now greater than before.

24. Those heroes, the sons of Pandu, are in good health and peace and they have now friends. Their friends and others (with whom they have allied) are all greatly powerful.

25. O Khatwa, who among kings does not desire to have Drupada with his relatives as his friend in weal or in woe?

Vaishampayana said :—

26. When he said this, Vidura replied, "O king, let your understanding remain so for one hundred years."

27. O king, then there came to Dhritarastra Duryodhana and the son of Radha (Karna), and they thus spoke to him,

28. "We are incapable of speaking wicked designs before Vidura. We have now found you alone, we shall, therefore, speak to you all that we desire to say."

29. O father, are you considering the prosperity of the enemy as your own? O best of men, you were applauding the Pandavas before Khatwa.

30. O sinless one, you are not acting as you should. You ought to act every day in a way as to weaken their (the Pandavas') strength.

31. The time has come when we should consult together, so that they (the Pandavas) may not swallow us all with our sons, forces, friends and relatives.

Thus ends the two hundred and second chapter, the words of Duryodhana, in the Viduragamana in the Adi Parva.

CHAPTER CCIII.

(VIDURAGAMANA PARVA)—Contd.

Dhritarastra said —

1. I desire to act exactly as you desire, but I do not wish to show my mental thoughts to Vidura even by my demeanour,

2. Therefore, I was highly applauding them (the Pandavas), so that Vidura may not know my real desire even by a sign.

3. O Duryodhana, as this is the (proper) time, tell me, therefore, what is in your mind and also in the mind of the son of Radha (Karna)

Duryodhana said :—

4. Let us by the help of trusted and skilful Brahmanas privately create dissensions amongst the Pandavas,—a quarrel between the sons of Kunti and those of Madri.

5—7. Or let the king Drupada with his sons and all his ministers of state be tempted by the presents of large wealth, so that they may abandon the cause of the son of Kunti, Yudhisthira. Or let them (our spies) speak to each of them separately the inconveniences of this place (Hastinapur) and induce them to live there (in Panchala.) Thus separated from the Kurus, they may live permanently there.

8. O let some clever men, full of resources, sow the seed of disunion among the sons of Prithi and make them jealous of one another.

9. Or let them incite Krishna (Draupadi) against her husbands, as she has many husbands, it will not at all be difficult. Let some make the Pandavas dissatisfied with her, so that she may be displeased with them.

10. O king, let some clever spies, full of resources, go there and secretly bring about the death of Bhimasena,—he is the strongest of them all.

11. Relying on him the son of Kunti formerly disregarded us. He is fierce, brave and the main-stay of the Pandavas.

12. O king, on his death all the others (the Pandavas) will be deprived of strength and energy. Deprived of him, who is their main-stay, they will not attempt to regain their kingdom.

13. If Arjuna is supported from behind by Virikodara (Bhuma), he is invincible in battle. But if Bhuma is not there, he (Arjuna) is not a match for even the fourth part of the son of Radha (Karna).

14. In consequence of the death of Bhimasena, they (the Pandavas) would know themselves weak and ourselves strong, and they will not attempt to recover the kingdom.

15. O king, if coming here, they prove themselves docile and obedient to us, we would then try to repress them according to the *Shastras* (Political science).

16. We may tempt them with handsome girls, and on seeing which Krishna (Draupadi) will surely be annoyed with the sons of Kunti.

17. Or, O son of Radha, send messengers to bring them here, so that getting them here, we might kill them by some means or other.

24 But let Bhishma, Drona, and Vidura and also you two consult together, and then adopt that means which may lead to our good."

25 Thereupon, the greatly illustrious king Dhritarashtra summoned to him all those councillors and consulted with them

Thus ends the two hundred and fourth chapter, the consultation of Dhritarashtra, in the Viduragamana of the Adi Parva

CHAPTER CCV

(VIDURAGAMANA PARVA)—Contd

Bhishma said —

1 O Dhritarashtra, I can never consent to a quarrel with the sons of Pandu. There is no doubt Pandu was to me as you are to me

2 The sons of Gandhari are (as dear) to me as the sons of Kunti. O Dhritarashtra, they are to be protected as much by me as you

3 O king they are as much dear to me as prince Duryodhana and other Kurus

4 Therefore I can never like a quarrel with them. I include a treaty with those heroes and give them the half of the kingdom. There is no doubt that this is the ancestral kingdom of those best of the Kurus (the Pandavas)

5 O Duryodhana, as you consider this kingdom as your paternal property, so do the Pandavas consider this their paternal property

6 If the illustrious sons of Pandu do not get the kingdom—how can it be yours or of any descendant of the Bharata race?

7 O best of the Bharata race if you think you have rightfully come into the possession of the kingdom I think they can consider also that they have rightfully come to the possession of the kingdom before you

8 Give them in peace the half of the kingdom. O best of men this is for the good of all

9 If you act otherwise, no good will come to any of us. There is no doubt we all will be covered with dishonour

10 Try to maintain your good name. A good name is the source of one's strength. It is said that a man, whose reputation is gone, lives in vain

11 O descendant of Kuru, O son of Gandhari, a man does not die so long his re-

putation exists. One lives as long as his fame lasts, he dies when his reputation is gone.

12 Therefore, follow the practice that is worthy of the Kuru race. O mighty armed hero, act as your forefathers did before you

13 It is fortunate for us that the sons of Partha are alive, it is fortunate that Pritha is still alive. It is fortunate that the sinful Purochana, without being successful (in his evil design), himself perished

14 O son of Gandhari, from that time when I heard that the sons of Kunti Bhogya's daughter had been burnt to death, I could not meet with any living creatures

15 O best of men, hearing the way in which Kunti was killed, men do not consider Purochana so much guilty as they consider you

16 O king therefore the escape of the sons of Pandu from that conflagration and their present reappearance remove your bad repute

17 O descendant of Kuru know that as long as those heroes (the Pandavas) live the wielder of thunder (Indra) himself cannot deprive them of their paternal property

18 They are virtuous and united, they are unjustly kept out of their equal share in the kingdom

19 If you want to act justly, if you want to act what is pleasing to me if you want to seek the welfare of all—then give them the half of the kingdom

Thus ends the two hundred and fifth chapter the words of Bhishma, in the Viduragamana of the Adi Parva

CHAPTER CCVI

(VIDURAGAMANA PARVA)—Contd

Drona said:—

1 O king Dhritarashtra it has been heard that friends summoned for consultation should always speak what is right, true and conducive of fame

2 O Sire my opinion is as that of the illustrious Bhishma. Let the sons of Kunti have a share in the kingdom. It is eternal virtue

3 O descendant of Bharata send a sweet-speeched man to Drupada, let him carry for them (the Pandavas) a large treasure with him

4 Let him take costly presents with him for both the bridegroom and the bride, and let him speak to him (Drupada) the increase of your power and dignity that has been secured by this alliance

5 O king let him say to Drupada and Dhrishtadyumna that both you and Duryodhana have become exceedingly glad by all that has happened

6 I let him say that the alliance has been exceedingly proper and it has become very pleasing to you and that you are quite worthy of it I let him repeatedly propitiate the sons of Kunti and the two sons of Madri

7 O king, let many brilliant golden ornaments at your command be given to Draupadi

8 O best of the Bharata race let proper presents be given to all the sons of Drupada and all the Pandavas with (their mother) Kunti

9 Thus propitiating Drupada with the Pandavas he should then propose their return (to Hastinapur)

10 When those heroes will get the permission (of Drupada) to come here let Dushyasana and Vikarna go with a magnificent army to receive the Pandavas

11 Let those best of the Kurus the sons of Pandu always be treated by you with affection and let them be installed in their paternal kingdom as desired by the people

12 O descendant of Bharata in my opinion and that of Bhishma this should be your conduct towards the Pandavas who stand to you in the relation of your own sons

Karna said —

13 These two (Bhishma and Drona) are supported by your wealth and favours They are supposed to be your best friends What can be more surprising than they should give you advice that is not for your good!

14 How can those accept the advice which is pronounced good by the man who speaks with wicked intent on taking care to conceal the wickedness of his heart?

15 Friends can neither do good nor harm in distress Man's happiness or misery depends on Destiny alone

16 He who is wise or he who is a fool he who is old or he who is a child he who has friends or he who has no friends becomes happy or unhappy everywhere

17 We have heard that there was a king of old named Ambuvachin who was the king at Rajgraha over the Magbadas

18 He was a king who never looked to his affairs All he did was to inhale and exhale the air All his affairs were in the hands of his ministers

19 He had a minister, named Mahasarin who became the supreme lord of his kingdom Regarding that all authority had been gained he even disregarded the king

20 The fool himself appropriated everything belonging to the king, including his articles of luxury his women, his jewels and his sovereignty

21 Having secured them all that atrocious man's riches only increased, and having appropriated all, he coveted his kingdom

22 We have heard that with all his endeavours he did not succeed to get the kingdom although the king did not look to his affairs and only breathed the air

23 O king what else human exertion can be said to have been in him than that the kingdom was dependent on his Destiny If this kingdom be fixed in you by destiny,

24 It will certainly remain in you, notwithstanding the enmity of all the worlds If otherwise, however you may try, it will never remain in you

25 You are learned—therefore remember all this, judge of the honesty and dishonesty of your ministers Ascertain also who amongst them are wicked and who have spoken wisely and well

Drona said —

26 Wicked as you are, you say so out of the wickedness of your intentions It is to injure the Pandavas you find fault with us

27 O Karna know that what I have said is good for all This is for the prosperity of the Kuru race If you consider it as productive of evil, tell yourself what is the great good

28 If the advice productive of great good that I have given is not followed my opinion is that the Kurus will be exterminated

This ends the two hundred and sixth chapter the words of Drona, in the Viduragamana of the Adi Parva

CHAPTER CCVII

VIDURAGAMANA PARVA—(Contd)

Vidura said —

1 O king there is no doubt your friends have spoken to you what is good for you But as you don't listen to their words they find no place here

2 O king, the best of Kurus the son of Santanu (Bhisma) has said what is for your great good, but you do not accept it (his advice)

3 What has been said by Drona is for your good but the son of Rüdha, Karna, does not consider it for your good

4 O king, after (due) reflection I do not find there is any who is a better friend of yours than these two best of men (Bhisma and Drona) or who excels them in wisdom

5 These two are old in age, in wisdom and in *shastras* O king, they look at the sons of Pandu with equal eyes

6 O descendant of the Bharata, O king, they are not certainly inferior to Rämä the son of Dasharatha and Gaya in the virtue and truthfulness

7-8 It is not seen that they have ever given you evil advice O king, you too have never injured them Why should therefore, these best of men who are ever truthful, give you wicked advice?

9 O king, these foremost of men are endued with wisdom, they will never give you evil advices or say any thing that is crooked

10 O descendant of Kuru, this is my firm conviction that being tempted by wealth these, learned as they are in the precepts of morality, will never utter anything savouring partizanship

11. O descendant of Bharata I consider what they have said is highly beneficial to you O king the Pandavas are certainly your sons as much as Duryodhana and others

12. Therefore, those ministers who give you any advice that is fraught with evil intentions towards the Pandavas do not really look after your interest

13 O king if there is any partiality (for your sons) in your heart, it is certain that they who seek to excite it do you no good

14 Therefore, O king I think these illustrious and effulgent persons have not certainly said anything that leads to evil You however do not understand it

15 O best of kings, what these excellent men have said regarding the invincibility of the Pandavas is perfectly true Do not think otherwise Be blessed

16 O king can the handsome Pandava Sabyasachi Bhishma be ever vanquished in battle even by Mahabata (Indra) himself?

17 Can the powerful Bhimasena of strong arms possessing the might of ten

thousand elephants be vanquished in battle even by the immortals?

18 Who having the desire of living can vanquish in battle the twins (Nakula and Sahadeva), who are like the sons of Yama himself and who are both well skilled in battle?

19 How can the eldest Pandava (Yudhishtira) in whom patience, mercy, forgiveness, truth and prowess are always present, be ever vanquished?

20 Is there any whom they have not already vanquished in battle, who have Rämä (Viladeta) as their ally, Janardana (Krishna) as their counsellor, Satyaki as their supporter, Drupada as their father-in-law and the descendant of Prishata, Drupada's son Dhrishtadyumna and his other heroic brothers as their brothers-in-law?

21 O descendant of Bharata, remembering this and knowing that their claim to the kingdom is even prior to yours, behave virtuously towards them

22 O king, the sting of calumny is on you on account of the act of Purochari Wash yourself off it by kindly behaving towards them (the Pandavas)

23 Your kindly behaviour towards them will be for our great good It will protect the lives of all of us of the Kuru race, and it will lead to the growth of the whole Kshatriya race

24 O king we have formerly waged a great war with the king of Drupadi,—if we can now secure him as an ally, it will strengthen our party

25 O king, the *Disarakas* are numerous and powerful They will be all there where Krishna will be Where Krishna is, victory is certainly there.

26 O king unless cursed by the celestials, who would seek to effect by means of war that which can be effected by conciliation?

27 O king having heard that the sons of Pritha are alive the men of the city and the country have become exceedingly glad, and they are all eager to see them Do what will be agreeable to them

28-29 Duryodhana, Karna and the son of Sushala, Sakuni are sinful, foolish and young Do not listen to their words

30 O king, endued with all accomplishments as you are I have told you long ago that for the fruit of Duryodhana the subjects of this kingdom will be annihilated

Thus ended the two hundred and seventy chapter the words of Vidura in the *Adi Parva*

CHAPTER CCVIII

(VIDURAGAMANA PARVA)—Contd.

Dhritarastra said —

1 The learned Bhishma the son of Santanu and the illustrious Rishi Drona and you yourself, have said the truth and what is good for me

2 There is no doubt that as those great car warriors the heroic sons of Kunti are the sons of Pandu so they are my sons also according to ordinance

3 As my sons are entitled to this kingdom, so certainly are the sons of Pandu entitled to it

4 O Khatwa, go and in due affectionate way, bring them (the Pandavas) here along with their mother O descendant of Bharata, bring also with them Krishna (Draupadi) of celestial beauty

5 From our good fortune the sons of Pritha are alive, from our good fortune Pritha is alive from our good fortune those great car-warriors have obtained the daughter of Drupada

6 From our good fortune our strength is increased, and from our good fortune Purochana is dead O greatly effulgent one, from our good fortune my great grief is also removed

Vaishampayana said :—

7 O descendant of Bharata thereupon Vidura at the command of Dhritarastra went to Janakidana and the Pandavas

8 He carried with him numerous jewels and various kinds of wealth for Draupadi, for the Pandavas and for Jangmasena

9 O king having arrived there that virtuous man learned in all the *Shastras* properly addressed Drupada and waited upon him

10 He (Drupada) too received Vidura in proper form and they both enquired after each other's welfare

11 O descendant of Bharata he saw there the Pandavas and Vasudeva (Krishna) He embraced them from affection and enquired after their welfare

12—14 They too worshipped in due order Vidura of immeasurable intelligence According to the command of Dhritarastra he (Vidura) spoke to the sons of Pandu again and again words of affection O king he then gave to the Pandavas, Kunti, Draupadi, Drupada and Drupada's sons the gems and various kinds of wealth, sent through him by the Kurus.

15 The immeasurably intelligent Vidura then, in the presence of the Pandavas, and Keshava (Krishna), thus modestly addressed Drupada in words of affection

Vidura said —

16 O king, listen to my words with your sons and ministers Dhritarastra with his ministers, sons and friends,

17 Has again and again joyously enquired after your welfare O king he has been pleased by the alliance with you

18 The son of Santanu the greatly wise Bhishma with all the Kurus has enquired after your welfare in every respect.

19 The son of Bhishmaditya, the greatly, wise Drona your beloved friend, embracing you mentally has enquired after your welfare

20 O Panchala king, Dhritarastra and all the Kurus regard themselves very blessed by this alliance with you

21 O Jangmasena this alliance with you has made them more happy than if they had acquired a new kingdom

22 Knowing all this O Sir permit the Pandavas to go there The Kurus are exceedingly eager to see the sons of Pandu

23 These best of men (the Pandavas) are long absent (from Hastinapur) they and Pritha (Kunti) must be very eager to see their own city

24 All the Kuru ladies, all the citizens and our subjects are eagerly waiting to see the Panchala princess Krishna

25 Therefore, O Sir, my opinion is that you should permit the Pandavas to go there with their wife without any further delay

26 O king, when the illustrious Pandavas will get your permission, I shall then send information to Dhritarastra by quick messengers Then, O king the Pandavas will set out with Kunti and Krishna (Drupadi)

Thus ends the two hundred and eighth chapter the colloquy of Vidura in the Viduragamana of the Adi Parva

CHAPTER CCIX

(RAJYALAVA PARVA)

Drupada said —

1 O Vidura O greatly learned man, it is as you say O lord I too have been exceedingly happy by this alliance.

2 It is highly proper for these illustrious princes to return to the ancestral kingdom. If it is not proper for me to say this myself.

3-4 If the hero Yudhishthira the son of Kunti, of Bhishma and Arjuna, if these best of men the twins (Nakula and Sahadeva) and if Rama and Krishna, both learned in the precepts of religion, wish it, then let the Pandavas go there. These two best of men (Rama and Krishna) are ever engaged in doing what is agreeable and beneficial to them (the Pandavas).

Yudhishthira said:—

5 O king, I with all my brothers am now dependent on you. We shall all gladly do what you will command us to do.

Vaishampayana said:—

6 Thereupon Vasudeva said "I am of opinion that they should go. But we must all abide by the opinion of the king Drupada who is learned in all the precepts of virtue."

Drupada said:—

7 Having considered all the circumstances, I certainly agree with the foremost of men, the heroic and mighty armed Dwaridra (Krishna).

8 There is no doubt the illustrious sons of Kunti, the Pandavas, are now to me as they are to Vasudeva.

16 The Pandavas drew to the hearts of the people, heard as they proceeded, various exclamations which the citizens, ever desirous of obeying the wishes of those princes loudly uttered.

17 They exclaimed "If he return this best of men (Yudhishthira) learned in the precepts of virtue. He always protects us as if we are his nearest relatives."

18 It seems as if the great king Pandu, ever beloved of his subjects, returns to day from the forest to do what is agreeable to us.

19 What good is not done to us to-day when the heroic sons of Kunti return to our city?

20-21 If we have ever given away in charity, if we have ever poured libations of Ghee on the (sacrificial) fire, if we have any meritorious deed, let the Pandavas live in our city for one hundred years. They (the Pandavas) worshipped the feet of Bhishma, is also those of Bhishma and also the feet of every body who has deserved the honour.

22 They enquired after the welfare of all the citizens. They then entered the palace assigned to them at the command of Dhritarashtra.

23 When those illustrious and greatly strong heroes had taken rest for some time, they were summoned by the king Dhriti-

and by walls rising high up to the sky. It was as white as the white clouds or the rays of the moon.

31 Those foremost of cities looked resplendent like the city of Bhṛgupati of the Nagas. It was adorned with mansions having windows like the outstretched wings of Garuḍa.

32-34 It was protected with gates looking like the clouds and they were as high as the Vindara mountain. The weapons of the enemy could not make any impression on them. They were almost covered with darts and other missiles like the double-tongued snakes. The turrets were filled with armed men and the walls were lined with warriors. It was well stocked with various weapons of attack; there were thousands of sharp hooks and *Satanghanis* (a sort of weapon) and numerous other machines; there were also many iron wheels planted on them. With these were adorned that best of cities.

35-36 The streets were all wide and excellently laid out. Adorned with innumerable white mansions, the city looked like *Amaravati* (the celestial city); it looked like a mass of clouds charged with lightning. It came to be called Indraprastha.

37 In a delightful and auspicious place stood the palace of those descendants of Kuru (the Pāṇḍavas). It was full of every kind of wealth like the palace of the (celestial) treasurer (Kuvera) himself.

38 O king, there came with the desire of living (in that city) numerous Brahmanas learned in all the Vedas and conversant with every language.

39 There came also from every direction numerous merchants with the desire of earning wealth. There also came with the desire of living (in that city) numerous men well skilled in all arts.

40 Around the city were laid out many charming gardens with Anaras, Amritakas, Kadambas, Asokas, Champakas.

41 Punnagas, Nagas, Lakuchas, Panasas, Salas, Lalas, Tamalas, Vakulas and Ketakas.

42 They were all beautiful and blossoming; they bent down with the weight of their fruits. The old Amlokas, Lodras, blossoming Anholas.

43 Jamvas, Patalas, Kangukas, Atimukhas, Kuraviras, Parijatasa and various other trees were there.

44 All adorned with flowers and fruits and thronged with birds of various kinds. These verdant groves were resounded

with the notes of the maddened peacocks and *Kakilas*.

45-47 There were various pleasure-houses bright as mirrors and innumerable bowers of creepers charming artificial hillocks many miles full to the brim with crystal water and delightful tanks fragrant with lotuses and lilies and adorned with swans, ducks and *Chakravakas*. There were many tanks overgrown with fine aquatic plants and various large and beautiful ponds.

48 O great king, the joy of the Pāṇḍavas increased from day to day in consequence of their residence in that large kingdom which was inhabited by pious men.

49 Thus in consequence of the virtuous conduct of Bhishma and the king (Dhritarashtra) the Pāṇḍavas became the dwellers of *Khandivaprastha*.

50 Adorned with those excellent and great bowmen each like an Indra himself, that best of cities looked like Bhṛgupati with the Nagas.

51 O king, having settled the Pāṇḍavas there, the heroic Krishna, on obtaining their leave, came back with Bhisma to Dwāravati.

Thus ends the two hundred and ninth chapter, the departure of Krishna in the Rajyalaya of the Ati Pirva.

CHAPTER CCX

(RAJYAMVA PARVA)—Continued

Janamejaya said:—

1-2 O ascetic, what did those illustrious men, the high-souled ones, my grandfathers the Pāṇḍavas do after obtaining the kingdom of Indraprastha? How did their wedded wife Draupadi obey them all?

3 How was it that no dissension arose amongst those illustrious rulers of me, though attached to one wife, Krishna?

4 O ascetic Rishi, I desire to hear every thing in detail as regards their conduct towards one another after their union with Krishna.

Vaishampayana said:—

5 Having obtained their kingdom at the command of Dhritarashtra, those chastisers of foes the Pāṇḍavas sported with Krishna at Indraprastha.

6 Having obtained the kingdom, the ever truthful and greatly effulgent Yudhishtira with his brothers virtuously ruled the kingdom.

7 Having defeated all their foes the greatly wise and ever devoted to truth and virtue the sons of Pandu lived there in great happiness

8 Those best of men, seated on costly royal seats, discharged all the duties of government

9 When (one day) those illustrious heroes were so seated there came to them the celestial Rishi Narada in course of his travels.

10-11 Yudhishthira gave him his own excellent seat. When the celestial Rishi was seated the wise Yudhishthira duly offered him the *Arghya* with his own hands. The Rishi accepted the worship and became very much pleased

12 Uttering benedictions on him he (the Rishi) asked him (Yudhishthira) to take his seat. I thus commanded the king Yudhishthira took his seat

13 He sent words to Krishna informing her of the arrival of the high soled (Rishi). Hearing it, Draupadi, after properly purifying herself,

14 Went there where Narada was with the Pandavas. And that lady of virtuous deeds worshipped his feet

15 Then the daughter of Drupada being properly covered with her veil stood before him with joined hands that virtuous, truthful and excellent Rishi,

16 The illustrious Rishi Narada after uttering various benedictions on the princess and saying that faultless lady, Go, sent her away

17 When Krishna retired the illustrious Rishi thus spoke to the Pandavas with Yudhishthira at their head

Narada said —

18 The illustrious princess of Panchala is the wedded wife of all of you. Establish a rule amongst yourselves so that no dissension may arise amongst you

19 There were in the days of yore two brothers celebrated throughout the three worlds by the names of Sunda and Upasunda, they were incapable of being killed by any one else except one by the other

20 They ruled the same kingdom, lived in the same house, slept on the same bed, sat on the same seat and ate off the same dish, yet they killed each other for the sake of Filottama

21 O Yudhishthira therefore preserve your friendship for one another and do that which may not produce dissension amongst you,

Yudhishthira said —

22 O great Rishi whose sons were Sunda and Upasunda? How did their dissension arise, and why did they kill each other?

23 Whose daughter was the Apsara, the celestial maiden Filottama? Maddened by whose love they killed each other?

24 O ascetic, O Brahmana, I desire to hear all this in detail as it happened. Our curiosity has become very great

Thus ends the two hundred and tenth chapter the cology of Yudhishthira and Narada, in the Rajyalava of the Adi Parva

CHAPTER CCXI

(RAJYALAVA PARVA)—contd.

Narada said:—

1 O son of Pritha, Yudhishthira, listen to it with your brothers, as I narrate this old story exactly as every thing happened

2 In the days of yore there was a Danava chief named Nikumbha, who was energetic and strong, and who was born in the race of Hiranyakashipu

3 Two sons were born to him, named Sunda and Upasunda, both of them being chiefs of the Danavas, and both of them being very energetic and powerful, very fearful and wicked minded

4 Those two Danavas were both of the same resolution, and always engaged in performing the same work and in achieving the same end. They were ever the same to each other in weal and in woe

5 Each speaking and doing what was agreeable to each other, the brothers never ate unless they were together and never went anywhere unless together

6 Of exactly the same dispositions and habits they seemed to be one individual divided into two parts. Possessing great energy and the same resolution in every thing, the brothers thus gradually grew up

7 Always entertaining the same purpose and ever desiring of subjugating the three worlds, the brothers, went after due initiation to the mountains of Vindhya and going there, they performed severe penances.

8 They performed penances for a very long time till at last they received sufficient ascetic merits

9 Exhausted with hunger and thirst with matted locks on their heads and attired in bark of trees braving themselves with dirt from head to foot, living in a

done, and standing on the toes of their own legs, they poured into fire pieces of flesh from their own body. With arms uprised and fixed eyes they observed their vows for a long period.

10 (During the course of their ascetic penances), a wonderful incident happened. The Vindhya mountain, heated by their ascetic penances for many long years began to emit vapours from every part of its body.

11 Thereupon seeing their severe penances the celestials were alarmed. The celestials threw many obstacles for impeding their asceticism.

12 They again and again tempted them with gems and jewels and the most handsome maidens. But those two (brothers) firmly engaged in asceticism, did not break their vows.

13-14 Then the celestials displayed *Maya* (deception) before those (two) illustrious Rishis. It appeared to them as if their sisters, mothers, wives and other relatives with dishevelled hair, ornaments and robes were running towards them in terror, pursued and struck down by a Rakshasha who had a lance in his hands.

15 It appeared as if they were all crying, "O save us! O save us! But even this could not break the vows of those two great vow observing Rishis.

16 When all this did not produce any impression on any of the two (Rishis), then the women and all the other apparitions vanished (into space).

17 Thereupon the Grandsire (Brahma) himself came to those two heroes and the Lord, who seeks the welfare of all, asked them to solicit the boon they desired.

18 Then the two greatly powerful brothers Sanda and Upasanda rose from their seat on seeing the Grandsire, and they stood before him with joined hands.

19 They both together spoke thus to that celestial Lord, "O Grandsire, if you are pleased with our worship,

20 And, O lord, if you are propitious to us let us then possess the knowledge of all weapons and of all powers of *Maya* (deception), let us possess great strength and assume any form at will let us be immortal.

Brahma said —

21 I accept being immortal for two will be all that you desire. Ask for some death by which you may be equal to the immortals.

22 As you have performed these severe penances from the desire of sovereignty alone I cannot bestow on you the boon of immortality.

23 You have undergone your ascetic penances for the subjugation of the three worlds. O chiefs of the Danavas, it is for this I cannot grant you what you desire.

Sanda and Upasanda said:—

24 O Grandsire let us then have no fear from any created thing mobile or immobile in the three worlds, except only from each other.

The Grandsire said:—

25 I grant you what you have asked and desired. Your death is fixed according to your own desire.

Narada said —

26 Having granted them this boon, the Grandsire made them desist from their asceticism, and he then went away to the region of Brahma.

27 Having received those boons, those two brothers the chiefs of Danavas became non-slayable by any creature in the universe. They then returned to their own home.

28 Seeing those intelligent beings successful in their desire and crowned with success as regards the boon, their friends and relatives became exceedingly glad.

29 They then cut off their matted locks and wore coronets on their heads. They adorned and attired themselves in costly ornaments and handsome robes.

30 They made the moon to rise untimely and at all times and all their friends and relatives were always in joy.

31 "Eat," "Feed," "Give," "Make merry," "Sing," "Drink,"—such sounds were heard in every house (in their city).

32 Here and there arose loud uproars of merriment mixed with the clapping of hands which filled the city of those two Danavas.

33 The Danavas capable of assuming any form at will, engaged themselves in every kind of amusements and sports. They scarcely noticed that time was passing away. They regarded a whole year as if it was but a day.

This ends the two hundred and eleventh chapter the history of Sanda and Upasanda, in the Rajasabha of the 13th Parva.

CHAPTER CCXII.

(RAJYALAVA PARVA)—Continued.

Narada said:—

1. As soon as the festivities came to an end, they (Sanda and Uptsanda), being desirous of the sovereignty of the three worlds, took counsel and commanded their forces to be arranged.

2. Having obtained the consent of their friends and relatives, of the elders, of the Danava race and of their ministers, and having performed the preliminary rites of departure, they started on the night when the constellation *Magha* was on the ascendant.

3. A large army of the Danavas clad in mails and armed with clubs, axes, lances and maces, went with them.

4. The Charanas chanted auspicious prayers indicative of their future victory, and they set out on their expedition with joyous hearts.

5. Furious in war and capable of going everywhere at will, the two Danavas rose to the sky and went to the region of the celestials.

6. Learning that they were coming and knowing also what boons they had obtained from the Supreme Lord, the celestials left heaven and sought refuge in the region of Brahma.

7. The greatly powerful (Danava) brothers subjugated the region of Indra and defeated various tribes of Yikshas and Rakshashas. They then returned.

8. The two great war warriors then subjugated the Nigas of the nether regions, then the inmates of the ocean, and then all the *Mlecha* races.

9. Being desirous of subjugating the whole earth, those two greatly irresistible heroes, summoning their soldiers, spoke these cruel words,

to "The royal sages with the help of the Brahmanas increase the strength and prosperity of the celestials by pouring libations on the fire and offering other foods in grand sacrifices.

11. Engaged in such works, they are the enemies of the Asuras. Therefore, the duty of all of us is to muster together and exterminate them."

12. Thus ordering them all on the eastern shore of the great ocean and forming such a cruel resolution, the Asura brothers started in all directions.

13. The two heroes immediately killed those that were performing sacrifices, and the Brahmanas that were assisting in those sacrifices. Killing them all, they started for another place.

14. Their soldiers threw into the water the sacrificial fires that were in the hermitages of Rishis who had controlled their souls.

15. The curses uttered by the high-souled ascetics in anger became futile on account of the boons granted to them (by Brahma), but they did not any way affect them.

16. When the Brahmanas saw that their curses make no impressions on them like arrows shot at stones, they fled in all directions, forsaking their rites and vows.

17. Even those, that were crowned with ascetic success in the world and that were self controlled and wholly engrossed in meditation of the Deity, fled in their fear as snakes at the approach of the son of Vinata (Garuda).

18. All the sacred hermitages were trodden down and broken, and their contents were scattered all over the ground. The universe became empty, as if every thing was destroyed at a Dissolution.

19. O king, when all the Rishis had disappeared, the two great Asuras resolved upon their destruction and assumed various forms.

20. They assumed the forms of maddened elephants with temples rent (from excess of juice), and they slaughtered the Rishis hidden in mountain caves.

21. Sometime they became lions, sometime tigers, and sometime, they disappeared. By assuming such forms, they killed the Rishis wherever they saw them.

22. Sacrifice and study ceased, kings and Brahmanas were exterminated. The earth became destitute of festivals and sacrifices.

23. The people cried, "Alas! Alas!" And all buying and selling were stopped. The works of the celestials ceased and sacred ceremonies and marriages discontinued.

24. Agriculture was neglected and cattle were not tended, both cities and hermitages became desolate. The earth, being covered with bones and skeletons, looked fearful.

25. The ceremonies in honour of the Pitris, the sacred sound of *Vashata* (Vedas) and all auspicious rites ceased. The universe looked frightful to behold.

26. The moon, the sun, the planets, the stars, the constellations, and the dwellers of

heaven, became exceedingly sorry on seeing these works of Sanda and Upasanda

27 Thus subjugating all the points of heaven by cruel acts the Danavas lived at Kurukshetra having not a single rival (in all the earth)

Thus ends the two hundred and twelfth chapter, the history of Sanda and Upasanda, in the Rajyalava of the Adi Parva

CHAPTER CCXIII

(RAJYALAVA PARVA)—contd

Narada said —

1 Thereupon the tranquil and self-restrained celestial Rishis, Siddhyas and the Paramahansas, became exceedingly sorry on seeing that great massacre

2 Being moved by compassion, they with their passions, senses and souls under complete control, went to the abode of the Grandsire

3 They then saw the Grandsire seated with the celestials, surrounded by the Siddhyas and the Brahmarsishs

4 There was the Deity Mahadeva (Siva), there was Agni with Vayu there were Chandra, Aditya, Indra and the Rishis devoted to the contemplation of the Supreme

5 (There were) the Valikhyasas the Valikhilyas, the Vanaprasthas, the Marichipas, the Agas, the Avimudas and many other greatly effulgent ascetics

6 All the Rishis came to the Grandsire, and those great Rishis all approached him with sorrowful hearts

7—8 They represented to him all the acts of Sanda and Upasanda. The celestials and the great Rishis told the Grandsire of the universe in detail what they had done and how and in what order they had done it

9—10 They all pressed the matter to the Grandsire and the Grandsire, having heard what they said, reflected for a moment and settled what ought to be done. Resolving to kill them, he summoned Vishwakarma

11 Seeing Vishwakarma, the Grandsire commanded him saying 'O great ascetic, create a damsel who will be captivating to all hearts?'

12 Bowing down to the Grandsire and receiving his command with reverence he created a celestial damsel after good deal of thought,

13 Vishwavati (Vishwakarma) first collected whatever handsome there was in mobile or immobile things in the three worlds

14 He placed millions of gems on the body of the damsel. The celestial beauty that he created was a mass of gems and jewels

15 She was created by Vishwakarma with good deal of care. She became matchless in beauty amongst the women of the three worlds

16 There was not the minutest part of her body which by its wealth of beauty did not rivet the gaze of the beholder directed towards it

17 She was like Lakshmi herself, and that extraordinarily beautiful damsel captivated the eyes and hearts of all creatures

18 Because she was created with the portions of every gem in every minute portion, the Grandsire gave her the name of Tilottama

19 She bowed down to Brahma and spoke to him with joined hands, 'O lord of creatures, what task am I to accomplish, and for what purpose am I created?'

The Grandsire said :—

20 O Tilottama, go to the Asuras Sanda and Upasanda. O amiable girl, tempt them with your desirable beauty

21 Act in such a way that as soon as they saw you they may quarrel with each other in consequence of your wealth of beauty

22 She promised to do it and bowing down to the Grandsire, she walked round the celestial assembly

23 The illustrious Deity (Brahma) was then sitting facing eastwards, Mahadeva (Siva) also was sitting facing eastwards, all the other celestials with their faces northwards and the Rishis with their faces towards all directions

24 When she was walking round the assembly, Indra and the illustrious Sitanu (Siva) alone succeeded in preserving their tranquility of mind

25 Because he (Siva) was very much desirous of seeing her, therefore when she came at his side another face came out on the southern side of his body with eyes like full blossomed lotuses

26—27 When she came behind him—another face appeared on his western side, and when she came on the northern side a fourth face appeared on his northern side. Indra also came to have one thousand eyes before, behind and on his flanks, each large and reddish

28 Thus in days of yore Sitraru (Siva) the great Deity, came to have four faces, and the slayer of Vala (Indra) one thousand eyes

29 All the celestials and the Rishis turned their faces to that direction where Tilottama went in her walking round the assembly

30 Except those of the Deity, the divine Grandsire the eyes of all those illustrious beings fell on her body

31 When that great beauty went away the celestials and the great Rishis regarded the task already accomplished

32 After Tilottama had departed, the First Cause of the creation (Brahma) sent away all the celestials and the Rishis

Thus ends the two hundred and thirteenth chapter, the creation of Tilottama, in the Rajyalava of the Adi Parva

CHAPTER CCXIV

(RAJYALAVA PARVA)—Continued

Narada said —

1 Subjugating the whole earth, the two Danavas became unrivaled and when they had brought the three worlds under their sway, they then considered themselves free from fatigue and regarded that their work was done

2 Having taken all the wealth of the Devas the Gandharvas the Yakshas the Nagas the Rakshashas, the kings they became exceedingly happy

3 When they saw they had no rival like the immortals they gave up all labour and exertion and they passed their time in pleasures and merriments

4 They derived great pleasure in women, in garlands in perfumes in vands in drinks and in various other articles of enjoyment

5 Like the immortals they roamed in profuse pleasure and amusement in houses in woods in gardens in forests and on hills —nay wherever they liked

6 Thereupon one day they went to sport to a table land of the Vindhya mountain —on perfectly level and stony ground, overgrown with Sala trees blossomed with flowers

7 After every object of desire of the most agreeable kind had been brought they (Sanda and Upasanda) sat on an excellent seat in happiness and joy with many hand some women (around them)

8 Wishing to please those two (heroes), those damsels danced in accompaniment with music and sang many songs in praise of the mighty brothers

9 Thereupon Tilottama, attired in a single red silk cloth and thereby exposing all her charms came there gathering flowers in the forest

10 Gathering Karnikaras that grew along the banks of the river, she slowly came to the place where those two great heroes were

11 They were intoxicated with a large quantity of liquor and their eyes had grown red As soon as they saw that most beautiful damsel, they were filled with desire

12 Leaving their seat, they immediately went to the place where she was Both being full of desire, both sought her favours.

13 Sanda caught that beauty of fair eyebrows by her right hand, and Upasanda caught hold of the left hand of Tilottama

14 Intoxicated with the boons that they had obtained with their physical strength with the wealth and gems they had amassed and with the wine they had drunk.

15 Intoxicated with all this and maddened with desire each of them contracted his eye brows in anger, and they then spoke thus to each other

16 Sanda said She is my wife and your superior ' Upasanda said She is my wife and your sister in law

17 They each exclaimed She is mine not yours Maddened by her beauty, they lost all love and friendship (that they bore for each other)

18 For her sake they went for their maces and deprived of their reason by desire, they took of their fearful clubs

19 (Crying) 'I was the first ' I was the first (in taking her hand) they attacked each other Struck by those fearful clubs, both of them fell on the ground

20 Their bodies being covered with blood they looked like two suns loosed from the sky The women and the others that were present all fled away trembling in grief and fear and they took refuge in the nether regions

21 Thereupon the pure souled Grandsire with the celestials and great Rishis came there and applauded Tilottama

22 The illustrious Grandsire cheered her by granting boons Before she spoke, the Grandsire thus spoke in cheerfulness,

23 O beautiful damsel, you shall roam in the region of the suns Your splendour

will be so great that none will ever be able to look at you'

24 Having granted this boon to her the Grandsire of all creatures the Supreme Lord placed Indira over the region of Indra and went away to the region of Brahma

25 Thus those two Asuras ever united and inspired with the same purpose, killed each other in anger for the sake of Tilottama

26 O best of the Bharata race, therefore, from affection for you all I tell you that if you wish to do anything agreeable to me, make some such arrangement as you may not quarrel with one another for the sake of Draupadi

Vaishampayana said —

27—29 O king having been thus addressed by the high souled great Rishi Narada, they (the Pandavas) consulted with one another, and established a rule in the presence of the celestial Rishi of immeasurable energy that when one of them would be with Draupadi, any of the other four, who would see that one, must go to the forest for twelve years to lead the life of a *Brahmachari*. After the virtuous Pandavas had established this rule amongst themselves the great Rishi Narada, being pleased with them, went to the place he wished (to go)

30 O descendant of Bharata thus requested by Narada, they (the Pandavas) made in the days of yore a rule amongst themselves with respect to their common wife. It was, therefore, that no dispute ever arose amongst them

Thus ends the two hundred and fourteenth chapter the history of Saunadeva Upasanda in the Rishyasatya of the Adi Parva

CHAPTER CCXV

(ARYUNA VANAVASHA PARVA)

Vaishampayana said —

1 Having made that rule (amongst themselves) the Pandavas continued to live there (at Khirandhaprastha). They brought under their sway many kings by their prowess of arms

2 Krishna (Draupadi) became obedient to all the five sons of Pritha—the five best men of immeasurable energy

3 She became exceedingly happy in her five heroic husbands, as the *Siraswati* in elephants and they (the Pandavas) also were exceedingly happy in her.

4 In consequence of the illustrious Pandava being virtuous, all the Kurus, being free from sin and becoming very happy, grew in prosperity

5 O king, O best of monarchs many days after (it so happened) that a robber stole some kine of a certain Brahmana

6 When his wealth (kine) was thus stolen, the Brahmana lost his senses in anger and coming to Khirandhaprastha, he thus reproved the Pandavas

The Brahmana said —

7 O Pandavas, despicable and wicked wretches are robbing away my kine in your dominion. Pursue the robbers

8 Alas, the sacrificial Gire of a powerful Brahmana is being carried away by crows. Alas, the wretched jackal is invading the empty cave of a lion

9 A king who takes the sixth part of the produce, but does not protect his subjects is called by all men as the most sinful in all the worlds

10 The wealth of a Brahmana is being taken away by thieves. Virtue is going to be destroyed. I do me up by the hand, for I am in great grief

Vaishampayana said —

11 Thus were the Pandavas reproved by the Brahmana weeping in bitter grief. The son of Kunti, Dharmavya (Aryuna) heard his (weeping) words

12 As soon as he heard it the mighty-armed hero told the Brahmana 'Don't fear. But in the room where the arms of the illustrious Pandavas were,

13 Dharmavya Yudhisthira was then sitting with Krishna (Draupadi). The Pandava (Aryuna) was therefore unable to enter the room or to go (with the Brahmana)

14 Being repeatedly urged by the weeping words of the Brahmana the son of Kunti (Aryuna) pondered in sorrow

Aryuna said —

15 Alas this ascetic Brahmana's wealth is being robbed! It is certainly my duty to dry up his tears

16 If I do not protect him who is weeping at our gate, the king (Yudhisthira) will be touched by sin for my indifference

17 Our own irreligiousness will also be talked all over the kingdom, and we shall certainly incur a great sin

18 There is no doubt that if I enter (the room) disregarding the king, I shall not truthfully behave towards that enemiesless monarch

19—20 If I enter (the room) where the king is, an exile in the forest will be my lot But I must overlook every thing I do not care if I am to incur sin by disregarding the king I care not if I am to go to the forest and die there Virtue is superior to body, and it lasts after the body perishes

Vaishampayana said —

21 O king, having resolved this, the son of Kunti Dhananjaya (Aryuna) entered the room and talked with the king (Yudhishthira).

22—23 Bringing the bow, he cheerfully told the Brahmana, 'O Bramhana, come soon, so that those wretched thieves may not go far off I shall accompany you and restore to you your wealth that has fallen into the hands of the robbers'

24 He then went away, armed with bow, cased in mail, riding on the chariot and holding the standard Piercing those thieves with arrows, he took back that wealth (kine).

25 Thus helping the Brahmana by returning to him his kine and winning great renown, the Pandava,

26 The heroic Shabyasachi Dhananjaya returned to the city He then bowed to all the elders and was in return congratulated by them all.

27 He then said to Dharmaraja (Yudhishthira), "O Lord, give me permission to observe the vow The rule that was established by us has been violated by me on my seeing you

28 I shall go into exile to the forest, for we made this rule" Suddenly hearing those most painful words uttered (by Aryuna), Yudhishthira

29—30 Was afflicted with grief and said in an agitated voice, 'Why?' Then Yudhishthira thus spoke in grief to his vow observing brother Gudakesha (curly haired) Dhananjaya (Aryuna), 'O smless one if I am an authority worthy of regard, listen to what I say.

31 O hero, I know full well why you entered the room and did what you thought would be disagreeable to me But I have not felt any displeasure for it

32 The younger brother may enter the room in which his elder brother sits with his wife There is no fault to be found in this If the elder brother enters the room where his younger brother is with his wife, then he acts against the rules of propriety

33 O mighty-armed hero, therefore, desist from your purpose Do what I say. Your virtue has suffered no diminution, and you have not also shown any disregard towards me.

Aryuna said :—

34 I have heard from you that the virtue should not be practised by quibbling. I shall not waver from truth. Truth is my weapon

Vaishampayana said —

35 Having obtained the king's permission, he made preparations to live in the forest He went away to dwell in the forest for twelve years.

Thus ends the two hundred and fiftieth chapter, the departure of Aryuna, for the forest, in the Aryuna Vanavasha of the Adi Parva.

CHAPTER CCXVI

(ARYUNA VANAVASHA PARVA)

—Continued.

Vaishampayana said :—

1 When that mighty-armed hero, the spreader of the fame of the Kuru race, went away, the Veda knowing Brahmanas followed him

2. Followed by the Veda and Vedanga-knowing Brahmanas ever devoted in the contemplation of the Supreme spirit, by persons skilled in music, by ascetics devoted to the Deity by *Pouranika Sutras* (men learned in the Puranas),

3 By *Kathakas* (the reciters of sacred stories), by celebrate devotees, by dwellers of forests by Brahmanas who recited sweetly the celestial histories

4 And by many other sweet-speeched men With those men, the son of Pandu (Aryuna) travelled over the country like Indra followed by the Marutas

5—6 O descendant of Bharata that best of men (Aryuna) saw many charming and picturesque forests, lakes, rivers, seas, and countries, and many sacred pilgrimages Coming to the source of the Ganges, the lord (Aryuna) thought of dwelling there

7 O Janamejaya, listen to the wonderful feat which that foremost of the Pandavas, the high souled hero performed

8 O descendant of Bharata when the son of Kunti (Aryuna) and the Brahmanas lived there, the latter performed many *Agni-hotras* (fire sacrifices)

9-10 O king in consequence of those learned now observing undeviatingly righteous Brahmanas' daily establishing and kindling fires for their sacrifices on the banks of that sacred river and pouring libations of *Cicer* into it and worshipping it with flowers that region from which the Ganges flowed became exceedingly beautiful

11 One day that best of the Pandavas, the son of Kunti (Aryuna), in order to perform his ablutions went to the Ganges which flowed in the midst of the Brahmanas

12 O king, after performing his ablutions, and offering water to the grandsires, he was getting out of the water with the desire of performing his sacrificial rites before the fire,

13 O great king, the mighty armed hero was dragged into water by the daughter of the Naga king, named Ulupi, maddened with desire.

14-15 He saw a fire there in the house of the Naga named Kaurava, and the son of Kunti Dhananjaya performed sacrificial rites with devotion before that fire. Agni was much pleased to see the fearlessness with which he poured the libations

16 Having performed the sacrificial rites before the fire the son of Kunti (Aryuna) spoke thus smilingly to the daughter of the Naga king

Aryuna said —

17 O handsome maiden O timid girl what a bold act you have performed! O blessed damsel where is this beautiful region situated? Who are you and whose daughter are you?

Ulupi said —

18 O king there is a Naga named Kaurava born in the race of Ananta. I am his daughter—I am the Naga maiden named Ulupi

19 O best of men seeing you descend into the river in order to perform your ablutions I was deprived of my senses by the god of love

20 O descendant of Kuru I am still unmarried O sinless one afflicted as I am by the god of love gratify me to day by giving yourself up to me

Aryuna said:—

21 O amiable girl commanded by Dhananjaya (Yudhishthira) I am observing *Brahmacharya* for twelve years I am not in my own way

22 O aquatic lady I am desirous of doing what is agreeable to you I have never before spoken an untruth in my life

23 Therefore tell me, O snake lady, how I may act so that while doing your pleasure, I may not be guilty of any untruth or sin

Ulupi said —

24 O son of Pandu I know why you are roaming over the world and why you observe *Brahmacharya* at the command of your elder (brother)

25-26 This was the rule which all of you made amongst you for having Drupadi as your common wife, that he who would by ignorance enter the room in which one of you would be with her, he must adopt *Brahmacharya* for twelve years. The exile of any of you therefore, is only for the sake of Drupadi

27 You are but observing that vow. Your virtue cannot suffer any diminution, O Urge over hero it is your duty to relieve the distressed

28-29 Your virtue cannot suffer any diminution by relieving me O Aryuna if your virtue (really) suffer a small diminution you will acquire great merit by relieving me O Partha I am your adorer O lord, accept me This is the opinion of the wise

30 If you do not accept me, know that I will destroy myself O mighty armed hero, earn great merit by saving my life

31 O best of men I solicit your protection O son of Kunti you always protect the distressed and the helpless Weeping in sorrow I solicit your protection

32 Being filled with desire I woo you Therefore do what is agreeable to me You should gratify my wish by giving up yourself to me

Vaishampayana said —

33 Thus addressed by the daughter of the Naga king the son of Kunti marking virtue his motive, did everything as she desired

34 The powerful hero passed the night in the mansion of the Naga and rose with the rise of the sun from the mansion of Kaurava

35 He came with her (Ulupi) back to the region from which the Ganges flowed to the plains. Taking his leave the eldest Ulupi returned to her own abode

36 O descendant of Bharata she gave a boon to Aryuna marking him invincible in

water. (She said), "Every aquatic creature will certainly be vanquished by you."

Thus ends the two hundred and sixteenth chapter, the meeting with Ulupi, in the Arjuna Vanavasha of the Adi Parva.

CHAPTER CCXVII

(ARJUNA VANAVASHA PARVA)

—Continued.

Vaishampayana said :—

1. O descendant of Bharata, the son of the wielder of thunder (Indra), having narrated everything to the Brahmanas, started for the side of the Himālayas.

2. Arriving first at *Agastya Vata*, the son of Kunti, then went to the *Vasistha's* hill. On the peak of *Vrigu* hill he performed his ablutions.

3. O descendant of Bharata, the best of the Kurus gave away to many Brahmanas thousands of kine and houses.

4. That best of men then bathed at the pilgrimages, named *Hiranyavindu*, and then that best of the Pandavas went to many other sacred places.

5. O best of the Bharata race, that best of men accompanied by the Brahmanas then descended (from those hills) and travelled towards the east, wishing to see the countries situated in that direction.

6—8. The best of the Kurus saw the pilgrimages one after the other. O descendant of Bharata, he saw the river *Utpalosa* in the forest of *Nrimisha*, (he saw) the *Nanda*, the *Upamunda*, the famous *Kausika*, the great rivers *Gaya* and *Ganga* and other *Tirthas* and hermitages where he purified himself and gave away to the Brahmanas (many) kine.

9. Whatever *Tirthas* and other holy places were in *Anga*, *Banga* and *Kalinga*, he went to all of them.

10. O descendant of Bharata, seeing them all and performing many ceremonies and giving away much wealth, he went to the gate of the kingdom of *Kalinga* where the Brahmanas, who were following him, bride the son of Kunti farewell and desisted from following him any further.

11. Having obtained their leave, the son of Kunti, the brave *Dhananjaya*, accompanied by only a few attendants, went there where the sea was.

12. Crossing (the country of) the *Kalingas* and seeing on his way many countries, holy places, and charming mountains, that had preceded him.

13. Seeing the *Mhendra* mountain adorned with the ascetics, and going slowly along the sea-shores, he went to *Manipur*.

14. O king, seeing all *Tirthas* and other holy places, the mighty-armed hero went

15. To the king of *Manipur*, the virtuous *Chitravabana*, who had a beautiful daughter named *Chitrangada*.

16. He saw her in his capital roaming at pleasure. Seeing the handsome daughter of *Chitravabana*, he was filled with desire.

17. Going to the king, he told him what he desired, saying, "O king, give your daughter to a son of an illustrious Kshatriya."

18. Having heard this, the king said, "Whose son are you and what is your name?" He (Arjuna) replied, "I am the *Pandava*, the son of *Kunti*, *Dhananjaya*."

19. The king then spoke thus in sweet accents "There was born a king in our race named *Pravanjana*."

20. He was childless. In order to get a child he performed excellent penances. By his severe austerities, the god of gods, the wielder of *Pinaka* (*Siva*),

21. The supreme lord, the god of gods, and the husband of *Uma*, O *Purtha*, was gratified. The illustrious Deity gave him the boon that only one child would be born in our race (in succession).

22. Thence only one child is born to every successive descendant of this race, All my ancestors had each a male child.

23. But I have only a daughter to perpetuate my race. O best of men, I always consider her as my son.

24—25. O best of the Bharata race, I have made her a *Putrika* (heir). O descendant of Bharata, the one son that will be born to her will be the perpetuator of my race. That son will be the dowry in this marriage. O *Pandava*, you can take her of your like on this condition.

26. Promising to do it, he accepted that maiden, and the son of Kunti lived in that city for three years.

27. When she gave birth to a son, he (*Arjuna*) embraced her with affection, and taking leave of the king, he set out again in his travels.

Thus ends the two hundred and sixteenth chapter, the marriage with *Chitrangada*, in the Arjuna Vanavasha of the Adi Parva.

CHAPTER CCXVIII

(ARYUNA VANAVASHA PARVA)

—Continued.

Vaishampayana said :—

1 That best of the Bharata race Arjuna then went to the sacred *Tirthas* situated on the shores of the south sea, all adorned with the ascetics

2. There were five *Tirthas* where also lived many ascetics but these sacred waters themselves were shunned by the ascetics

3 (They were named) Agastya, Saubhadra, the greatly holy Prulama, Karandhama which yielded the fruit of a horse sacrifice,

4 And the great washer of sins Bharadwaja, —these five *Tirthas* that best of men saw

5—6 The Pandava, the descendant of Kuru (Arjuna), finding them uninhabited and ascertaining that they were shunned by the ascetics, asked with joined hands those pious men that lived near them 'Why these *Tirthas* are shunned by the *Bramhadadis* (the utterers of the Vedas)'

The Celestials said :—

7 O descendant of Kuru, there dwell (in their waters) five large crocodiles which carry away the ascetics (who go to bathe in them), therefore these *Tirthas* are shunned by all

Vaishampayana said —

8 Having heard these words of the ascetics, the mighty armed hero, that best of men, though dissuaded by them, went to see those *Tirthas*

9 Then coming to that excellent *Tirtha*, Sauvadra, named after a great Rishi, that hero that chastiser of foes, plunged into it to take a bath

10. Thereupon a large crocodile under the water seized the leg of that best of men, the son of Kunti Dhananjaya

11. But the mighty-armed, the son of Kunti the foremost of all strong men, seized that aquatic animal and dragged it up to the shore

12 Dragged up by the illustrious Arjuna, that crocodile became a most handsome woman adorned with all ornaments

13 O king, that charming and celestial-like damsel appeared to shine in her own beauty Thereupon the son of Kunti Dhananjaya, seeing that wonderful sight,

14 Spoke thus in great happiness to that lady, "O beautiful lady, who are

you? O lady of the lake, where do you live? Why did you commit such a dreadful sin before?'

Barga said :—

15 O mighty armed hero, I am a *Apsara* a sporter in the celestial garden O greatly strong one, my name is Barga I am ever beloved of the celestial treasure (Kuvera)

16 I had four other friends, all handsome and all capable of going everywhere at will One day accompanied by them, I was going to the abode of the protector of the world,

17 When we were all going, we saw Brahmana of rigid vows, who was exceedingly handsome and who was studying the Vedas in solitude

18 O king, the whole forest was covered with the effulgence of his asceticism He seemed to have illuminated the whole region like the sun

19 Seeing his that severe, excellent and wonderful asceticism, we alighted in that region, wishing to disturb his asceticism

20 O descendant of Bharata, myself Sauravi, Samichi, Vrduvuda and Lala all came to that Brahmana at the same time

21 O hero, we sang, we laughed, we tried to tempt the Brahmana in various ways, but he did not set his mind on us even for a moment

22 O best of the Kshatriyas, his mind being fixed on the meditation of the pure the greatly effulgent (Brahmana), did not suffer his heart to waver Angerily looking at us he cursed us saying, 'Becoming crocodiles live in water for one hundred years'

Thus ends the two hundred and eighteenth chapter, the rescue of the crocodiles, in the Arjuna Vanavasha of the Adi Parva

CHAPTER CCXIX

(ARYUNA VANAVASHA PARVA)

—Continued.

Barga said —

1 O best of the Bharata race, we were all greatly distressed We sought the protection of that ascetic of undeviating vows

2 (We said), 'O Brahman, intoxicated with beauty and youth and maddened by the god of love, we have acted very improperly,—you should pardon us.

3. It was enough death to us that we had at all come here to tempt such an ascetic of controlled soul as you are

4 The virtuous men consider that women are created as non-slayable, therefore you should not kill us Grow yourself in virtue

5 O virtuous man, it is said that a Brahmana has always friendly feelings over all creatures O Rishi of blessedness, let this saying of the learned be made true.

6 The good man always protects those that seek protection at his hands We solicit your protection, you should therefore pardon us

Vaishampayana said:—

7 O hero, having been thus addressed, that virtuous-minded Brahmana of good deeds, as effulgent as the sun or the Moon, became propitious to them.

The Brahmana said —

8 The words 'hundreds' and 'hundred thousands' all indicate eternity. The 'hundred' used by me should be understood as a limited period and not as eternity.

9 You shall, becoming crocodiles, seize and drag men into water. (After the expiration of one hundred years), a host of men will drag you all from the water to the land.

10 You will then resume your own real forms I have never spoken an untruth even in jest

11. From that day all those sacred *Tirthas* will be known by the name of *Narī-Tirthas* all over the world All of them will be sacred and sin-cleansing in the eyes of the virtuous and the wise.

Barga said —

12 Having saluted that Brahmana with reverence and walked round him, we left that place in great grief, and we all came away thinking (all the while),

13. "Where shall we soon meet with that man who will give us our own old forms?"

14. O descendant of Bharata, as we were thinking, at that very moment we met with the illustrious celestial Rishi Narada.

15 O Partha, seeing that celestial Rishi of immeasurable effulgence, our hearts were filled with joy Having saluted him with reverence we stood before him with faces covered with blushes.

16 He asked us the cause of our sorrow, and we told him all Having heard what had happened, he thus spoke to us,

17. 'In the low lands on the coast of the southern sea there are five sacred and delightful *Tirthas*,—go there without delay.

18 That best of men the pure souled Pandava Dhananjaya (Aryuna) will certainly deliver you from your this distressful state.'

19 O hero bearing the Rishi's words, all of us came here O sinless one, I have been really delivered by you to-day.

20 But, those others of my friends are still within the waters of the other lakes O hero, perform a good work,—deliver them all

Vaishampayana said:—

21 O king, thereupon that best of the Pandavas (Aryuna) of great prowess gladly delivered all of them from that curse

22 O king, rising from the waters, they all regained their old forms, and those *Apsaras* then all looked as they looked before

23 Making safe those *Tirthas* and giving them (*Apsaras*) leave to go away, that lord (Aryuna) went again to Manipur to see Chitrangada once more

24 He saw there on the throne Vavruvaha, begotten by him (on Chitrangada) Seeing her, O king the Pandava (Aryuna) proceeded towards Gokarna

This is the two hundred and nineteenth chapter, Aryuna's Tirtha Visiting, in the Aryuna Vanavasha of the Adī Parva.

CHAPTER CCXX

(ARYUNA VANAVAHA PARVA)

—Continued

Vaishampayana said —

1—2 The immeasurably powerful (Aryuna) then saw one after the other all the sacred waters and other holy places that were on the shores of the western ocean. Seeing them all, he at last came to the *Provasha*

3 When the invincible Vivatsa (Aryuna) came to the holy and charming *Provasha*, the slayer of Madhu (Krishna) heard of it.

4—5 Madhava (Krishna) went there to see his friend the son of Kunti Krishna and the Pandava (Aryuna) met together, and they embracing each other, enquired after one another's health Those two friends, who were none else than the Rishis Nara and Narayana of old, then both sat down together

6 Then Vasudeva (Krishna) asked Arjuna about his travels saying "O son of Pandu why are you roaming over the earth seeing all the *Tirthas*?"

7 Thereupon Arjuna narrated to him every thing that had happened. Having heard all, the lord of the Vrishni race (Krishna) said, "This is what it should be."

8 Krishna and the Pandava sported at pleasure for some time at the Provashra and they then went to the Raivataka mountain to live there for some time.

9 Before their arrival (at Raivataka), that hill at the command of Krishna, was adorned by many artificers. Much food was also collected there.

10 Enjoying every thing that was provided there for him, the Pandava Arjuna sat with Vasudeva (Krishna) to see the performances of the actors and dancers.

11 Having dismissed them all with proper respect, the high souled Pandava laid himself down on a well adorned and excellent bed.

12 When that mighty armed hero lay on that excellent bed, he described to him (Krishna) the sacred waters, the lakes, the mountains, the rivers, and the forests that he had seen.

13 O Janamejaya when he was thus talking as he lay on the celestial like bed, sleep (slowly) stole on the son of Kunti.

14 He rose in the morning awakened by the sweet songs and melodious notes of the *Visa* by the panegyrics and benedictions of the bards.

15 After he had performed the daily rites he was accosted with affection by the hero of the Vrishni race (Krishna). Then riding on a golden car he set out for Dwarka.

16 O Janamejaya Dwarka with its streets, gardens and houses was well adorned to give a grand reception to the son of Kunti.

17 The citizens of Dwarka in order to see the son of Kunti eagerly came to the royal (public) streets in hundreds and thousands.

18 In order to see him hundreds and thousands of women and men of the Vrishni, the Andhaka and the Bhoja races formed into a great crowd.

19 He was respectfully welcomed by all the Bhojas, the Vrishnis and the Andhakas. He in return worshipped all that deserved his worship and received their blessings in return.

20 The hero was accorded the most welcome and affectionate reception by all the youngmen (of the Vrishni race). He too again and again embraced those that were of his own age.

21 In the delightful mansion of Krishna, adorned with gems and filled with every article of enjoyment, he passed many nights with Krishna.

Thus ends the two hundred and twentieth chapter, Arjuna's arrival at Dwarka, in the Arjuna Vanavasha of the Adi Parva.

CHAPTER CCXXI

(SUBHADRA HARANA PARVA).

Vaishampayana said:—

1 O best of kings, a few days after a great festival of the Vrishnis and the Andhakas was held on the Raivataka hill.

2 In that mountain festival of the Bhojas, the Andhakas and the Vrishnis the hero gave away much wealth to the thousands of Brahmanas.

3 O king the region around the hill was adorned with many mansions filled with various gems and they appeared as if they are all *Kalpabrikshas* (trees giving whatever wanted).

4 The musicians played in concert all the musical instruments, the dancers danced and the songsters sang.

5 The effulgent youths of the Vrishni race adorned with ornaments and riding on golden cars, looked handsome every where.

6 Hundreds and thousands of the citizens with their wives and attendants went there, some on foot and some on excellent cars.

7 O descendant of Bharata, there roved the lord Haladhara (Valadeva), intoxicated with wine accompanied by his wife Revati and followed by many Gandharvas (musicians).

8 There was the powerful king of the Vrishnis Ugrasena accompanied by his one thousand wives and followed by the Gandharvas.

9 There were the son of Rohini and ever furious in battle Samba. Intoxicated with drink adorned with beautiful garlands and attired in costly robes, they sported there like two celestials.

10 There were Akrura, Sarava, Gada, Vabhr, Viduratha, Nibhatta, Charudeshna, Pritha, Upriatha.

1. Saigata, Satyaki, Bhangakara, harava Haridikya, Uddhava and any others whose names are not mentioned.

2 They were each separately accompanied by their wives and followed by the scrins. They all adorned that festival the Raivataka mountain.

3 When that wonderful festival of ad grandure and delight was continuing sudewa (Krishna) and Partha (Aryuna) it about together.

4 When thus walking about they saw beautiful daughter of Basudeva, Subhadra, adorned with ornaments in the midst of companions

5 As soon as Aryuna saw her, he was ick by (the arrows) of the god of love, ing that Partha was looking at her with orbed attention, Krishna,

6 O descendant of Bharata spoke thus hat best of men (Aryuna) with smiles, low is it that the mind of one who roams the forest is thus agitated by desire?

7. O Partha, she is my sister and also sister of Sarana. Her name is Subhadra, is the most beloved daughter of my her. If your mind is set upon her, I all then speak to my father."

Aryuna said —

18 She is the daughter of Basudeva d the sister of Vasudeva (Krishna), end- d with so much beauty, whom can she t fascinate?

19 If your this sister, this lady of the ishi race become my wife, then certainly I win prosperity in everything.

20 O Jinardana tell me by what ans I may obtain her. I shall do any ng achievable by man (in order to tain her).

Krishna said:—

21 O best of men, Sainpara is the arrange form of the Kshatriyas but O rtha that is doubtful as we do not know r temper and disposition

22 The men learned in the precepts religion say that in the case of heroic shatriyas, a forcible taking away of a girl r the purpose of marriage is also praiseworthy

23 O Aryuna, therefore, carry away this y sister by force for who knows what she ay not do in a Saurashtra?

Vaishampayana said:—

24. Having thus settled everything about hat should be done, Krishna and Aryuna nt some swift messengers to Yudhishthira

at Indraprastha, informing him of every thing. That mighty-armed son of Pandu (Yudhishthira), as soon as he heard it, gave his assent to it

Thus ends the two hundred and twenty first chapter, the assent of Yudhishthira, in the Subhadraharana of the Adi Parva

CHAPTER CCXXII

(SUBHADRA HARANA PARVA)—

Continued

Vaishampayana said:—

1 O Janamejaya having received information of the assent (of Yudhishthira) and learning that the maiden had gone on the Raivataka (hill), Dhananjaya (Aryuna),

2 That best of the Bharata race, obtained the assent of Vasudeva (Krishna) and also settled in consultation with him all that was to be done

3—5 That best of men (Aryuna), attired in armour and armed with the sword and his figures encased in leather fences, set out as if in a hunting excursion on his (Krishna's) well built golden car, adorned with rows of small bells and equipped with every kind of weapon. The clatter of its wheels resembled the roars of clouds. Its splendour was as that of a blazing fire, it struck terror into the hearts of all foci, and the two horses yoked with it were named Sugriva and Saivya.

6 Subhadra having worshipped that king of hills, Raivataka and the celestials, and having been blessed by all the Brahmanas,

7—8 And having walked round the hill, was returning towards Dwarka. The son of Kunti, struck by the arrows of the god of love, suddenly rushed towards that faultless featured Subhadra and forcibly took her upon his chariot. Thereupon that best of men, having seized that lady of sweet smiles, proceeded (in haste) on his golden car towards his own city (Indraprastha)

9 Seeing Subhadra thus forcibly carried away, her armed attendants all ran crying towards the city of Dwarka

10 Having arrived all together to that (Vadava) court, called Sudharma, they represented to the Savapala (the chief officer of the court), all about the prowess of Partha

11. Having heard this, the Savapala blew his golden decked trumpet of loud blare, calling every one to arms

12 Alarmed by that sound, the Bhojas the Vishnis and the Andhakas poured in

from all directions,—even those who were eating and drinking came leaving their food and drink

13—14 I like blazing fires taking faggots to increase their splendour, those best of men, the great car-warriors of the Vrishni and the Andhrakas possessing the lustre of the blazing fire took their seats on thousands of golden thrones covered with excellent carpets and adorned with gems and corals

15 When they were all seated like an assembly of celestials, the Savitara with his followers narrated all about the conduct of Jishnu (Aryuna)

16 Having heard it, the proud heroes of the Vrishni with their eyes red with wine rose up from their seats, being unable to brook the conduct of Partha

17—18 Some cried, "Yoke our cars", some "Bring our weapons," some "Bring our costly bows and strong armours," some loudly called upon their charioteers to yoke their horses adorned with gold to their cars

19 While their cars, their armours, and their standards were being brought, the uproars of those heroes became exceedingly great

20 Then proud and intoxicated with wine, Valadeva who was like the Kailasha mountain, adorned with the garlands of wild flowers and attired in blue robes, thus spoke to all

21 O senseless men what are you doing when Janardana (Krishna) is sitting silent? Without knowing what is in his heart, you are vainly roaring in wrath

22 Let the high minded (Krishna) speak out what he proposes to do Accomplish with all alacrity what he desires to do

23 Having heard these words of Hala Yudha (Valadeva) which deserved, to be accepted they all exclaimed 'Excellent,' 'Excellent' They then became silent

24 Silence have been restored by the words of the intelligent Valadeva they again all took their seats in that court

25 Then the chastiser of foes Rama (Valadeva) thus spoke to Vasudeva (Krishna) O Janardana, why do you not speak, why are you silently gazing?

26 O Achyuta it was for your sake that Partha had been welcomed and received with all honour by us It appears that wretch, that fool does not deserve our welcome and honour

27 Is there a man born of a respectable family who will break the very plate after having dined off it?

28 Even if one desires to have such an alliance, who is there who desiring happiness will act so rashly remembering the services he has received?

29 By insulting us and disregarding Keshava (Krishna) he has carried away Subhadra by force wishing to compass his own death

30 He has placed his foot on my head O Govinda, how shall I bear it, (shall I not resent it) like a snake trodden by foot?

31 I shall alone to day make the earth free of all Kauravas Never shall I put up with this insult offered to us by Aryuna

32 Thereupon all the Bhojas, Vrishnis and the Andhrakas, assembled there approved of every thing that Valadeva said, and they roared like the sounds of kettle-drum or the clouds.

Thus ends the two hundred and twenty second chapter, the wrath of Valadeva, in the Subhadraharana of the Adi Parva.

CHAPTER CCXXIII

(HARANA HARANA PARVA)

Vaishampayana said —

1 When the powerful Vrishnis all began to speak in this strain, then Vasudeva (Krishna) spoke these words of deep import and true morality

Krishna said :—

2 Gudakesha (Aryuna) has not insulted our family by what he has done There is no doubt he has enhanced our glory

3 Partha knows that we are never mercenary The Pandava (Aryuna) also regards a Sainvara as doubtful in its results

4 Who also would approve of accepting a bride in gift as if she were an animal? What man again is there on earth who would sell his offsprings?

5 I think the son of Kunti (Aryuna) saw these faults in all other methods, therefore the Pandava took the maiden away by force according to ordinance

6 This alliance is very proper Subhadra is an illustrious girl and so is Partha I thinking all this, he has taken her away by force

7 Who is there that would not desire to have Aryuna as a friend? He is born in the race of Bharata and the illustrious Santanu and he is also the son of the daughter of Kuntibhoja

8-10. I do not see such a man in all the worlds, even with Indra and the Rudras, who can vanquish him in battle except the three-eyed deity Siva. His car is well-known, my steeds are now yoked to it. Partha as a warrior is also well known, and his lightness of hand too is well-known. Who shall be equal to him? Go cheerfully to Dhṛimāyā, stop him by conciliation and bring him back. This is my opinion.

11. If Partha goes away to his city (Indraprastha) by defeating us, our fame will be destroyed. But there is no disgrace in conciliation.

12. O king, having heard these words of Viśudeva, they did as he directed. Stopped by them, the lord Arjuna returned to Dvārka, and he was then united with Subhadrā in marriage.

13. Having worshipped by the Vṛṣṇis, the son of Kuntī remained for a year in Dvārka, sporting there at pleasure.

14. The lord (Arjuna) passed the first portion of his exile at Pushkara. When twelve years were thus complete, he came back to Ikṣvākuprastha.

15. He went to Yudhishthira and worshipped him first, he then worshipped the Brahmanas, and at last he went to Draupadī.

16. Draupadī, out of jealousy, thus spoke to that descendant of Kuru, Arjuna, "O son of Kuntī go there where the daughter of the Śwairā race is.

17. 19. A second time always relaxes the first one, however strong it might be." Thus Krishna (Draupadī) lamented in various strains, and Dhananjaya (Arjuna) comforted her, asking again and again for forgiveness. Coming to Subhadrā attired in red silk, Partha sent her (into the inner apartments) dressed in the garb of a cow-herd woman. The illustrious lady looked handsome even in that dress.

20. Arriving at that best of houses, that wife of a hero, the best of women, the illustrious Vādrā (Subhadrā) of large and redish eyes worshipped Partha.

21. Out of excessive affection Kuntī smelt the head of that maiden of perfectly charming features, and she then pronounced infinite blessings upon her.

22. Then that damsel of the face like the full moon, Vādrā, soon went to Draupadī and worshipped her saying, "I am your maid."

23. Krishna hastily rose and embraced the sister of Yudhishthira, and out of affection she then said, "Let your husband be with you a rival."

24. 27. Vādrā then with a delightful heart said to her, "Be it so." O Janamejaya, from that time, those great car-warriors, the Pandavas, lived happily, and Kuntī also became very happy. Having heard that the best of the Pandavas, Arjuna, had reached that excellent city, Indraprastha, the lotus-eyed and pure-souled Keshava (Krishna) came there with Rama (Valadeva),

28. And the other heroes and great car-warriors of the Vṛṣṇi and the Andhaka races, and his brothers and sons and many other warriors.

29. That chastiser of foes, Soura, came with a large army, and there also came that chastiser of foes, that exceedingly liberal, greatly intelligent and illustrious commander-in-chief of the Vṛṣṇi heroes, Akṛura. (There also came) the greatly illustrious Uddhava,

30. Who was a man of great soul and great intelligence, like a disciple of Vrihaspati himself. (There also came) Satyaka and Satyaki and Kṛtavarmā and Satvata,

31. Pradyumna, Samba, Nishathī and Sanku, Chandrasena, the greatly powerful Jhili, Vipritha, the mighty armed Sarana, the foremost of all learned men Goda,

32. These and many other Vṛṣṇis, Bhōjīs and Andhakas came to Indraprastha, bringing with them many bridal presents.

33. Hearing that Mdhava (Krishna) had come the king Yudhishthira sent the twins (Nakula and Sahadeva), to receive him.

34. Having been welcomed by them, the Vṛṣṇi heroes of great prosperity entered Ikṣvākuprastha which was well-adorned with flags and standards.

35. The streets were well-swept and watered, they were adorned with floral wreaths and bunches, sprinkled over with cooling and fragrant sandal-wood-water.

36. Every part of the town was full of the sweet scent of burning aloes. The whole city was full of happy and healthy people, and adorned with traders and merchants.

37-38. That best of men, the mighty-armed Keshava (Krishna) with Rama and many of the Vṛṣṇi Bhōjī and Andhaka races entered the town and was worshipped by thousands of citizens and Brahmanas. He then entered the king's palace which was like the palace of Indra himself.

39. Yudhishthira received Rama with all due ceremonies, and the king embraced Keshava with both his arms and strent his head.

40 Being much pleased with the reception Govinda (Krishna) worshipped him (Yudhishthira) with all humility. He duly worshipped that best of men Bhuma.

41 The son of Kunti Yudhishthira, then welcomed with all due ceremonies all the other chief men of the Vrisni and the Andhaka races.

42 He worshipped some as his superiors, he welcomed others as his equals, he received some with affection and he worshipped others with reverence.

43 Then the illustrious Hrishikesha (Krishna) gave much wealth to the bridegroom's party. He gave to the illustrious Subhadra all the bridal presents given to her by her relatives.

44 (He gave the Pandavas) one thousand golden cars adorned with rows of bells to each of which were yoked four steeds driven by well trained charioteers.

45 Ten thousand well complexioned kine belonging to the country of Mathura and yielding much milk were also presented (to the Pandavas) by Krishna.

46 Being very much pleased Janardana (Krishna) gave them one thousand moorlike white horses with golden harnesses.

47 (He also gave them) one thousand mules of white colour with black manes all possessing the speed of wind and all well trained.

48-49 (He gave them also) one thousand damsels of skin perfectly polished all young and virgins all well suited and of excellent complexion, each wearing one hundred pieces of gold round her neck adorned with all ornaments and well skilled in serving at bath and at drink and in every kind of service.

50 Janardana (Krishna) also gave them as an excellent dowry of the bride hundreds of thousands of draught horses brought from the country of the Valhikas.

51 Janardana gave her (Subhadra) as her dowry ten loads of first class gold possessing the splendour of fire, some portions of it were purified and some portions in original state.

52-54 The wielder of plough as his weapon the lover of heroines Rama gave Arjuna as his nuptial present one thousand elephants with secretions flowing in three streams from the three parts of their bodies each as large as a mountain, each irresistible in battle, each decked with coverlets well adorned with ever tinkling bells and other ornaments and each equipped with excellent falcons on its back.

55-56 The large number of gems and the large quantity of wealth presented by the Jidavas looked like a sea, of which the cloths and blankets were the foams, the elephants were the alligators and sharks and the flags the floating weeds. This sea thus swelling in large proportions, mingled with the ocean of wealth of the Pandavas. It was filled to the brim to the great sorrow of all their foes.

57 Dharmaraja Yudhishthira accepted all these presents and worshipped all those great warriors of the Vrisni and the Andhaka races.

58 Those illustrious heroes of the Kuru Vrisni and Andhaka races passed their time all in merriment and in pleasure as do the virtuous men in heaven (after their death).

59 The Kurus and the Vrisnis sported there with joyous hearts often shouting and clapping their hands.

60 Thus passing many days in pleasure and worshipped and entertained by the Kurus, the greatly illustrious Vrisni heroes then returned to the city of Dvaravati.

61 The great warriors of the Vrisni and the Andhaka races placing Rama at their head and carrying with them all those brilliant gems presented to them by the excellent Kurus set out (for the return city).

62 O descendant of Bharata, the high souled Vasudeva (Krishna however) remembered with Arjuna in the charming city of Indraprastha.

63 That greatly illustrious hero roamed along the banks of the Yamuna in search of deer. He sported and hunted with Arjuna (Arjuna) piercing deer and wild boars with his arrows.

64 Then Subhadra the beloved sister of Krishna, gave birth to an illustrious son, like Pulama's daughter (Shachi) giving birth to Jyanta (son of Indra).

65 He was of long arms, broad chest, and bull like eyes, that chastiser of foes, that best of men that hero the son of Subhadra was named Abhimanyu.

66 That best of the Bharata race, that chastiser of foes that son of Arjuna was called Abhimanyu, because he was fearless and wrathful.

67 That great hero was begotten by Dhananjaya on the maiden of the Draupadi race like fire produced by rubbing in a sacrifice from within the Sami wood.

68 O descendant of Bharata, on the birth of such illustrious powerful son of his Yudhishthira gave way to the Brahminsteers the ushaka and many thousand gold coins.

69 The child became a favourite of Vrudeva from his earliest years, and of his father and uncles. He shone like the moon became and the favourite of all the people.

70 Krishna performed all the usual rites of infancy on his birth. The child began to grow up like the moon in the white fortnight.

71 That chastiser of foes learnt from Arjuna the science of arms with its four branches and ten divisions, both human and celestial, and he also became learned in the Vedas.

72-73 That powerful boy (Abhimanyu) became equal to his father in counteracting the weapons hurled upon him, in great lightness of hands in fleetness of motion, forward and backward and in traversing and wheeling. Seeing his son the son of Subhadra (so skilful in arms), Dhananjaya became exceedingly happy.

74 He possessed the power of crushing all his enemies—he had every auspicious mark on his body, he was invincible in battle and as broad shouldered as a bull, he had a face like that of a snake.

75 He was as proud as the lion, he was a great bowman and as powerful as a mad elephant. His voice was like that of the roars of clouds, and his face was like that of the full moon.

76 He was equal to Krishna in bravery in energy, in beauty and in features. Virata (Arjuna) saw his son as if he was Mahagavata himself.

77 The auspicious Panchala princess also obtained five heroic, excellent, and mountain like sons from the five Pandavas.

78-79 Prativindhya was begotten by Yudhishthira, Sutasoma by Virkodara, Srutakarmana by Arjuna, Sutanika by Nikula and Srutasena by Sahadeva, they were all great warriors. The Panchala princess gave birth to these five heroes, as Aditi gave birth to the Adityas.

80. The Brahmanas from their foreknowledge said to Yudhishthira, that because that son of his would be capable of bearing like the Vindhya mountains the weapons of the foe, he should be called Prativindhya.

81. Because the child that Draupadi bore to Bhishma was born after Bhishma had performed one thousand Soma sacrifices, he should be called the great bowman Sutasoma.

82. Because Arjuna's son was born on his return from exile during which he had achieved many celebrated feats, that child came to be called Srutakarmana.

83 Nikula's son was named Sutanika after a royal sage of that name in the illustrious race of Kuru.

84 And because the son, Draupadi bore to Sahadeva was born under the constellation, called Vahni Darsaka therefore he was called after the commander-in-chief of the celestial army,—Srutasena.

85 The sons of Draupadi were all born each at the interval of one year. All of them became renowned and was much attached to one another.

86 O king, all their rites of infancy and childhood according to the ordinance, such as Chudakarana and Upanayana, were duly performed by Dharmaja.

87 After having studied the Vedas, those princes of excellent behaviour and vows learnt from Arjuna the use of all the weapons both celestial and human.

88 O best of kings having obtained sons, all of whom were celestial like, all of whom possessed broad chests and all of whom became great warriors, the Pandavas became exceedingly happy.

Thus ends the two hundred and twenty third chapter, the birth of the Pandu princes in the Haranaharuna of the Adi Parva.

CHAPTER CCXIV

(KHANDAVADHA PARVA)

Vaishampayana said —

1 When at the command of the king, Dhritrashtra, and the son of Santanu, (Bhisma), the Pandavas had taken up their abode at Indraprastha, they brought under their sway many other kings and monarchs.

2 As a soul lives happily depending on the body blessed with auspicious marks and pious deeds so all the subjects lived most happily depending on Dharmaraja (Yudhishthira).

3 O best of the Bharata race, he (Yudhishthira) served equally, Dharma, Artha and Kama, as if each of them was a friend as dear to him as his own soul.

4 It appeared as if the three pursuits, Dharma, Artha and Kama, became personified on earth and with them the king shined as the fourth (pursuit).

5 Having obtained him as their king, they obtained a monarch who was devoted to

the study of the Vedas, who was a performer of great sacrifices and who was the protector of all good works.

6 (During his reign) Lakshmi became stationary and hearts became devoted to the Supreme Spirit. Virtue itself began to grow all over the world.

7 Surrounded by his four brothers the king looked as resplendent as a great sacrifice depending upon and assisted by the four Vedas.

8. Many learned Brahmanas with Dhaumya at their head—each equal to Vrihaspati,—waited upon the king as the celestials wait upon the Lord of creation.

9. On account of the excessive affection of the people, both their hearts and eyes equally took great delight in Dharmaraja (Yudhisthira) who was like a full moon without a stain.

10. The people took delight in him, not only because he was their king, but because they bore for him a great affection. The king also did what was agreeable to them.

11. The sweet-speeched and greatly intelligent son of Pritha (Yudhisthira) never uttered any thing that was improper, or untrue or unbearable or disagreeable.

12. That greatly powerful and best king of the Varata race happily passed his days in seeking the good of every body, as if every one was his own self.

13. (His brothers,) the Pandavas brought by their great powers many kings under their sway, they passed their days in happiness, having nothing to disturb their peace.

14. After a few days, Vivatsu (Arjuna) thus spoke to Krishna, "O Krishna, the summer is come, let us go to the *Jamuna*."

15. O Jonardana, O slayer of Madhu, if you like, let us sport there with our friends, and then return in the evening.

Krishna said:—

16. O son of Kunti, this is also my wish. O Partha, let us sport with our friends in the waters (of the *Jamuna*).

Vaishampayana said:—

17. O descendant of Bharata, having consulted with each other and after receiving Yudhisthira's permission, Partha (Arjuna) and Govinda (Krishna) in company with their friends set out (for the *Jamuna*).

18. And arrived at a charming spot fitted for the purpose of pleasure overgrown with numerous tall trees and adorned with high mansions and looking like the city of Indra,

19—20. O descendant of Bharata, in these houses were collected for the descendants of Vrisni and Pritha (Arjuna and Krishna) numerous well flavoured and costly viands, drinks and other articles of enjoyments, and floral wreaths and various perfumes. The party soon entered the inner apartments (of the house) adorned with many precious gems of pure brilliancy. Entering these apartments, every one of them began to sport at his pleasure.

21. The women with beautiful full hips and rising breasts with handsome eyes and unsteady gait for drink began to sport.

22. Some sported at their pleasure in the woods, some in the waters, and some within the houses as directed and commanded by Krishna and Partha (Arjuna).

23. O king, Draupadi and Subhadra, exhilarated with wine, gave away costly robes and ornaments to the women that were sporting there.

24. Some amongst them danced in joy, and some began to sing, some laughed and jested and some drank excellent wines.

25. Some obstructed one another's progress, some fought with one another and some again talked with one another in private, and some cut jokes at one another.

26. Those woods, filled with the charming music of the flute, guitars and drums, became the scene of prosperity itself.

27. When such was the state of things there, the descendants of Kuru and Dasarha (Krishna and Arjuna) went to a certain charming spot near by.

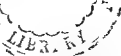
28. O king, after having gone there, the two illustrious Krishnas, the two subjugators of the hostile cities, (Krishna and Arjuna) sat themselves down on two very costly seats.

29. Partha and Madhava amused themselves there by talking over their past achievements and discoursing on heroism and various other topics.

30. When Vasudeva and Dharmaraja were thus happily sitting together (in that charming spot), like the twin Asvins in heaven, a certain Brahmana came to them.

31. He looked like an old *Sal* tree, his complexion was like that of heated gold, his beard was bright yellow tinged with green, the height and thickness of his body were in just proportion,

32. He had matted locks, he was attired in rags he was as effulgent as the morning sun, his eyes were like lotus-leaves, his colour was tawny, and he appeared to be blazing in splendour.



33 Seeing that foremost of Bramhanas blazing with splendour coming towards them, Arjuna and Vasudeva hastily rose up and stood waiting (to receive command)

Thus ends the two hundred and twenty fourth Chapter, the arrival of Agni, in the Khandavaha of the Adi Parva

CHAPTER CCXXV

(KHANDAVA DAHA PARVA) *Contd*

Vaishampayana said —

1 Thereupon that Bramhana thus spoke to Arjuna and Vasudeva of Satwata race, "You two, who are now staying so near the Khandava, are two foremost of men

2 I am a voracious Bramhana that eats much O descendants of Vrisni and Pritha, I ask you to gratify me by giving me sufficient food

3 Having been thus addressed, Krishna and the Pandava (Arjuna) thus spoke to him, "Tell us what food will gratify you We shall try to give it to you"

4 Having been thus addressed the illustrious Bramhana thus spoke to those two heroes who were enquiring what kind of food he wanted

The Brahmana said —

5 I do not wish to eat ordinary food Know that I am Agni (fire) Give me that food which suits me

6 This Khandava (forest) is ever protected by Indra I always fail to consume it, because it is ever protected by that illustrious god.

7 There lives (in this forest) his friend the Nagr Takshaka with his relatives and followers It is for him that the wielder of thunder (Indra) protects it

8 Many other creatures are also protected by him (in this forest) for the sake of Takshaka Although I am ever desirous of consuming it, I cannot do it for Indra's prowess

9 Whenever he sees me blazing up (in this forest), he pours upon me waters from the clouds I cannot thus succeed to consume it, though very much desirous of doing it

10 I have now come to you—you are both great experts in arms I shall be able to consume Khandava with your help This is the food I desire to have from you

11 Expert as you are in excellent weapons I pray you to prevent the showers of rain from coming down upon me and to prevent also any creatures from escaping when I begin to consume it (the forest)

Janamejaya said —

12 Why did the high souled Agni desire to consume the forest of Khandava, abounding in various living creatures and protected by Indra?

13—14 When Agni consumed the Khandava in wrath there was certainly a grave cause for it I desire to hear from you all this in detail O Rishi, tell me why the Khandava (forest) was consumed (by fire) in the days of yore

Vaishampayana said:—

15 O best of men I shall narrate to you the story of the destruction of the Khandava as told by the Rishis in the Puranas

16 O king, it has been heard in the Puranas that there was a king named Svetaki who was endowed with both strength and prowess, and who was a rival to Indra himself

17 None has equalled him in sacrifices, charity and intelligence He performed five great sacrifices and many other smaller ones, in all of which Dhakshinas (presents to Bramhanas) were very large

18 O king, the heart of that monarch was always set upon sacrifices, religious rites and gifts of all kinds

19—20 That greatly intelligent king performed sacrifices for many years, assisted by the *Ritwijas* till they, becoming weak and their eyes afflicted with smoke, left that king, wishing never more to assist him at his sacrifices The king, however, again and again asked them to come to him, but on account of their sore eyes, they did not come

21 Thereupon the king with the permission of the *Ritwijas* completed his sacrifices with the assistance of other *Ritwijas*

22 Some days after he desired to perform another sacrifice which would extend for one hundred years

23—24 But the illustrious king did not get any *Ritwijas* the high souled king with his friends and relatives again and again courted them by bowing down to them, by conciliatory speeches and by the gifts of wealth

25 But they refused to accomplish the purpose of that greatly effulgent (king). Thereupon that royal sage thus spoke to them in anger, sitting in their own hermitage.

26 "O Brahmanas, if I were a fallen person, if I were in wanting in service to you I should then deserve to be abandoned by you and other Bramhanas.

27—30 O excellent Brahmanas as I am neither degraded nor wanting in homage to you you should not obstruct the sacrifice performed by me and abandon me thus without sufficient reason O Brahmanas, I seek your protection, you should be propitious to me O excellent Brahmanas if you abandon me from enmity alone I shall go to other Brahmanas and I shall ask for their assistance at my sacrifice Conciliating them with sweet words and speeches I shall tell them what is my business to be done so that they may accomplish it" Having said this, the king became silent

31 The Brahmanas knew well that they could not tolerate that chastiser of foes at his sacrifice, therefore they pretended to be angry with that best of kings and they said

32 "O best of kings, your sacrifices are incessant, we have been fatigued by assisting you (at your sacrifices)

33 We are tired in consequence of this labour, therefore, you should give us leave (to go away) O sinless one, from your loss of judgment only you cannot wait

34 Go to Rudra (Siva), he will assist you at your sacrifice" Having heard these words of censure and wrath, the king Swataki became angry

35 Going to the Kailasha mountain he began to worship the God (Siva) observing rigid vows and performing austere penances

36—38 Giving up all food he passed many years, he only ate fruits and roots, sometimes at the twelfth and sometimes at the sixteenth hour of the day He stood like the trunk of a tree For six months with upraised arms and eyes fixed, the king performed the severest penances there (on the Kailasha mountain)

39 O descendant of Bharata Sankara (Siva) was greatly pleased and he at last appeared before him He said O chastiser of foes, O best of men I have been much pleased with your asceticism

40 O king, now ask the boon you desire" Hearing these words of the immeasurably effulgent Rudra (Siva),

41—42 The royal sage bowed to him and thus replied to him, "O illustrious one O chief of the celestials, O god of gods if you are pleased with me, assist me then in my sacrifices"

43 Having heard these words of the king the deity was pleased and smilingly replied, 'We ourselves do not assist at sacrifices

44 But O king, O chastiser of foes as you have undergone the severest of penan-

ces with the desire of obtaining a boon, I shall assist you at your sacrifice on this condition

45 O king of kings, if for full twelve years you can incessantly pour libations of ghee into the sacrificial fire,—you yourself leading all the while the life of a *Bramhachari*—

46 Then, O king you can obtain me for the purpose for which you ask me" Having been thus addressed by Rudra, the king Swataki

47 Did what he was asked to do by the wielder of *Sula* (Siva) When twelve years were completed, he again came to Moha-shwara (Siva)

48. On seeing the king, and being much pleased with him, the creator of the world Sankara (Siva) spoke thus to that best of monarchs, Swataki

49 "O best of kings, I have been pleased with your (great) act, O chastiser of foes, the duty of assisting at sacrifices belongs to the Brahmanas

50 O chastiser of foes therefore, I shall not myself assist you at your sacrifice to day There is on earth a greatly illustrious and best of Brahmanas who is a portion of my own self

51 He is known by the name of Durvisha He will assist you at your sacrifice He is endued with ascetic powers, he will assist you Therefore, let every preparation be made (by you)

52 Having heard these words of Rudra, the king returned to his capital and began to collect all that were necessary for his sacrifice,

53 When every thing had been collected, the king again appeared before Sankara and said "Every necessary thing has been collected,

54 And through your grace all my preparations are ready O god of gods let me therefore be installed in the sacrifice to morrow Having heard these words of the illustrious king,

55 Rudra summoned Durvisha and spoke to him thus O best of Brahmanas, this is the high souled king Swataki

56 O chief of Brahmanas, assist him at his sacrifice at my command" The Rishi said to Rudra, "Be it so"

57 Thereupon the sacrifice for which the illustrious king made preparations was performed according to the ordinance, at the proper season and with a large amount of *Dakshinas*.

58 When that sacrifice of that illustrious king came to an end, all the other priests that assisted at it went away with the permission of Duvasha.

59 All other greatly effulgent *Sadas* also, who had been installed in that sacrifice, went away. O king, then that high souled (royal sage) entered his own palace.

60 Thereupon the illustrious Agni became pale, (because he drank a very large quantity of *ghae* in that sacrifice) He could not shine as before.

61. Seeing himself pale, Agni went to the sacred abode of Bramha ever adored by all.

62 Coming to Brihma seated (on his throne), he spoke to him thus, "O lord of the universe, I am reduced both in splendour and strength.

63 I desire to regain my own permanent nature through your grace." Having heard these words of Agni, the illustrious creator of all the worlds,

64 Smilingly thus spoke to Agni, "You have drunk continuously for twelve years a very large quantity of *ghae* poured into your mouth,

65 O exalted Deity, it is for this you have been affected with illness. O Agni you have, therefore, suddenly lost both your splendour and strength.

66—67. O Agni, do not grieve for it. You shall soon regain your own nature. I shall despel your this malady. O Agni, the abode of the enemies of the celestials, the fearful forest of Khandava, which at the request of the celestials you reduced to washes in the days of yore has again been filled with numerous creatures.

68 When you will eat the fat of all those creatures (now living in the Khandava), you will then regain your own nature. Go there soon to consume it with all its living creatures. You will then certainly be cured of your malady."

69 Having heard these words that were uttered by the Supreme Deity, Agni proceeded with great speed (towards that great forest).

70 Arriving at the fearful Khandava forest in full vigour, he suddenly blazed up with the help of the wind.

71. Seeing the Khandava on fire, the dwellers of that forest made great efforts to extinguish it.

72 Hundreds and thousands of elephants speedily brought water in their trunks, and they scattered it over the fire in great wrath,

73 Many headed snakes, becoming mad with anger, speedily scattered on the fire water from their many hoods.

74 O best of the Bharata race, they and the other creatures that lived in that forest soon extinguished the fire by various means and efforts.

75 Thus Agni blazed forth again and again in the Khandava (forest), but the blazing fire was again and again extinguished by the dwellers of that forest.

Thus ends the two hundred and twenty fifth chapter, the defeat of Agni, in the Khandavadaha of the Adi Parva.

CHAPTER CCKIV

(KHANDAVA DAHA).—Continued.

Vaishampayana said —

1. Then Agni in despair and his malady (uncured) came to the Grandsire in anger.

2. He told Bramha all that had happened. The illustrious one, then reflecting for a moment, spoke thus to him,

3 "O sinless one, I see a means by which you may consume Khandava today,—even before the very sight of the husband of Sachi (Indra).

4. O Vivavasu, the two old deities Nara and Narayana have become incarnates in the world of men to accomplish the purposes of the dwellers of heaven (the celestials).

5 They are called on earth Vasudeva (Krishna) and Arjuna. They are now staying near the Khandava (forest).

6 Ask those two (heroes) to help you in consuming the Khandava. You will then be able to consume it, even if it be protected by the celestials.

7 They will certainly prevent the dwellers of the Khandava to escape, and they will thwart Indra also. I have not the least doubt in this."

8—10. Having heard his words, Agni speedily came to Krishna and Arjuna. What he said to those illustrious pair, I have already told you. O best of kings, hearing these words of Agni who desired to consume the foes of Pandava against the wishes of Indra, Vivatsu (Arjuna) said to him these words well suited to the occasion.

11. "I have numberless excellent celestial weapons with which I can fight even with many wielders of thunder (Indra).

12 But O illustrious one, I have no bow suited to the strength of my arms and

capable of bearing the might I put forth in battle

13 In consequence of the great lightness of my hands I require arrows that will be inexhaustible (in the quiver) My car also is hardly able to bear the load of arrows that I desire to keep by me

14 I desire to have (some) celestial horses of pure white colour possessing the speed of the wind and (I also desire to have) a car, possessing the splendour of the sun the clatter of its wheels should resemble the roars of clouds

15 Then there is no weapon suited to Krishna's prowess He requires weapon like the one with which Mahadeva (Siva) kills Nagas and Pichashas in the battle

16 O illustrious one you should give us the means by which we may gain success and we can prevent Indra from pouring rains on that extensive forest

17 O Agni we are ready to do what is possible to be done by manliness and prowess O illustrious one, but you should give us the proper means

Thus ends the two hundred and twenty sixth chapter the colloquy between Arjuna and Agni in the Khandava Daha of the Adi Parva

CHAPTER CCCXI

(KHANDAVA DAHA) — Continued

Vaisampayana said :—

1—2 Having been thus addressed the illustrious smoke-bannered (deity) Agni recollected Varuna the protector of the world the son of Aditi, and the lord of waters having his home in the waters He too knowing that he was thought of, appeared before Agni

3 The smoke-bannered deity (Agni) with reverence welcomed the lord of the waters the foremost of the *Lokapalas* the eternal god of gods, and he then thus spoke to him

4 'Give me without delay the bow and the quiver and also the ape-bannered chariot which were obtained from the King Soma

5 Partha will (today) accomplish a great deed with the *Gandiva* (the bow in quest of) and Vasudeva also with the discus There fore, give them both to me today

6—9 Varuna said to Agni 'I am giving He then gave him that jewel of a bow — *Gandiva*, — a bow endued with great energy It was a great enhancer of fame and achievements it was incapable of being

injured by any weapon, it was the chief of all weapons and the gem of them all — it was the smiter of hostile armies, and it was alone equal to one hundred thousand bow ! it was the enhancer of kingdoms and it was variegated with excellent colours it was well adorned and beautiful to look at without a mark of weakness and injury anywhere, and it was always worshipped both by the celestials and the Gandharvas

10—11 He also gave him a chariot filled with celestial weapons and having a large ape as its standard Yoked to that chariot were steeds as white as the silver or the fleecy clouds — they were born in the regions of the Gandharvas and they were all adorned with golden harness They had the speed of the wind or the mind The chariot was equipped with every instrument of war, and was incapable of being vanquished by the celestials or the Asuras

12—13 Its splendour was very great and the sound of its wheels were tremendous, it delighted the heart of every creature that looked at it It was created by Prajapati after severe ascetic meditation It was as effulgent as the sun and its splendour was so great that none could gaze at it It was that very chariot riding on which the lord Soma defeated the Danavas

14—15 Resplendent with beauty it looked like an evening cloud reflecting the splendour of the sun It was furnished with an excellent flag staff of golden colour and beauty And there sat upon that staff a fierce looking celestial ape which looked like a lion or a tiger

16 Struck on high the ape seemed bent upon burning everything it saw There were other creatures also on other flags,

17 Whose roars caused the soldiers of the enemy's army to faint away Then walking round that excellent car adorned with various flags and banners and bowing to the celestials

18 Arjuna attired in armour, armed with sword, and his fingers incased in leather ascended it as a virtuous man (on a celestial car that takes him to heaven)

19 Taking up that celestial and the best of all bows that which was created by Brahma in days of yore and which was called *Gandiva*, Arjuna became exceedingly glad

20 Bowing down to Agni the greatly powerful hero took up the bow with force, and strung it

21 His heart trembled who heard the noise that was made while the bow was strung by the mighty Pandava (Arjuna).

22. Having obtained that chariot and bow, and the two inexhaustible quivers, the son of Kunti became exceedingly glad, and he then thought that he was competent to assist Agni in the task.

23. Then (Agni) gave Krishna a discus with a piece of iron attached to its centre. It was a desirable fiery weapon, and on receiving it, he too became competent to assist Agni.

24. Then Agni said, "O slayer of Madhu Krishna, you shall certainly, with the help of this weapon, be able to defeat your enemies, even if they are not human."

25-27. O Madhava, with this weapon you shall certainly be superior to men and gods, to Rakshasas and Pishachas, to Daityas and Nagas. You shall certainly be able to kill all creatures with this weapon. Being hailed at your enemy by you in battle it will irresistibly kill the enemy, and it will then again come back to your hands.

28. Then lord Varuna gave him (Krishna) a club, named Kaumadaki, capable of killing every Daitya, and producing a roar like that of the thunder.

29-30. Then Aryuna and Achyuta (Krishna) thus spoke to Agni in joy, "O illustrious one, furnished as we are now with great weapons and well conversant with their use, and possessed as we are of cars with flags and flag staves, we are now able to fight even with all the celestials and the Asuras put together not to speak of the wielder of thunder (Indra) who desires to fight for the sake of the Nagas Rakshas."

Aryuna said:—

31-32. O Agni, when the greatly powerful Hiranyaksha Krishna moves on the field of battle with this discus in hand there is nothing in the three worlds which he is not able to consume by hurling his weapon. Having obtained the bow Gandiva, and these two inexhaustible quivers, I am also ready to vanquish the three worlds.

33. Therefore, O lord, blaze as much as you like. Surround this large forest with fire. We are quite capable of helping you.

Vaishampayana said:—

34. Having been thus addressed by Dasarha (Krishna) and Aryuna the illustrious (Agni) put forth his most energetic form, and he then prepared himself to consume that forest.

35. Having surrounded it from all sides with his seven flames, and appearing as fearful as he appears at the end of a Yuga, he began to consume the Khandava.

36. O best of the Bharata race, having surrounded that forest and catching it on all sides, he roared like that of the clouds and made every creature within it tremble (with fear.)

37. O descendant of Bharata, that burning forest looked like the resplendent Meru, the king of the mountains blazing with the rays of the sun falling on it.

Thus ends the two hundred and twenty-seventh chapter, the burning of the Khandava, in the Khandavodaha of the Adi Parva.

CHAPTER CCXXXVIII

(KHANDAVA DAHA PARVA)—

Continued.

Vaishampayana said:—

1. Then those two foremost of car-warriors (Krishna and Arjuna), riding on their cars and placing themselves each on one side of the burning forest, began a great slaughter of all creatures.

2. Wherever and whenever they saw any creature, any dweller of the Khandava, escaping from the fire, those two great heroes immediately shot it down.

3. Their cars moved so fast round the forest that the creatures dwelling in it saw not the smallest space between the two rushing cars (so that they might escape by that way). Those two excellent cars seemed to be one car, and those two heroes also seemed as if they were one man.

4. When the Khandava was on fire, hundreds and thousands of living creatures, uttering fearful yells, ran in all directions.

5. Some had their limbs burnt, some were scorched with the excessive heat, some had their eyes burst out, some were withered away, and some ran about in fear.

6. Some died calmly within the forest clasping their children and some their parents and brothers, they were unable to abandon those that were dear to them out of excessive affection.

7. Many rose high upwards biting their nether lips—but they soon again fell below whirling into the blazing fire.

8. Some were seen rolling on the ground with their wings, eyes and feet scorched and burnt. They were won after found to be dead.

9. The tanks and the ponds that lay within that forest were heated with the fire and they began to boil. The fishes and tortoises that were in their waters were all seen to perish.

10 In that great massacre of creatures in that forest the burning bodies of various animals looked as if Agni had assumed so many forms

11 The birds that took to their wings to escape from that fire were soon pierced by Arjuna's arrows and being cut down to pieces, they again fell into the burning fire

12 Being pierced by Arjuna's arrows the flying birds again fell into the Khandava with great speed and uttering loud cries

13 Being pierced by the arrows, the dwellers of that forest began to cry and the noise they made was like the fearful noise that rose at the churning of the ocean

14 The great flame of the blazing fire rose to the sky and created a great anxiety in the minds of the dwellers of heavens the *Devas*.

15 Thereupon all the illustrious celestials went in a body to their chief of one hundred sacrifices and one thousands eyes, the grinder of the *Asuras* Indra.

The celestials said :—

16 O lord of the immortals, why does Agni burn all the creatures below? Has the time for the destruction of the world come?

Vaishampayana said —

17 Having heard this and himself seeing what Agni was doing the slayer of Vritra (Indra) set out to save the creatures from the fire

18 The lord of the celestials Vasava soon covered the sky with masses of clouds of various kinds he then began to pour rain

19 As soon as commanded by the king of the celestials those hundreds and thousands of clouds began to shower on the Khandava forest in as thick drops as the flag staffs of war chariots

20 But the showers were all dried up even in the sky by the heat of the fire and they could not reach the fire below

21 The slayer of Nemuchi (Indra) becoming very angry with Agni, again collected many more masses of clouds and made them shower a heavy down pour

22 Then the flames fought with that heavy shower and those masses of clouds overhead. The forest being filled with smoke and lightnings, became fearful to look at

Thus ends the two hundred and twenty eighth chapter the wrath of Indra in the Khandava daha of the Adi Parva

CHAPTER CCXXIX

(KHANDAVA DAHA PARVA)—

Continued

Vaishampayana said :—

1 The son of Pandu, Vivatsu (Arjuna), calling his excellent weapons to his help stopped that shower of rain by means of a shower of his own

2 The high souled Pandava covered the Khandava forest with innumerable arrows as the atmosphere is filled with a thick fog

3 When the sky over the forest was thus covered with the arrows of Sabjasachi (Arjuna), not a single creature could escape (from that forest)

4 The greatly powerful king of the Nagas Takshaka, was not there. When the forest was on fire, he was absent in Kurukshetra where he had gone.

5 But the powerful son of Takshaka named Ashwasena, was there (in the forest), and he made great efforts to escape from the fire.

6 Confined by Arjuna's arrows, he could not succeed to come out (of the forest) but the snake lady, his mother determined to save his life

7 She first swallowed his head, and then she began to swallow his tail, in that state she then attempted to save her son and rose to the sky

8—9 As soon as the Pandava (Arjuna) saw her escaping, he cut off her head by means of sharp arrows but the husband of Srihi, the wielder of thunder Indra saw all this and he resolved to save the son of his friend. He raised a violent wind and deprived Arjuna of his consciousness. In the meantime Ashwasena succeeded in effecting his escape

10 Having seen this fearful delusion and having been deceived by the Nagas the Pandava cut down all creatures into two, three or more pieces

11 Vivatsu (Arjuna) cursed in anger the Naga that had so deceitfully escaped, so did Vasudeva (Krishna) and Agni. They said Never shall you be able to win fame or position

12 Then remembering the deception practised on him Jishnu (Arjuna) became very much angry and covering the sky with a cloud of arrows he sought to fight with the god of thousand eyes (Indra)

13 Seeing Arjuna in wrath the king of the celestials also sought to fight with him. He hurled his very fearful weapons and covered whole of the sky

14 Then greatly roaring winds, agitating all the oceans, gathered together masses of clouds charged with torrents of rains

15 Thereupon those clouds, charged with thunder rattle, vomited thunder and flashes of lightnings, but to dispel them Aryuna hurled an excellent weapon,

16—17 Named *Vayasa* (wind weapon) with proper *Mantras*. In a moment it destroyed the force and the energy of Indra's thunder, and it dried up the water that was in those masses of clouds. It then destroyed the lightnings that played amongst them.

18 (In a moment) the sky was cleared off dust and darkness, delicious and cool breeze began to blow, and the sun regained its normal state.

19 Then Agni, sprinkled over with the fat that came out of the burning bodies of the various creatures blazed up with all his flames and filled the universe with his roars.

20—21 O great king, seeing that the forest was protected by the two Krishnas many feathery creatures of the Garuda race proudly came down from the sky with the desire of striking those two heroes Krishna and the Pandava (Aryuna) with their thunder like strong wings beaks and claws.

22 Many Nagas also came down upon the Pandava (Aryuna), all with faces emitting most virulent poisons.

23 Partha cut them to pieces by his arrows which appeared as if they had been steeped in the fire of his wrath. They (those birds and snakes) all fell into the burning fire below.

24 Wishing to fight, there also came innumerable Asuras, Gandharvas, Yakshas, Rakshas and Nagas, all uttering fearful yells.

25 Armed with instruments which vomited iron balls and bullets from their throats, and with machines that propelled huge stones and rockets they rushed forward to strike Krishna and Partha.

26 Though they rained a fearful shower of weapons Vivatsu (Aryuna) cut off their heads with his sharp arrows.

27 That slayer of foes the greatly effulgent Krishna, also made a great slaughter of the Daityas and the Danavas with his discus.

28 Being struck with the force of his discus and pierced with his arrows many immeasurably powerful Asuras became as motionless as the wifs and strays thrown on the shores by the waves.

29—30 Then the lord of the celestials Indra riding on his white elephant, rushed upon the two heroes, and speedily taking up his irresistible thunder bolt he hurled it with great force. The slayer of the Asuras (Indra) said to the celestials, "These two (Krishna and Aryuna) are already killed."

31 Thereupon seeing the great thunder about to be hurled by the great Indra the celestials each took up his own respective weapon.

32 O king Yama took up his death-dealing club the lord of wealth (Kuvera) his mace, Varuna his noose and his beautiful missiles.

33 Skanda (Kartikeya) took up his weapon *Sistr*, and he stood as motionless as the Meru mountain. The Aswins stood up with their fiery plants in their hands.

34 Dhatri (creator) stood with his bow in hand and Yaya with a great club, the greatly strong *Ashtari* took up in anger a huge mountain.

35 Surya took up a bright dart, and Vritu a battle axe. Aryamana taking up a fearful bludgeon walked about.

36 Mitra stood there taking up a discus as sharp as a razor. O king Pualara Vagi and Savita.

37 Rushed upon Partha and Krishna with bows and swords in their hands. The Rudras the Vasus the greatly powerful Marutas,

38—39 The *Vishadevas* and the *Sathyas*—all blazing in their own effulgence—these and many other celestials, armed with various weapons rushed upon those two best of men Krishna and Partha, with the desire of killing them. Then a wonderful phenomenon was seen in that great battle.

40 Mysterious protents appeared, resembling those that appear at the great dissolution. Seeing this, and seeing also Indra with millions of celestials prepared for fight,

41—42 They (Krishna and Aryuna) fearless and invincible in battle stood calmly with their bows in hands. Well skilled in battle those warriors angrily attacked the advancing hosts of the celestials with their thunder like arrows.

43 They the celestials left the battle (field) in fear and sought the protection of Indra. Seeing the celestials routed by Madhava (Krishna) and Aryuna,

44 The Rishis who were in the sky became very much astonished. Indra also seeing that great prowess in the battle,

45—46 Became exceedingly pleased and he once more rushed upon them. The

chastiser of Paka (Indra) then sent down a shower of stones to ascertain the power of Sabyashachi (Aryuna) who could draw his bow even with his left hand. But Aryuna dispelled that shower.

47 Seeing his showers dispelled (by Aryuna) the god of one thousand sacrifices (Indra) the chastiser of Paka, once more sent down a thick shower of stones.

48 The son of the chastiser of Paka Aryuna gave great pleasure to his father Indra by dispelling that shower also by his greatly swift arrows.

48 Then Sakra Indra wishing to kill the son of Pandu tore up with his hands a large peak from the Man tara mountain with trees and all, he then hurled it against him.

50 But Aryuna soon cut down that mountain peak into thousand pieces by his swift and fire mouthed arrows.

51 Fragments of that mountain peak in falling through the sky, looked as if the sun, the moon and the planets loosened from their positions fell down on earth.

52 The fragments of that huge peak fell down on that forest, and they killed numerous creatures the dwellers of the Khandava.

Thus ends the two hundred and twenty ninth chapter the battle between the celestials and Krishna and Aryuna, in the Khandava daka of the Adi Parva.

CHAPTER CCXX

(KHANDAVA DAHA PARVA)—

Continued

Vaishampayana said —

1—2 The dwellers of the Khandava, the Danavas the Rakshashas the Nagas the wolves and the bears the other wild animals the elephants with their temples rent, the tigers, the lions with manes hundreds of deer and buffaloes birds and various other creatures all being frightened by the falling stones and afflicted with anxiety, began to fly in all directions.

3 They saw the fire and also two Krishnas ready with their weapons. Frightened at the fearful sounds, they lost their power of locomotion.

4 Seeing the fire burning in innumerable places and seeing also Krishna with weapons to shoot them down they all set up a terrible roar.

5 The whole of the firmament resounded with a terrific roar and with also the roar of

the fire as when the clouds roar at the time of the great dissolution.

6 The mighty-armed Krishna (dark) Keshava hurled at them for their destruction his large, fierce and greatly effulgent discus.

7 The dwellers of that forest, including the Danavas and the Rakshashas were struck by that weapon and being cut into hundreds of pieces, they fell into the mouth of Agni (fire).

8 Mangled by Krishna's discus, the Dityas were covered with fat and blood, and they looked like the evening clouds.

9 O descendant of Bharata the Vishnu hero Krishna moving about like Death himself, killed again and again thousands of birds, the Pishachas, the Nagas and other creatures.

10 The discus, being hurled from the hands of Krishna, the slayer of foes killed innumerable creatures, and then it came back again to his hands.

11 While he was thus engaged in killing the Pishachas, the Nagas and the Rakshashas, the face and the feature of Krishna, the soul of all creatures, became fearful to look at.

12 Now the celestials that came to fight and mustered there could not defeat Krishna and Aryuna in battle.

13 When the celestials found that they could not extinguish the fire or protect the forest from the prowess (of Aryuna and Krishna), they retired.

14 O king the deity of one hundred sacrifices (Indra) seeing the immortals retreat (from the battle), became exceedingly glad and much praised Keshava (Krishna) and Aryuna.

15 When the celestials retreated, an invisible voice thus spoke in a loud and deep voice to the deity of one thousand sacrifices (Indra).

16 'Your friend that best of the Nagas, Takshaka, has not been slain. Before the fire broke out in the Khandava, he had gone to Kurukshetra.

17 O Vasava, know from what I say that none can ever defeat in battle Vasudeva (Krishna) and Aryuna.

18 They are Nara and Narayana. These two Rishis were formerly heard of in heavens. You will know what is their prowess and energy.

19 They are invincible in battle these two best of all Rishis are incapable of ever being defeated by any in all the worlds.

20 They deserve worship from all the celestials, the Asuras, the Yakshas, the Rakshasas, the Gandharvas, the human beings, the Asuras and the Nagas

21 O Vasava, therefore you should go away from this place with all the celestials. The destruction of the Khandava (forest) has been ordained by fate

22 Having ascertained these words to be true the lord of the immortals Indra gave up his wrath and jealousy and went back to heaven

23 O king, seeing that illustrious celestials gone away, the dwellers of heaven all followed Indra with their soldiers

24 When those two heroes, Vasudeva and Arjuna, saw the chief of the celestials retreat with all the dwellers of heaven, they set up a lionine roar

25 O king, when Indra had gone away, Keshava and Arjuna became exceedingly glad. Those two heroes then fearlessly assisted Agni to consume that forest

26 Having scattered the celestials as the wind scatters the cloud Arjuna killed with the showers of arrows numberless creatures who dwelt in the Khandava

27 Cut off by Sribhishma (Arjuna's) arrows not one among those innumerable creatures could escape (from that burning forest)

28 Not to speak of fighting with him none amongst the strongest creatures who mustered together to fight could even look at Arjuna with infallible arms

29 Sometimes piercing one hundred creatures with one arrow and sometimes piercing one creature with one hundred arrows, Arjuna (whirled about on his car). All creatures fell into the mouth of Agni as if struck dead by Death himself

30 The creatures found no ease on the banks of the river, or on uneven plains or in Sashanas (crematoriums). Everywhere they were afflicted with great heat

31 Innumerable creatures yelled in pain. Elephants, deer and wolves all wept and set up cries of affliction

32 At that sound the fishes that lived in the waters of the Ganges and the sea and the various classes of Vidadharas, the dwellers of that forest became very much alarmed

33 O mighty-armed hero not to speak of fighting with Arjuna and Krishna dark Janardhana, none could even look at them

34 (Krishna) killed with his discus all the Rakshasas the Nagas and the Danavas who rushed out in crowds

35 Those creatures of huge bodies their heads and trunks cut off by the swift discus, deprived of their lives, fell down into the burning fire

36 Being gratified with a large quantity of flesh, blood and fat the flames rose up to a great height with curling wreath of smoke

37—38 Agni with fiery and coppery eyes and with flaming tongue and large mouth, and also with fiery hair on his head, drank with the assistance of Krishna and Arjuna that nectar like stream of fat. He was filled with great joy, and thus being much gratified, he enjoyed much happiness

39 Then the slayer of Vidhu saw an Asura, named Moya suddenly escaping from the abode of Sakshaka

40 Agni whose charioteer was the wind immediately assuming a body with (fiery) matted locks on his head and roaring like the clouds pursued the Asura with the intention of consuming him

41 Seeing the Asura, Vasudeva stood with his weapon upraised, ready to cut him down. Seeing the discus upraised and Agni after him, with the intention of burning him,

42 Moya said 'O Arjuna come soon to me and protect me. Having heard his frightened voice Dhananjaya (Arjuna) exclaimed, 'Do not fear'

43—44 O descendant of Bharata the reply of Partha seemed to give (Moya) his life. As the kind Partha said to Moya not to fear the Masarha hero (Krishna) did not desire to kill him who was the brother of Nemuchi. Agni also did not burn him down

45 Having been protected by Krishna and Partha from the attacks of the charioteer of Paka (Indra) the greatly intelligent Agni burnt the forest for fifteen days

46 In the burning of that forest, he (Agni) spared the lives of only six creatures—(namely) Ashwasena, Moya and the four Saragakas (a kind of leathery creatures)

Thus ends the two hundred and thirtieth chapter the rescue of Moya, in the Khandavadaha of the Adi Parva

CHAPTER CCXXXI

(KHANDAVA DAHA PARVA)—

Continued

Janamejaya said—

1 O Brahmana tell me why Agni did not consume the Sarangakas when that forest was being burnt?

2 O Brahmana you have narrated the cause of Ashwasena and the *Danava Moya* having been not burnt—but you have not narrated the cause of the *Sarangakas* having been not burnt

3 O Brahmana the escape of the *Sarnagakas* seems to be wonderful Tell us why they were not destroyed by Agni in that great conflagration

Vaishampayana said —

4 O chastiser of foes I shall tell you all about the reason for which Agni did not consume the *Sarangakas* in that conflagration

5 O king there was a great Rishi the foremost of all virtuous men known by the name of Mandapala He was learned in all the *Shastras* and devoted to asceticism and rigid vows

6 O king, following the footsteps of those Rishis who had brought their passion under complete control he devoted himself to study and virtue and he became a victor over all his senses

7 O descendant of Bharata having reached the opposite shore of asceticism (gaining success in asceticism) he gave up his human body and went to the region of the Pitris But he did not get there the fruits (of his virtuous actions)

8 He asked the dwellers of heaven (celestials) sitting round Dharmaraja (the king of the dead) what was the cause of his not getting the fruits of his severe asceticism

Mandapala said:—

9 Why have these regions become unavailable by me? I thought they have been acquired by me by my asceticism What have I not done, the fruits of which are these regions?

10 O dwellers of heaven tell me why these regions are shut against me I will do that which will give me the fruit of my asceticism

The celestials said:—

11 O Brahmana hear of those acts and the ways for which men are born debtors There is no doubt that men are born debtors for *Kriya* religious rites for *Brahmacharya* study according to the ordinance and for progeny

12 These debts are discharged by sacrifices asceticism and offspring You are an ascetic you have also performed sacrifices, but you have no offspring

13 These regions are shut against you, because you have no offspring Therefore,

beget offspring—you will then enjoy various regions of felicity

14 It is said in *Smritis* that the son rescues the father from the hell called *Put* O best of Brahmanas therefore, try to beget children

Vaishampayana said —

15 Having heard these words of the dwellers of heaven Mandapala thought how he could obtain the largest number of offspring within the shortest period of time

16 After reflection he came to the conclusion that the birds alone have the greatest power of fecundity Becoming a *Sarangala* he had connection with a female *Sarangasa*, named Jarita

17—18 He begot on her four sons who were all utterers of the Vedas Leaving these sons with their mother in that forest while they were still within the eggs he went to Lapita O descendant of Bharata when the illustrious Rishi went away to Lapita,

19—20 Jarita filled with affection for her offspring became very thoughtful Though forsaken by her father in that forest of Khandava Jarita out of her affection for her children, could not forsake her offspring, those infant Rishis still living within the eggs She brought up those children herself following the pursuit proper to her own species

21 Sometime after the Rishi Mandapala, while wandering in the forest with Lapita saw Agni coming towards the Khandava to burn it

22 Knowing the intention of Agni, and remembering also that his children were all young—moved by fear he gratified Agni the greatly effulgent regent of the universe He did it wishing to say a word for his unfledged offspring

Mandapala said:—

23 O Agni, you are the mouth of all the worlds, you are the carrier of sacrificial *Ghee* O purifier, you move invisibly in the body of every creature

24 The learned have said that you are a unit and again you possess triple nature The wise perform their sacrifices before you and they consider you as having eight (mouths)

25 The great Rishis say that this universe is erected by you O enter of the sacrificial *Ghee* this whole universe will be destroyed in a single day if you were not present in it

26. Bowing down to you, the Bramhanas, accompanied by their wives and children, go to the eternal regions acquired by them by their own (good) deeds.

27. O Agni, the learned say that you are the clouds charged with lightnings. The flames put forth by you consume every creature (on earth).

28. O effulgent deity, this universe is created by you. The Vedas are your words, all creatures, mobile and immobile, depend upon you.

29. Water primarily depends upon you, whole universe also depends upon you. All offerings of sacrificial Ghee and all libations of food offered to the Puris have also been established in you.

30. O deity, you are the consumer, you are the creator, you are Vrihaspati himself. You are Surya, you are Soma and you are Vayu.

Vaishampayana said —

31. O king, thus praised by Mandapala, Agni was much pleased with that immeasurably effulgent Rishi.

32. He thus spoke to him with a delightful heart, "What good can I do to you?" Thereupon Mandapala with joined hands said to the carrier of sacrificial Ghee fire, "When you will burn the Khandava, spare my sons."

33. The illustrious carrier of the sacrificial Ghee Agni promised it by saying "Be it so." And then at that very moment, he blazed up with the intention of burning the Khandava.

Thus ends the two hundred and thirty first chapter, the history of Sarangakas, in the Khandavadaha of the Adi Parva

CHAPTER CCXXXII

(KHANDAVA DAHA PARVA) —

Continued.

Vaishampayana said —

1. When the fire blazed up, the Sarangakas became very much distressed. Afflicted with anxiety, they did not find any means of escape.

2. Their ascetic mother Jarita, full of grief and sorrow, seeing that her sons were too young to escape, wept and lamented in grief.

Jarita said —

3. Alas, the terrible fire, the enhancer of my misery, is coming towards us, illumina-

nating the whole universe and burning the forest.

4. I am filled with sorrow for the sake of these infants with immature understanding and without feathers and feet, who are the sole refuge of our deceased ancestors.

5. The fire is rushing towards us, licking with its tongue the tallest trees and spreading fear all around. My unfledged children are incapable of effecting the escape.

6. I myself am incapable of escaping — specially taking all these (my children) with me. I am incapable of abandoning them, my heart is distressed for their sake.

7. Whom amongst my sons shall I leave behind, and whom shall I carry with me? What should I do which is consistent with duty? O my infant sons, what is your opinion?

8. Even after good deal of reflection, I do not see any way of escape for you. I shall now cover you with my wings and die with you.

9-10. Your cruel father went away saying, "O Jarita, my race will depend on this Jaritari, because he is the eldest of my sons. My second son Sarisrikha will beget offsprings for the spread of my forefather's race, my third son Stamvanara will be devoted to asceticism, and my youngest son Drona will be the foremost of all the learned men in the Vedas."

11. Now this great calamity has befallen on us, — whom shall I take with me? I am deprived of my judgment. What should I do consistent with duty? By exercising my judgement, I do not find any means of escape for my children from this fire.

Vaishampayana said —

12. The young Sarangakas thus spoke to their mother who was thus lamenting, "O mother, giving up all affection for us, go to the place where there is no fire."

13. If we are killed, you might have other children born to you, but, O mother, if you are killed, we shall have no children in our race.

14. O mother, taking into your consideration both these two calamities, the time has come for you to do that which will be for the good of our race.

15. Do not perform anything out of affection for your children. If you are saved, our father who is desirous of acquiring regions of felicity will have his wishes fulfilled.

Jarita said :—

16 There is a hole here in the ground near to this tree —enter this hole without any delay, you shall then have no fear from fire

17 O children when you will enter it I shall then cover its mouth with dust This is the only means that I see for your escape from this blazing fire

18. When the fire will be out, I shall then come back here to remove the ashes If you want to escape from the fire, follow my advice

The Sarangakas said:—

19 We are but so many balls of flesh without having our feathers If we enter the hole there is no doubt the carnivorous mouse will destroy us all. Seeing this fear before us, we cannot enter the hole

20. We do not know how we may escape from the fire, or from the mouse We do not see how our father's act of procreation may not be in vain, and how our mother may be saved

21. If we enter the hole, the mouse will kill us If we remain where we are, the sky ranger Agni will destroy us. Faking both the (two) calamities into our consideration, (we think) death from the fire is preferable to the death by being eaten up

22 To be eaten up by the mouse in the hole is a most ignoble death But destruction of the body by fire is praised by the wise

Thus ends the two hundred and thirty second chapter the lamentation of Jarita, 231 the Khandavadaha of the Adi Parva.

CHAPTER CCXXXIII.

(KHANDAVADHA PARVA)—Contd

Jarita said :—

1 The little mouse that came out of this hole was seized by a hawk with its claws and it has been carried away Therefore, you may enter it without any fear

The Sarangakas said :—

2 We are not at all certain whether that mouse has been carried away by the hawk There may be other mice living there. We have every fear from them

3. There is every chance that the fire will not reach us in this place for it may be carried away in some other direction by the wind. There is no doubt however that if we enter the hole, we shall be killed by the devourer of the hour.

4 If we remain where we are death is uncertain O mother, a position in which death is uncertain is better than one in which it is certain Therefore, it is your duty to escape, for if you live, you may have other children as good as ourselves.

Jarita said —

5—6 O children I myself saw the great hawk that best of birds swoop down with great speed and fly away with the mouse from the hole I quickly followed the bird and I pronounced blessings upon him for his carrying away the mouse from the hole, saying,

7 "O king of hawks, as you are flying away with our enemy, the mouse, in your claws, may you live in heaven with a golden body, and have not a single foe

8—9 When the hawk devoured the mouse, I then obtained his leave and returned to this place O children, enter this hole with all confidence, you have nothing to fear I myself has seen the mouse carried away by the illustrious hawk.

The Sarangakas said :—

10 O mother, we do not know whether the mouse has been really carried away by the hawk We cannot enter the hole in the ground without knowing it.

The Jarita said —

11 I know to a certainty that the mouse has been carried away by the hawk Therefore O children, you have nothing to fear. Do what I say

The Sarangakas said —

12 O mother, we do not mean that you are trying to dispel our fears with a false story When a person's reason is confused, his acts cannot be called his deliberate acts

13 You have in no way been benefited by us you do not know who we are Why do you then try to save us to so much cost to yourself? Who are we to you?

14 You are young and handsome you are able to search for your husband O mother go to your husband, and you will obtain excellent sons again

15 Let us obtain the higher realms by entering the fire If the fire does not consume us, you can then come back and obtain us

Vaishampayana said —

16 Having been thus addressed by them the kind-hearted (Jarita) left them (their wives) in the hand-axe, with great speed and went to a place where there was no fire and where there was no life.

17¹ Then Agni in haste and with fearful flames came to the spot where the sons of Mandapala were

18 The (young) birds saw the blazing fire coming towards them Then Jaritara spoke these words in the hearing of Agni

Thus ends the two hundred and thirty third chapter, the history of Sarangikā in the Khandava-daha of the Adī Parva

CHAPTER CCXXXIV

(KHANDAVA DAHA PARVA)—Contd

Jaritari said —

1 The intelligent men always remain wakeful in view of death When the house of death approaches, he feels no pangs

2 But a man with perplexed soul who does not remain wakeful (in view of death) feels the pangs of death when the hours of death come He never gets salvation

Sarisrikka said :—

3 You are patient and intelligent The time has come when our lives are in danger There is no doubt one only amongst many becomes wise and brave

Stamvamitra said —

The elder brother is called the protector. It is the eldest brother who rescues (the younger brothers) from danger If the eldest fails to rescue them, what can the younger brothers do?

Drona said —

5 The cruel deity of fire with seven tongues and the seven mouths is coming towards our abode with all speed blazing forth in his great splendour and licking up every thing on his way

Vaishampayana said :—

6 Having thus addressed one another the sons of Mandapala then arch with reverence uttered an eulogistic hymn to Agni O king listen to them as I recite

Jaritari said —

7 O fire you are the soul of our body you are the body of the earth's visitation O Sukra, you are the progenitor of the water, and the water is your progeny or as well

8 O effulgent deity your flame like the rays of the sun exists above, below behind and on every side.

Sarisrikka said :—

9 O smoke-bannered deity we cannot see our mother, we know not our father

Our feathers have not grown as yet We have no one except you who can protect us We are infants,—therefore, O Agni, protect us

10. O Agni, we are in (great) distress. Protect us with your auspicious form and with your seven flames. We pray for your protection.

11 O deity, O carrier of the (sacrificial) Ghee, O Agni you are the giver of heat, you alone give heat to the rays of the sun We are young,—we are Rishis—protect us, and be pleased to go from this place by some other way

Stamvamitra said :—

12 O Agni, you are every thing The whole universe is established in you You uphold every creature, and you support the worlds

13 O Agni, you are the carrier of (sacrificial) Ghee, you are the great (sacrificial) Ghee itself The wise know you to be One and (at the same time) many

14 O carrier of (sacrificial) Ghee (Agni), you create the three worlds and you again destroy them when the time comes for their destruction by swelling (your body to a fearful dimension) You are the progenitrix-mother of the whole universe you are the essence also in which the universe dissolves

Drona said :—

15 O lord of the universe, growing in strength and remaining within their bodies, you cease to be digested the food that creatures eat Every thing is established in you.

16 O Sukra O deity from whose mouth the Vedas have sprung—in the form of the sun you suck up the waters of the earth and every liquid juice that earth yields You then again in proper time and in proper season give them back in the form of rains, and you thus cause every thing to grow

17 O Sukra these plants and creepers with green leaves have all sprung through you These tanks and ponds and the ever-blessed great ocean also have all sprung from you

18 O deity of fearful rays this our (mortal) body depends on Varuna (the god of waters) We are incapable of bearing your heat Therefore (O deity) be our blessed protector Do not destroy us to day

19 O Agni of copper coloured eyes and of red neck O deity whose path is marked by black colour save us as the ocean saves the houses on its banks by going away (from this place) by some other way.

Vaishampayana said :—

20 Having been thus addressed by that utterer of the Vedas Drona, the deity from whose mouth the Vedas have sprung (Agni) being well pleased and remembering his promise to Mandapala thus spoke

Agni said —

21 O Drona you are a Rishi what you have said is the Vedic truth I shall do your pleasure. You have nothing to fear

22—23 I was formerly asked by Mandapala to spare his sons when consuming the forest. The words he spoke and your speech also, both are entitled to great weight. Tell me what I am to do. O excellent Brahmana, I have been greatly pleased with your blessed hymn

Drona said :—

24. O Sukra, these cats trouble us every day. O fire, consume them with their friends and relatives

Vaishampayana said :—

25 O Janamejaya, telling them what were his intentions, Agni then accomplished all that the Sarngakas asked him to do. Growing in strength, he then again began to consume the Khandava

Thus ends the two hundred and thirty fourth chapter, the history of Sarngakas, in the Khandava Daha of the Adi Parva

CHAPTER CCXXXV

(KHANDAVADAHAN PARVA)—Contd

Vaishampayana said —

1 O descendant of Kuru Mandapala became anxious for his sons. Although he had spoken of them to the deity of fearful rays (Agni) his mind was not in peace

2—3 Being very much anxious for his sons, he spoke thus to Lapita. O Lapita, my children are not now in possession of the power of living—how are they (now)? When the fire will grow in strength and when the wind will begin to blow with violence, my children will be incapable of saving themselves

4 How shall their ascetic mother be able to save them? She will be afflicted with great sorrow when she will find herself unable to save them

5 She will run about uttering various lamentations. Her sons are incapable of doing anything to save them

6 Alas how is Jarita my son! How is Sansriska how is Stamvamitra and how is Drona! Alas, how is also the ascetic lady (their helpless mother)!'

7 O descendant of Bharata when the Rishi Mandapala was thus lamenting in the forest, Lapita, out of jealousy, thus replied to him

8 You need have no anxiety for your children who, as you have assured me are all greatly effulgent and powerful Rishis. They can have no fear from the fire

9 Did you not yourself in my presence speak to Agni on their behalf? Did not the illustrious deity promise to save them?

10 Being the protector of creatures (Agni) will never falsify his words. You have no anxiety in your mind—your heart is never inclined towards your friends

11 It is only by thinking of her—my enemy (Jarita)—that you are so very much in anxiety. It is certain that the love you bear for her is not equal to that you bear for me

12 He who has two parties to divide his attention can easily see one of them suffer all sorts of pangs. But he can never disregard the party next to his heart.

13 Go to Jarita for whom your heart is so very sorrowful. As for myself, I shall roam alone—it would be a fit reward for me for having attached myself to a wicked man

Mandapala said :—

14 I do not roam over the world with such intentions as you believe. It is only for begetting offspring that I am here. But even those that I have is now in danger

15 He who casts off that which he has for the sake of what he may acquire (in future) is a wicked man. The world disregards and insults him. As for myself, you are at liberty to do what you choose.

16 This blazing fire that licks up the trees produces sorrow in my anxious heart. It creates in my mind antipathies of fear

Vaishampayana said —

17 After Agni has left the place where the Sarngakas lived, Jarita very much attached to her sons came with all speed to see how they all were

18 She found that all of them had escaped from the conflagration and they were all well. Seeing their mother, they too began to weep although they were safe and well

19. Seeing them (well), she too shed tears again and again. She embraced one by one all her weeping children.

20. O descendant of Bharata, just at that very time, Mandapala suddenly arrived there, but none of his sons expressed any joy on seeing him.

21. But he spoke to them one after the other, and he spoke also to Jarita, but none of them said ill or well to him in reply.

Mandapala said :—

22. Who amongst these (my sons) is your first born and who is born next to him? And who is the third, and who is the youngest?

23. I am speaking to you in sorrow, why do you not reply to me? It is true I left you, but I did not get peace where I was.

Jarita said :—

24. What business have you with the eldest of these (sons), and with him also who is the next, and with him also who is the third, and with him who is the youngest?

25. Go to Lapita of sweet smiles who is endued with beauty and youth, and to whom you had gone on seeing me deficient in everything.

Mandapala said :—

26. As regards woman, there is nothing that destroys their happiness more in this or the next world than a co-wife and a clandestine lover.

27—28. They inflame the fire of hostility and cause great anxiety. Even the auspiciously blessed and well-behaved Arundhati, ever renowned among all creatures felt jealousy against the illustrious and pure minded Vashistha, ever devoted to the greatly good of his wife.

29. She insulted even that Rishi, one of the seven (great Rishis,—the mind-born sons of Brahma). On account of her that insulting thought, she has become a little star and looks like fire covered with smoke, sometimes visible and sometimes invisible, as if she is an evil omen.

30. I had connection with you for offspring. I have never wronged you as did not the Rishi (Vashistha) of old, but you have become jealous as Arundhati (once was).

31. Men should never trust women, even if they be wedded wives. When women become mothers, they do not much care to serve their husbands.

Vaishampayana said :—

32. Thereupon all his sons came to worship him. And he too giving them all assurance spoke kindly towards them.

Thus ends the two hundred and thirty fifth chapter, the history of Sarangalata, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXXVI.

(KHANDAVADAH PRVA)—*Contd.*

Mandapala said :—

1. I spoke to Agni about your safety, the illustrious deity also promised me that he would do what I wished.

2. On account of those words of Agni, and also knowing the virtuous character of your mother and the great effulgence that are in you, I did not come here earlier.

3. O sons, therefore do not allow anger to enter your hearts. You are all Rishis, learned in the Vedas. Agni knows you full well.

Vaishampayana said :—

4. Having thus assuring his sons, the Brahmana Mandapala took with him his wife and children, and leaving that region, he went away to some other country.

5. Having grown in strength, the illustrious deity of fearful rays also consumed the Khandava with the assistance of the two Krishnas for the good of the world.

6. Having drunk many rivers of fat and marrow, Agni became highly gratified, and he then appeared before Aryuna.

7. Then Purandara (Indra), surrounded by the Marutas, came down from the sky and thus spoke to Partha and Keshava.

8. "You have achieved a feat that even a celestial can never do. Ask each of you a boon that is not obtainable by man. I am very much pleased with you."

9. Partha asked Indra to bestow upon him all his weapons. Thereupon the greatly effulgent Sakra (Indra) fixed the time to bestow them (on Aryuna). He then said,

10. "O son of Pandu when the illustrious Mahadeva (Siva) will be pleased with you, I shall then give you all my weapons.

11. O Kuru prince, O Dhananjaya, I shall know when that time will come. I will bestow upon you for your severe asceticism all my fire and wind-weapons, you will accept them all from me."

12. Vasudeva (Krishna) asked that his friendship with Aryuna might last for ever.

The chief of the celestials (Indra) granted to the intelligent Krishna the boon he asked.

13. Having granted these boons to those (heroes), and having spoken to Agni, the lord of the Marutas, accompanied by the celestials, went away to heaven.

14. Agni also, having burnt that forest with all its creatures, animals and birds (continually) for fifteen days, became gratified, and he then extinguished himself.

15. Having eaten flesh in plentiful quantities and drank fat and blood (to his heart's content), he became highly gratified, he then thus spoke to Aryuna and Achyuta (Krishna),

16. "I have been gratified by you two best of men. O heroes, you shall be able to go at my command wherever you like."

17—18. Having been thus addressed by the illustrious Agni, Aryuna and Vasudeva (Krishna),—and the Danava Moya also,—then roamed there for sometime. They then all sat down on the charming banks of a river.

Thus ends the two hundred and thirty sixth chapter,—the end of Khandavadaha—in the Adi Parva.

FINIS ADI PARVA.

A PROSE ENGLISH TRANSLATION
OF
THE MAHABHARATA

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT)

SABHA PARVA.

EDITED AND PUBLISHED BY
MANMATHA NATH DUTT, M.A., M.B.A.S.,
RECTOR, KESHUB ACADEMY;

*Author of the English Translations of the Ramayana, Vishnupuranam,
Srimadbhagabatam, Bhagabat Gita and other works.*

CALCUTTA.

PRINTED BY H. C. DASS, ELYSIUM PRESS,
65/2, BRADON STREET.

1895.

SABHA PARVA.

—00—

CONTENTS.

Sabha-Kriya Parva.

The Danava Moya's offer of service, Krishna tells him to build a palace for Yudhishtira, Moya measures out a piece of land as site of the palace, Krishna takes leave of the Pandavas, Moya goes to bring materials for the palace, He constructs the palace in fourteen months, Yudhishtira enters it, Princes from various countries wait on Yudhishtira.—P. 1.

Lokapala Sabhakshyana Parva.

Arrival of Narada, Narada asks Yudhishtira concerning the state of his kingdom, Yudhishtira's reply, Narada describes the Assembly-Hall of Indra, Description of the Assembly-Hall of Yama, Description of the Assembly-Hall of Varuna, Description of the Assembly-Hall of Kuvera, Description of the Assembly-Hall of Brahma, Yudhishtira asks how Narada met his father in the region of the *Pitris*, History of Harischandra, Narada tells Yudhishtira to perform the Rajshuya sacrifice.—P. 5.

Rajshuyarambha Parva.

Yudhishtira intends to perform the Rajshuya sacrifice, State of the kingdom under Yudhishtira, Krishna comes to Indraprastha, Yudhishtira appraise Krishna of his intention of reading the sacrifice, Power of Jarasandha, Krishna advises Yudhishtira to slay Jarasandha, The wonderful birth of Jarasandha.—P. 19.

Jarasandha Badha Parva.

Krishna points out the means of Jarasandha's destruction, Krishna, Aryuna and Bhima set out for Magadha, They arrive at the city, They enter the palace of Jarasandha as *Snataka Brahmanas*, The interview of the heroes with Jarasandha, Krishna discovers his purpose, fight of Bhima with Jarasandha, Jarasandha is killed, Krishna releases the monarchs from prison and installs the son of Jarasandha in the kingdom of Magadha, Krishna, Bhima and Aryuna return to Indraprastha, Krishna departs for Dwarka.—P. 29.

Digvijaya Parva.

Bhima, Aryuna, Nakula, and Sahadeva set out to conquer the four quarters, Description of Aryuna's conquests, His encounters with Bhagadatta, He prevails upon Bhagadatta to pay tribute, His various conquests in the north, He comes back to Indraprastha with immense spoils, Bhima goes to the east and conquers many nations, Bhima returns with vast wealth, Sahadeva marches towards the south, His conquests, His encounter with king Nila, Story of the amours of Agni with the daughter of Nila, Nila pays tribute, Sahadeva comes back to the metropolis, Nakula marches towards the west, His conquests, He returns to Indraprastha with immense wealth.—P. 38.

Rajsuyika Parva.

Krishna comes to Khandavaprastha with presents, preparations for the Rajshuya sacrifice.—P. 46.

Arghyaharana Parva.

Yudhishtira is installed in the sacrifice, The Kshatryas come to the sacrifice, Sahadeva offers the first *Arghya* to Krishna, Sishupala takes umbrage at this, The kings go out of the assembly, Yudhishtira makes them desist, Bhisma praises Krishna, Sahadeva completes the ceremony, The kings prepare to enter into hostilities.—P. 50.

Sishupala Badha Parva.

Sishupala rebukes Bhisma, Bhisma describes the birth of Sishupala, Sishupala reproves Bhisma, Sishupala challenges Krishna, Destruction of Sishupala, The sacrifice completed, Krishna returns to Dwarka.—P. 54.

Dyuta Parva.

Vyasa comes to Yudhishtira, his prophesy, Yudhishtira vows to live for others, Duryodhana unbosoms himself to Sakuni, Sakuni first suggest the idea of gambling, Duryodhana laments before Dhritarastra, Dhritarastra orders a palace to be built, Vidura dissuades the king from inviting the Pandavas to gamble,

SABHA PARVA.

— 00 —

CONTENTS.

Sabha-Kriya Parva.

The Danava Moya's offer of service, Krishna tells him to build a palace for Yudhishthira, Moya measures out a piece of land as site of the palace, Krishna takes leave of the Pandavas, Moya goes to bring materials for the palace, He constructs the palace in fourteen months, Yudhishthira enters it, Princes from various countries wait on Yudhishthira — P. I.

Lokapala Sabhakshyana Parva.

Arrival of Narada, Narada asks Yudhishthira concerning the state of his kingdom, Yudhishthira's reply, Narada describes the Assembly-Hall of Indra, Description of the Assembly-Hall of Yama, Description of the Assembly-Hall of Varuna, Description of the Assembly Hall of Kuvera, Description of the Assembly-Hall of Brahma, Yudhishthira asks how Narada is summing me — Tell me what I shall do to you

Aryuna said :—

3 O great Asura every thing has been done by you Be blessed Go (wherever you like) Be always well disposed towards me as we are well disposed towards you

Moya said —

— 4 O lord O best of men, what you have said fully deserves you O descendant of Bharata I gladly desire to do something (for you)

5 I am a great artist — (in fact I am) the Vishwakarma of the Danavas Therefore, O son of Pandu, I desire to do something for you

Aryuna said —

6 O sinless one you consider that your life has been saved by me from instant death Such being the case, I cannot make you do anything for me

7 O Danava I am not willing to frustrate your intention also Do something for Krishna, that will be sufficient requital for my services to you

Vaishampayana said :—

8 O best of the Bharata race thus requested by Moya, Vasudeva (Krishna) reflected for a moment thus, What should be done for me ?

Digvijaya Parva.

Bhima, Aryuna, Nakula, and Sahadeva set out to conquer the four quarters, Description of Aryuna's conquests, His encounters with Bhagadatta, He prevails upon Bhagadatta to pay tribute, His various conquests in the north, He comes back to Indraprastha with immense spoils, Bhima goes to the east and conquers many nations, Bhima returns with vast wealth, Sahadeva marches towards the south, His conquests, His encounter with King Nila, Story of the amours of Agni with the daughter of Nila, Nila pays tribute, Sahadeva comes back to the metropolis, Nakula marches towards the west, His conquests, He returns to Indraprastha with immense wealth — P. 38

Rajshuyika Parva

Krishna comes to Khandavaprastha with presents for the Rajshuya

12 O Moya build an — which we may see all the celestial, and human designs of artifice

Vaishampayana said :—

13 Having heard these words, Moya became exceedingly glad He drew up a design of an auspicious palace for the Pandavas

14 Then Krishna and Partha having told every thing to Dharmaraja Yudhishthira, introduced Moya to him

15 O descendant of Bharata, Yudhishthira received him with all the honour he deserved, and Moya accepted them showing all respects (to Yudhishthira)

16 O king O descendant of Bharata, then that son of Diti (Moya) narrated before the sons of Pandu the old history of (Vrishaparva)

17 After resting for some time, that Vishwakarma (Moya) commenced after much reflection to build an assembly-hall for the illustrious Pandavas

18 According to the wishes of the illustrious sons of Pritha (the Pandavas) and of Krishna the greatly energetic (Moya) performed on an auspicious day initiatory rites of propitiation

19 That greatly powerful (Danava) gratified thousands of excellent Brahmanas with Payasa (sweetened milk and rice) and with presents of various kinds of wealth,

20 He then measured out a piece of land six thousand cubits square it was well suited to the exigencies of every season, it was celestial like and it was delightful.

Thus ends the first chapter the choice of land for the assembly hall in the Sabha Parva of the Sabha Parva.

CHAPTER II

(SABHAKRYA PARVA)—Contd.

Vaishampayana said —

1 Janardana (Krishna) who deserved the worship of all lived for sometime at Khandyavaprastha worshipped with love and affection by the sons of Pritha.

2—3 The receiver of the worship of all the world the possessor of large eyes Keshava (Krishna) being desirous of seeing his father made up his mind to go to (Dwaraka). He saluted both Dharmaraj (Yudhisthira) and Pritha and bowed down to his aunt with his head touching her feet. She smelt his head and embraced him.

4—5 The greatly illustrious Hrishkeshya Krishna, coming with affection and with tears in his eyes to the sweet speech and amiable Subhadra his sister spoke to her words of best import and truth — words that were terse proper and full of good.

6 She too saluted him in return and worshipped him with bowing down her head. She then told him all that she desired to be told to her relatives.

7 Bidding her farewell and uttering blessings on that beautiful lady the hero of the Vishnu race Janardana (Krishna) then saw Krishna (Draupadi) and Dhananjaya.

8 That best of men (Krishna) then duly worshipped Dhananjaya then consoling Draupadi he obtained her leave.

9 He learned and heroic (Krishna) then went with Partha (Aryuna) to his (other) cousins (the Pandavas). Surrounded by the five brothers Krishna looked like Sakra (Indra) surrounded by the celestials.

10 Being desirous of performing the due rites of departure the Gundarbinnered hero (Krishna) purified himself by a bath and adorned himself with ornaments.

11 The best of the Yadu race (Krishna) then worshipped the celestials and the Brahmanas with garlands with Mantras with various kinds of excellent perfumes and with bowing down his head.

12 Having performed all (those) ceremonies that foremost of all virtuous men,

that best of the Yadu race (Krishna), wishing to start came out to the outer apartments.

13 By presenting vessels of curd fruits and fried rice he made the Brahmanas utter blessings on him. Presenting them wealth he walked round them.

14—15 Ascending on his golden and Garuda bannered swift chariot to which was yoked Saibya and Sugriva (his two horses) and taking also his mace discus sword, his bow Saranga and other auspicious weapons the lotus eyed hero (Krishna) started on an excellent moment of a lunar day in an auspicious constellation.

16—18 The king of the Kurus Yudhisthira ascended the chariot after him (Krishna), and out of love for him he made that best of charioteers (Druka) to stand aside and himself took the reins. The long armed Aryuna walked round him (Krishna) and he then got on the car and waved a golden handled Chakrara over him.

19 The heroic Bhimarsena with the twins (Vakula and Sahadeva), the Ritiklas and the citizens walked behind Krishna. That slayer of hostile heroes, Keshava (Krishna) thus followed by all the brothers.

20 Shone like a preceptor followed by his beloved pupils. After bidding farewell to Partha (Aryuna) Govinda (Krishna) embraced him firmly (with all the ardour of love).

21 He then worshipped Yudhisthira and also Bhimarsena and he embraced the twins. Being embraced in return (by the sons of Pritha) and worshipped by the twins (Vakula and Sahadeva).

22 O Descendant of Bharata that vanquisher of hostile cities Krishna bade Yudhisthira farewell and requested him to return when he had gone about half a Yojana.

23 Govinda (Krishna) learned in all the precepts of virtue then worshipped Dharmaraj (Yudhisthira) and touched his feet. He (Yudhisthira) raised Keshava up and smelt his head.

24 The Pandava Dharmaraja Yudhisthira then gave permission to the best of the Yadava race the lotus eyed Krishna to go by saying Go.

25 After duly making an appointment (for again coming to Indraprastha) and after preventing the Pandavas with great deal of difficulty from following him the slayer of Madhu (Krishna).

26 27 Went to his own city with the full heart like Sakra (Indra) towards Amaravati (the celestial city). Out of

love for him they (the Pandavas) gazed at him so long he was within the sight and when he went out of sight, their minds followed him, but they were not satiated with seeing Keshava (Krishna)

28—29 The handsome hero (Krishna) soon disappeared from their view. The sons of Pritha, those best of men with their minds fixed on Govinda (Krishna) desisted (from following him), and they then soon returned to their own city although they were not (at all) willing (to return). Riding on his car Krishna also soon started for Dwarka.

30 Followed by the hero Satyaki the son of Devaki Sauri (Krishna) with his charioteer Druka reached Dwarka with the speed of Garuda.

31 The king Dharmaraja of unfading glory and his brothers surrounded by their friends and relatives, entered the excellent city (Dwarka).

32 That virtuous king, that best of men (Yudhishthira) then sent away all his friends and relatives his brothers and sons, he then amused himself with Drupada.

33 Keshava also having been welcomed by the chief Yadus with Ugrasena at their head, entered the excellent city (Dwarka) with joy.

34 Worshipping his old father and his illustrious mother, and saluting Valadeva (his brother) also, the lotus-eyed (hero) took his seat.

35 He embraced Pradyumna, Sambar, Nisatha, Charudeshna, Gada, Aniruddha and Bhanu. Receiving leave of the elderly men, Janardana then went to the house of Rukmini (his wife).

Thus ends the second chapter, the departure of Srikrishna to Dwarka, in the Sabha Parva

CHAPTER III

(SABHAKRMYA PARVA)—Continued

Vaishampayana said —

1 Then Moya spoke thus to the son of Pritha Arjuna the foremost of all victorious warriors, 'I shall now go away with your permission, but I shall soon come back.

2—3 When the Danavas were engaged in a sacrifice on the banks of the Vindu lake, in the north of the Kailasha near the Mainaka mountains I gathered a charming and variegated *Panda* (mass of rough stones) of jewels and gems. I kept it in the house of Yrishpatia.

4—5 O descendant of Bharata if it still exists there I shall come back with it. I shall then build a renowned delightful and beautiful assembly-hall for the Pandavas which will be adorned with all gems and jewels. O descendant of Kuru, there is also a club in the Vindu lake,

6 Kept there by the king (of the Danavas) who killed with it all his foes in battle. It is hard and strong and variegated with golden knobs,—it is capable of standing great weight.

7 It can kill all foes, and it is equal in strength to one hundred thousand clubs. It is a fit weapon for Bhima as the *Gandiva* (bow) is yours.

8 (There is also in that lake) a large conch shell of loud sound, named *Devadatta* which was produced by Varuna (Ocean). Here is no doubt I shall give all these to you.

9 Having said this to Partha, that Asura (Moya) went away in a north eastern direction. On the north of the Kailasha near the Mainaka mountains.

10 There is a great peak full of many gems and jewels called *Hiranya Sringa*. (There is) a charming lake named Vindusara where (once dwelt) king Bhagiratha.

11 He lived there for a long period with the desire of seeing the Ganges, which is called Bhagirathi (after him). Here the illustrious lord of all creatures,

12—13 O best of the Bharata race performed one hundred great sacrifices. There were placed at this spot for beauty, many sacrificial stakes made of gems,—and many sacrificial altars made of gold though not according to the ordinance. Here after performing those sacrifices the deity of one thousand eyes, the husband of Sachi, acquired *Siddhi* (final success).

14 Here the greatly effulgent lord of spirits (Siva), the eternal lord of all creatures lived after creating all the worlds and here he was worshipped by all the spirits.

15 Here Nara and Narayana, Brahma, Yama and the fifth Sthanu performed sacrifices after the expiration of one thousand *Kayas*.

16 Here for the establishment of virtue and religion Vasudeva with pious devotion performed his sacrifices which extended for many long years.

17 Where Keshava placed thousands and tens of thousands of sacrificial stakes adorned with garlands of gold and innumerable (sacrificial) altars of great splendour.

18 O descendant of Bharata, going there he (Moya) brought the club, the conch-

shell and the various articles of crystal which belonged to Vrishaparva (the Danava king)

19 Going there the great Asura Moya took all that great wealth which was guarded by the Yakshas and Rakshas and Ainkaras

20 Bringing them away that Asura (Moya) built with them a matchless assembly hall. It was celebrated throughout the three worlds; it was beautiful; it was celestial and it was full of gems and jewels.

21 He gave to Bhimasena that best of clubs (that was in the lake); he also gave to Arjuna that excellent and the best conch.

22-24 The sound of that conch used to make all creatures tremble in fear. O great king, the assembly hall that Moya built stood on golden pillars and it occupied an area of five thousand cubits square, possessing a most beautiful form. It (the hall) shone in great splendour like the fire, the sun or the moon. By its great effulgence it seemed to darken even the rays of the sun.

25-26 With its effulgence which was the mixture of both celestial and terrestrial light, it appeared as if it was on fire. Like a mass of new clouds rising in the sky it filled the whole of the view. It was spacious, large, charming, soothing, full of celestial effulgence and filled with all sorts of excellent things—it was adorned with jeweled walls and gates—with many pictures and much wealth. It appeared like the work of Vishwakarma himself.

27 The *Sutikarma* (the assembly hall) of the Daityas (Vrishinis)—nay even the abode of Brahma was not so grand and included with so much beauty as this assembly hall built by the intelligent Moya.

28 Being appointed by Moya eight thousand Rakshasas named Kinkaras guarded and supported this assembly hall.

29 They were capable of running the sky; they were fearful, huge bodied and greatly strong; they had blood like red and coppery eyes and arrowy ears; they were all well armed.

30-31 In that assembly hall Moya built a matchless tank and in that tank were fishes with leaves made of dark coloured pearls and with stalks made of brilliant gems; there were also other aquatic flowers of golden leaves. Various kinds of water fow played in its waters; it was adorned with lilies, lotuses, us water with various forest and golden coloured tortoises and fishes played on its bottom which was without

mud. A flight of crystal steps rose from the edge of the water to the banks.

32 The gentle breeze shook the flowers that studded its waters; its banks were adorned with costly marble slabs set with pearls.

33 Seeing that tank thus adorned with jewels and precious stones, many kings that came there mistook it for land and they fell into it with their eyes open.

34 The assembly hall was adorned with many charming large and ever blossoming trees with green foliage and cool shade.

35-36 And with many gardens, emitting a delicious fragrance. There were many tanks adorned with swans, *Karandaras* and *Chakravakas*. The breezes carried the fragrance of lotuses that grew in the waters and flowers that grew in the land and ministered to the pleasures of the Pandavas.

37 O king, having built such an assembly hall in fourteen months Moya informed Dharmaraja (Yudhishthira) that it had been completed.

Thus ends the third chapter the construction of the assembly hall, in the Sabha Parva of the Sabha Parva.

CHAPTER IV

(SABHAKRYA PARVA)—Continued

Vaishampayana said —

1-2 Having fed thousands of Brahmanas with sweetened milk mixed with rice, honey and *Ghee* with fruits and roots and with the meat of boar and deer, the ruler of men king Yudhishthira entered into it (the palace). With food seasoned with seasonings with *Tebantas* (a sort of vegetable) with rice mixed with *Ghee*,

3-4 With the various preparations of meat with various kinds of other food with various suchlike and drinkable viands with unused robes in clothes and with excellent garlands, the king gratified the superior Brahmanas that had assembled there from various directions.

5 He also gave them each one the hand-kne. O descendant of Bharata, their cry of 'What an auspicious day!' rose to the sky.

6 Having worshipped the gods with various kinds of music and with numerous sorts of costly perfumes, that best of the Kurus (Yudhishthira) entered (the hall).

7 The athletes, actors, prize fighters, birds and prize singers exhibited their skill.

to amuse the illustrious son of Dhritma (Yudhishthira)

8 Having thus performed many ceremonies, the Pandava (Yudhishthira) with his brothers sported in that charming assembly-hall as Sakra (Indra) in heaven.

9 On the seats in that assembly hall sat with the Pandavas the Rishis and the kings that came from various countries

10-18 Asita, Devala Satya, Sarpimahi, Mahasira, Arisvasa, Sumura, Matreya, Sunaka Vali, Vaki, Dalva, Sthulastira Krishna Dwaipayana Suka, Sumanta Jamuni, Pula the pupils of Vyasa, namely ourselves, Filtri, Yajnavalka, Iomaharishina with his son, Apsihmaja, Dhaumya, Anumandavya Kausika Damoshusha Traivali, Parnadi, Varajunaka, Maunojana, Vayubhaksha, Parasara, Sarika, Vilivaka, Silivaka, Sutyapala, Kritasrama Jatukarna, Sukhivam, Alunva, Parjataka, the high souled Parvata the great Rishi Markendeya, Pritrapani, Savarna Bhuluki Gilva Jangabandu, Raibhya Kopavega, Bhriyu, Harivibhru Kaundinya, Vabhrumali Sonatoru, Kakshivina, Aushija, Nachiketa, Goutama Paingra, Birihi, greatly ascetic Sindilya Kukura Venusingha, Kalapi and Katha, —all were Rishis of great virtue and learning with their souls under complete control and passions under complete subjugation

19-20 These and many others, as numerous as the above, all learned in the Vedas and the Vedangas conversant with all moralities—all pure and spotless in conduct,—waited upon the illustrious (king) and pleased him with their sacred discourses. Many chief Kshatriyas also waited upon Dharmaraja (Yudhishthira)

21-23 The fortunate and virtuous Manjaku, Bivardhana, Singramit, Durmukha, the powerful Ugrasena, Kakshasena the lord of the Earth, the invincible Kshemaka the king of Kamvoja Kamatha the mighty Kampana who made the Javanas tremble at his name, the wielder of thunder Indra made the Asuras Kalkeyas tremble at his name

24-31 Jatasura, the king of the Madrikas, Kunti, the king of the Kiratas Pulunda the kings of Anga and Banga Pundrika and Pandya, the king of Udhara and Andhaka Samitra, the slayer of foes Sanyu, the king of the Kiratas, Sumana the king of the Yavanas Chinur, Devirita Bhogya Bhimaratha the king of Kalinga Srutayudha the king of Magadha, Yojasena, Sukirman, Chikitan the slayer of foes Puru Ketumana Vasudhara, Vaudeha, Kuntakshana, Sudharma Aniruddha, the greatly strong Srutayu, the invincible Anu-

prast the handsome Krizmajin, Sisupala with his son, the king of Karusha, the invincible and celestial-like young heroes of the Vishni race,—namely Ahuka, Vipritiu, Gadri, Surana, Akura, Kritavarman, the son of Sini, Sutyaka, Bhismaka, Ankriti, the powerful Djumitsena, those chiefs of bowmen the Kaikeyas and Yajnasena of the Somaka race

32-34 These greatly powerful and all well-armed and wealthy, Ketuman and Visumana and many other Kshatriyas, as numerous as the above,—and all considered to be the foremost (men amongst the Kshatriyas) waited on that assembly-hall upon the son of Kunti Yudhishthira. O king those powerful princes that learnt science of arms from Arjuna, dressing themselves in deer skins and those princes of the Vishni race,

35 Namely the son of Rukmini (Pradyumna) Simba, Yuyudhana, the son of Sutyaka (Sutyaki), Sudharmana, Anirudha Subya, these foremost of men (all waited upon Yudhishthira)

36-40 O lord of the earth, these and many other kings (waited upon Yudhishthira) the friend of Dhananjaya (Arjuna) Janvaru Chitransen with his ministers, and many other Gandharvas and Apsaras, all well skilled in singing and playing music, and expert in evidence and also the Kinnavas well-skilled in measures and motions, all at the command of Janvaru waited upon and amused the sons of Pandu and so did also the Rishis (that were present there) by singing celestial songs in proper and charming voices. Those best of men those men of rigid vows those men with heart devoted to truth all waited upon Yudhishthira, as the celestials wait upon Brahma in heaven

Thus ends the fourth chapter, the entry to the assembly hall, in the Sabhakya of the Sabha Parva

CHAPTER V

(LOKAPAI A SABHAKHYANA PARVA)

Vaishampayana said —

1 O descendant of Bharata, when the illustrious Pandavas were seated in it (the assembly hall) with the chief Gandharvas, there came Narada,

2 The celestial Rishi who was learned in the Vedas and the Upanishadas, who was worshipped by the celestials, who was learned in the histories and the Puranas, who was well versed in all that had happened in old Kalpas,

3 Who was well skilled in Veda, and in the duties of moral science, who was the

possessor of the complete knowledge of the Angas and a perfect master of reconciling contradictory texts

4 Who was eloquent resolute intelligent learned possessor of powerful memory learned in the science of morality and politics proficient in distinguishing inferior things from the superior

5 Skilled in drawing inferences from evidence competent to judge of correctness or incorrectness of syllogistic statements consisting of five propositions capable of answering successfully (the queries) of Vrihaspati

6 Who was a man with definite conclusions properly framed about Dharma Artha, Kama and Moksha (salvation) who was a man with a great soul seeing the universe above below and around as if it were present before his eyes who was a master of *Sankhya* and *Yoga* (Philosophies) and who was ever desirous of humbling the Devas and the Asuras by fomenting quarrels amongst them

7 Who was learned in the science of war and treaty proficient in milking dispositions of things by guesses the teacher of six sciences (of treaty, war, march, defending military posts stratagem by ambuscade &c) and learned in all the *Shastras*

8-9 Who was fond of war and music, and incapable of being repulsed by any science or learning Possessed of these and many other accomplishments the greatly effulgent Rishi Narada with many other Rishis after having travelled over all the world came (at last) to the assembly hall

10 O king, the celestial Rishi of immeasurable effulgence was accompanied by Panjita the intelligent Raivata Saumya and Sumukha

11 The Rishi who moved about with the speed of mind was filled with joy on seeing the assembly hall of the Pandavas He Brahmana (Narada) wishing him victory uttered blessings on Dharmaraja (Yudhishthira)

12 Seeing the Rishi Narada arrived (in the assembly hall) that best of the Pandavas (Yudhishthira) learned in all religious precepts soon stood up with his brothers

13 Bowing low with humility he saluted him with joy and then offered him with due ceremonies a befitting seat

14 The virtuous (king) offered him line *Arghya* and *Madhuparka* (a preparation of honey) He worshipped him with gems and jewels and with his whole heart

15 He (Narada) was gratified by receiving the worship from Yudhishthira in proper

form Having been thus worshipped by all the Pandavas the great Rishi learned in the Vedas spoke to Yudhishthira the following words on Dharma Artha and Kama

Narada said:—

16 Is the wealth you are earning spent in proper objects? Does your mind take pleasure in virtue? Are you enjoying the pleasures of life? Does not your mind sink under their weight?

17 O chief of men do you continue in the noble conduct consistent with Dharma and Artha with respect to the three classes (good and indifferent) of your subjects as practised by your ancestors?

18 Do you injure religion (Dharma) for the sake of profit (Artha) or profit for the sake of religion or both religion and profit for the sake of pleasure which easily tempts men?

19 O foremost of pious men O (king) learned in the timeliness (of everything) do you dividing your time judiciously follow religion profit and pleasure?

20 O sinless one do you attend with the six attributes of kings to the seven means? Do you examine after surveying your own strength and weakness and the fourteen possessions (of your enemies)?

21 O foremost of pious men O descendant of Bharata do you attend to the eight occupations, having surveyed your own and your enemy's means and also having made peace (with your enemies)?

22 O best of the Bharata race have your seven chief officers of state been tempted by your enemies? Have they become idle for the wealth they have earned? Are they all attached to you?

23 Your counsels are not surely divulged by your trusted and disguised spies or by yourself or by your ministers

24 Do you ascertain what your friends your enemies and the ascetics are doing? Do you make war and peace at the proper time?

25-26 Do you observe neutrality towards the ascetics and towards those that show neutrality towards you? O hero have you appointed as your ministers men like yourself men who are old and pious who are capable of understanding what should be done and what should not be done who are nobly born and who are attached to you? O descendant of Bharata the ministers are the basis of the victories of kings

27 O child is your kingdom protected by ministers learned in the *Shastras* men who are keeping all counsels secret? The

enemies are surely not destroying it (the kingdom)

28 You have not (surely) become a slave to sleep. Do you get up from sleep at the proper time? O king learned in (the mysteries of) *Artha*, do you think at the dead of night what you should do and what you should not do?

29 You do not surely settle any thing alone or take advice of many. Counsels received from the ministers surely do not spread all over your kingdom.

30 Do you without procrastination accomplish measure of great utility that can be easily accomplished? Such measures are surely never obstructed (in your kingdom).

31 Do the ends of all works come to your sight? Are they all fearlessly examined? Once commencing any work are they given up and begun again? Do they fall into confusion at the commencement?

32—33 O king, do you accomplish your works by men that are trusted and incorruptible and that possess of practical experience? O hero, people surely know only the measures that have been accomplished or partially accomplished, and surely they can not know those that are merely in contemplation. Have you appointed teachers learned in all the *Shastras* and religious precepts, for the princes and for the chief warriors?

34 Do you purchase one single learned man in exchange of one thousand ignorant men? The learned man confers the greatest good at the time of distress.

35 Are all your forts always kept filled with treasure, food, weapons, water, engines and instruments, and are they protected by artizans and bowmen?

36 Even one single minister who is intelligent, heroic, self controlled and disinterested confers the greatest good on a king or on a king's son.

37 Do you ascertain by means of three and three spies who are all unaccounted for with one another everything about the eighteen *Virtris* of the enemy and fifteen of your own means?

38 O slayer of foes do you watch your enemies with all possible care and attention and do you accomplish this unknown to them?

39—41 Does your honoured priest possess humility and purity of blood? Is he without jealousy and illiberality? Is he renewed? Has some well behaved, intelligent and simple Brahmin learned in the ordinances been employed by you to perform your duties before the sacred fire? Does he always remind you in proper time as to when your

Homa (sacrifice) has been performed and when it should be performed (again)? Is the astrologer you have employed competent in reading physiognomy and interpreting omens and in neutralising the disturbances of Nature?

42 Have you appointed respectable servants in respectable posts, indifferent ones in indifferent posts and low ones in low posts?

43 Have you appointed in high posts ministers who are guileless and well-conducted from generations to generations, and who are above the common people?

44 O best of the Bharata race, your subjects are not (sorely) oppressed by your severe rule. Do your ministers govern your kingdom always receiving all orders from you?

45 Do they ever slight you as the sacrificial priests slight men that are fallen (from religious path) or as wives slight their husbands who are proud and who are debauchees?

46 Is your commander-in-chief brave, intelligent, patient, well-conducted, nobly born, competent, devoted to you and a man of confidence?

47 Do you treat with respect and regard the chiefs (generals) of your army, who are experts in every kind of war fare, who are pushing, who are well behaved and endued with great prowess?

48 Do you give to your soldiers their proper rations and pay (the appointed) time? Surely you do not oppress them by withholding from them (their rations and pay).

49 Are you aware that the misery caused by the arrears of pay and the irregularity of the issue of rations create mutiny amongst the soldiers? The learned men call it the greatest of all mischiefs.

50 Are all the chief men (of your kingdom) nobly born? Are they all attached to you? Are they ready to give their lives cheerfully for you in the field of battle?

51 Surely (in your kingdom) a man who is beyond all control does not out of desire rule at pleasure over things pertaining military affairs.

52 Does a man who shows exceptional merit in an act get from you more regard, and also an increase of rations and pay?

53 Surely you reward by bestowing wealth and proper honours on men of learning and humility and men who are skilled in every kind of knowledge.

54 O best of the Bharata race do you support the wives and children of those

that have given their lives for you, and those that have fallen into distress for you?

55 O son of Pritha do you cherish as your sons the enemy who having been vanquished in battle, comes to you from fear, who has become weak and who has sought your protection?

56 O lord of earth do the people of all the world consider you an embodiment of impartiality? Can they come to you fearlessly as if you are their mother and father?

57 O best of the Bharata race, do you reflecting well upon the three kinds of forces (at once) march against your enemy when you hear that he is in distress?

58—59 O chastiser of foes, when the (proper) time comes, taking into your consideration all the omens you might see and having been convinced that the resolutions you have formed and their successes depend on the twelve *Mandalas* and having paid your troops their pay do you begin your march? O great king, O chastiser of foes, do you give gems and jewels to the chief officers of the enemy as they (rich of them) deserve without the knowledge of the enemy?

60 O son of Pritha, do you try to conquer your angry enemies who are slaves to their passions? Do you do it by conquering your own soul and getting mastery over your own passions?

61 Before you march against your enemy do you properly employ the four arts of conciliation, gift of wealth, production of disunion and the application of strength?

62 O king, do you march against your enemy, after first strengthening your own kingdom? Having marched against them, do you try your best to obtain victory over them? Having conquered them with your might do (afterwards) you protect them?

63. Are your *Chamuk* consisting of four kinds of troops, each furnished with eight limbs (wings) after having been well-trained by superior officers led out against your enemy?

64 O chastiser of foes, O great king in having to the kingdom of your enemy you surely do not kill your enemies without regarding seasons of reaping or famine (raging)

65 Do the various servants in your own kingdom and those of your enemies continue to carry on their respective duties? Do they continue to protect one another?

66 O great king, you have surely appointed trusted servants to look after the food you eat, the robes you wear and the perfume you use

67—68 O king, are your treasury, barns, stables, arsenal and female apartments well guarded by servants who are ever devoted to you and who always seek your welfare? You no doubt first protect yourself from your domestic and public servants and you then protect those servants from your relatives and last of all you no doubt protect all of them from one another.

69 Can any body know in the forenoon any of your extravagance in drink, in sports (ambling) and in women?

70—71 Is your expense always covered by a half, a third or fourth part of your income? Do you always cherish with food and wealth your relatives, superiors, merchants, the old, the helpless, the protected and the distressed?

72 Do your accountants and clerks employ in looking after your income and expenditure always inform you in the forenoon all about your income and expenditure?

73 You surely do not dismiss without fault servants who are able in work, who are popular and who are always devoted to your welfare.

74 O descendant of Bharata, do you appoint after duly examining them (all the three classes of men, namely)—the good, indifferent and the bad in posts to which they are respectively fit to be appointed?

75. O king, do you appoint men who are thievish, who are open to temptation, who are under age?

76 Do you oppress (the people of) your kingdom by the help of thievish men or by men who are open to temptation or by minors or by women? Are the peasants of your kingdom contented?

77 Are large tanks dug in your kingdom at proper distances, for which agriculture is not in your realm entirely dependent on rains?

78 Are the agriculturists in your kingdom in want of food or seed? Do you kindly advance them loan (of seed grain) taken only a fourth part over every hundred (seer maund &)?

79 O child, do the four kinds of *Barta* (agriculture, trade, cattle rearing and lending in interest) are carried on (in your kingdom) by honest men? O child, upon these depend the happiness of your subjects

80 O king, do the five wise and brave men employed in the five chief posts—(namely that of protecting the city, fort, the merchant and the agriculturists and of punishing the criminals) always do good to your kingdom by working in unison?

81. Have the villages been made (by you) like towns and the outskirts of towns like villages for the protection of your city? Are they all under your supervision and sway?

82. Are the thieves and the robbers that steal in your city and loot your towns pursued by your soldiers over even and uneven grounds?

83. Do you console and protect the women? You surely do not place any confidence on them, or divulge any secret before any of them?

84. O king, hearing of any danger, and even reflecting over it, do you lie in the inner-apartments and enjoy luxury there?

85-86. O king, O son of Pandu, having slept during the second and the third divisions of the night, do you reflect over Dharma and Artha (in the last division of the night)? Do you accompanied by your ministers, learned in the mystery of time, show yourself well-adorned to your people after waking at the proper time?

87. O character of fools do men adorned in purple clothes, armed with swords and adorned with ornaments, stand by you to protect your person?

88. O king, do you conduct yourself like Yama (the God of justice) in meting out proper punishments to those that deserve it, and also proper worship to those that deserve it? Do you do this equally to those that are dear to you and to those that you do not like?

89. O son of Pritha, do you take care of your bodily ailments by taking medicines and also taking recourse to fasts and regularity of diet and of your mental life, by taking advice of the old men?

90. The physicians that have been appointed by you to look after your health are surely learned in the eight divisions (of the science of treatment)? They are surely all attached to you and devoted to you?

91. O king, out of covetousness, or folly or pride you surely never fail to decide the case between the plaintiff and the defendant who come to you?

92. Do you, out of covetousness or folly, deprive of the pensions of the men that have come to you for protection out of trustfulness or love?

93. Do the citizens and the people of your kingdom, being brought by your enemies (with bribe) try to create a quarrel with you by forming it to an united party?

94. Are your enemies,—especially those that are weak,—always repressed by you with the help of your troops? Are those that are strong repressed with the help of good counsel or with the help of both good counsel and troops?

95. Are all your principal (tributary chiefs) rulers of land attached to you? Are they ready to give their lives for you, if they are commanded by you?

96. Do you worship Brahmanas and wise men according to their respective merits as regards their knowledge in all the branches of learning? Such worship is undoubtedly beneficial to you.

97. Have you your faith in the religion based on the three (Vedas) and followed by men who have gone before you? Do you with care follow the practices practised by them?

98. Are the accomplished Brahmanas entertained in your presence with delicious and nutritive food in your house? Do they get (proper) Dakshinas after the feast?

99. With steadiness of mind and with complete self-possession, do you try to perfect in *Iajapa*, *Punarika* and other sacrifices with all necessary rites?

100. Do you bow your head to your relatives and to your superiors, to the gods, to the ascetics, to old men, to the large trees that are so beneficial (to men), and to the Brahmanas?

101. O sinless one, you do not surely inspire anger or create grief in another person? Do men that are capable of granting you auspicious fruits always stand at your side?

102. O sinless one, are your disposition and practice such as I have described, and such as always lengthen the period of life, spread fame and help the cause of Dharma, Artha and Kama?

103. He who conducts himself thus never finds his kingdom distressed or afflicted. Such a king subjugates the whole earth and enjoys great happiness.

104-105. O best of men, no well-beloved, pure-willed and respected person is surely deceived and his life is not taken in a false charge of theft by your ministers, who are ignorant of *Shastras* and who are covetous? Your ministers do surely never, out of covetousness, allow a real thief to escape, knowing him to be such and after arresting him with the booty on him?

106. O descendant of Bharata, your ministers being bribed do never decide wrongly the disputes that arise between the poor and the rich.

107—110. Do you keep yourself aloof from the fourteen vices of kings, namely,—atheism untruthfulness anger, carelessness, procrastination non visiting the wise, idleness, restlessness of mind, taking counsel with one man only consultation with persons ignorant of the science of Artha, abandonment of a settled plan, indulgence of counsels unaccomplishment of beneficial projects and undertaking everything without reflection? O king, even those kings that are firmly seated on their thrones are ruined by these (vices)

110 Has your study of the Vedas been successful? Have your wealth the knowledge of *Shastras* and marriage been successful?

Yudhisthira said:—

111 O Rishi, how do the study of the Vedas, wealth, wife and the knowledge of *Shastras* become successful?

Narada said:—

112 The study of the Vedas is successful when he who studies it performs *Agnihotra* sacrifice. Wealth is successful when the possessor of wealth enjoys it himself and gives it away in charity. Marriage is successful when the wife is enjoyed and when she bears offspring. The knowledge of the *Shastras* is successful when it results in humility and good conduct.

Vaishampayana said:—

113 Having told this the greatly ascetic Rishi Narada then again asked the virtuous minded Yudhisthira,

Narada said:—

114—115 O king do your officers who are paid from the taxes to be levied from merchandise take only their just dues from the merchants that come from distant places (to your kingdom) with the desire of gain? Are the merchants and traders well treated in your capital and kingdom? Are they capable of bringing their goods without being any way deceived?

116 O child, do you duly listen to the words fraught with Dharma and Artha, the words of old men learned in the science of Artha and capable of pointing out the ways of (both) Dharma and Artha?

119 O great king, do you examine the works done for you? Do you praise before good men those that are employed by you? Do you reward them after showing towards them due respect?

120 O best of the Bharata race, O lord, do you follow all the *Sutras* (aphorisms) of the sages,—especially those in respect of elephants, horses and chariots

121 O best of the Bharata race, are the *Sutris* regarding the science of arms and also those regarding instruments so necessary (for attacking) fortified towns, carefully studied in your house?

122 O unless one, are you acquainted with all weapons, all mysterious incantations and with all the secrets of poison destructive of all enemies?

123 Do you protect your kingdom from the fear of fire, snakes other carnivorous animals, diseases and Rakshashas?

124 O (hero), learned in all virtuous precepts, do you cherish like a father the blind the dumb, the lame, the deformed the friendless and also the homeless ascetics?

125 O great king, have you banished from you the six evils (to which human flesh is heir to) namely sleep, fear, anger, weakness of mind and procrastination?

Vaishampayana said:—

126 Having heard these words of that best of Brahmins, the celestial-like Narada and having been pleased with what he heard, the best of the Kuru race, the high-souled king (Yudhisthira) bowed down to him and worshipped his feet.

Yudhisthira said:—

127, I shall do what you have said. My knowledge has increased by your instructions.

Vaishampayana said:—

Having said this, the king did as he was directed and gained (the sovereignty of) the earth bounded by the belt of sea.

Narada said:—

CHAPTER VI

(LOKAPALA SAVAKHYANA
PARVA) —Continued

Vaishampayana said —

1 At the end of the Brahmarshi's, (Narada's) words, Dharmaraja Yudhishthira duly worshipped him, and then having been commanded by him he replied in detail (to the questions asked by the Rishi)

Yudhishthira said :—

2 O Blessed one, the truths of religion and morality indicated by you are just and proper I duly observe them to the best of my power

3 There is no doubt that the acts properly performed by the kings of the olden days should be regarded as having borne proper fruit and having been undertaken from sound motive for the attainment of proper objects.

4 O lord, I wish to walk in the virtuous path of those kings, but we are not able to walk along it like those self-controlled monarchs.

Vaishampayana said :

5-6. The greatly effulgent son of Pandu Yudhishthira, having received with reverence the words of Narada, and having also replied to the Rishi, reflected for some time Getting a proper opportunity the king who sat by the side of the Rishi capable of going everywhere it will asked him thus in the presence of the assembly of kings

Yudhishthira said :—

7. You possess the speed of mind, you roam over various worlds created in the days of yore by Brahma thus everywhere seeing everything in them.

8 O Brahmana, tell me I ask you if you have ever before seen anywhere an assembly hall like this one belonging to me or superior to it.

Vaishampayana said —

9 Having heard the words of Dharmaraja (Yudhishthira), Narada smiling by answered the Pandava in these sweet words

Narada said :—

10 O child, O king, O descendant of Bharata, I have never heard nor seen amongst men any assembly-hall built of gems and precious stones like this one belonging to you.

11 I shall describe to you the assembly-halls of the regions of the king of the Pitris (Yama), of the intelligent Varuna, of Indra, and of the diety whose abode is on the Kailasha (Kuvera).

12-13 I shall (also) describe to you the assembly hall of Brahma that dispells all misery. All these assembly-halls exhibit in their structure both celestial and human designs and present every kind of form that exists in the Universe They are worshipped by the celestials, the Pitris, the Ganas, the Sadhyas, the self-controlled ascetics engaged in sacrifices and the mild Rishis that are ever employed in the Vedic sacrifices with Dakshinas O best of the Bharata race, if your mind is set upon hearing all this, (I shall describe them to you).

Vaishampayana said :—

14 Having been thus addressed by Narada, Dharmaraja Yudhishthira with all the excellent Brahmanas (that were present there) joined his hands.

15 The high-minded Dharmaraja then thus spoke to Narada, "Describe to us all those assembly-halls We desire to hear (all about them) from you.

16 O Brahmana, which Sabha (assembly-hall) is made of what articles? What is the area of each, and what is the length and breadth of each? Who waits upon the Grand sire in his Sabha?

17 Who waits upon the King of the celestials Vasava (Indra), upon the son of Vivasvata Varuna, upon Varuna, and upon Kuvera in their assembly halls?

18 O Brahmarshi, tell us all about this. We all together desire to hear you describe them We are full of great curiosity

19 Having been thus addressed, Narada replied "O king, hear all about these Sabhas one after the other"

Thus ends the sixth chapter, the inquiry about Sabhas, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER VII

(LOKAPALA SABHAKHYANA
PARVA)—continued,

Narada said :—

1. The celestial Sabha of Sakra (Indra) is full of lustre, and it was obtained by him as the fruit of his actions O descendant of Kuru, it was made by Sakra (Indra) himself as effulgent as the Sun

2 Its breadth is one hundred *Yojanas*, its length is also one hundred and fifty *Yojanas*, it is five *Yojanas* in height. It can go anywhere at will.

3 It dispels decrepitude, grief, fatigue and fear; it is beneficial and auspicious; it is furnished with rooms and seats; it is charming and adorned with celestial trees.

4 O son of Pritha, O descendant of Bharata, in that Sabha sits on an excellent seat the lord of the celestials with his wife Sachi who is the embodiment of beauty and wealth.

5 With an indescribable vague form, with a crown on his head, with bright bracelets on the upper arms, attired in pure white robes and adorned with many colored garlands, he sits there with Beauty, Fame and Glory by his side.

6 There daily wait upon that illustrious deity of one thousand sacrifices (Indra) all the Marutas,—that lend the life of house holders,

7 The Sidhyas, the celestial Rishis, the Sidhyas, the celestials, and the bright complexioned Marutas adorned with golden garlands.

8 These with their followers all possessing celestial forms and adorned with ornaments always wait upon and worship the illustrious chastiser of foes, the lord of the celestials.

9 O son of Pritha, there wait upon Sakra (Indra) all the celestial Rishis of pure soul, all as effulgent as the fire, and all whose sins are completely washed off.

10 All that are energetic without grief of any kind and without any fever (of anxiety)—all performers of Soma sacrifice, Parasara, Parvata, Savarni, Galava.

11—14. Sankha, Likhita, the Rishi Gourasira, Duvrasha, Krodhanti, Swena, the Rishi Dirghatama, Pavitrapati, Sabarni, Yajna, Valka, Bhialuki, Uddalaka, Svetaketu, Iandya, Bhandayani, Havishman, Garishtaking, Harishchandra, Hridhyi, Udarashan, diya, Parasaya, Krishivala, Vatasandha, Vishakha, Vidhata, Kala, Karaladanta, Tasta, Vishwakarma, and Iumvaru.

15—19. Some born of women—some not born of women,—some living on air, some on fire—(all these Rishis) worship the wielder of thunder (Indra), the lord of all the world, Sabadeva, Suntha, the greatly ascetic, Balmiki, Samika, of truthful speech, premise keeping, Practicist, Meghatithi, Vamadeva, Pulastha, Pulohi, and Krutu, Marutta, Marichi, greatly ascetic, Sitanu, Iakshvan, Goutama, Lalishya, the Rishi Vanshanara, the Rishi Kilakatishya.

Asraya, Hirannmaya, Samantata, Debariva, greatly powerful, Vishwakarsena, Kinwa, Kutyata, Garbha, Karsushka—(all these) and the celestial waters and plants, faith, intelligence and the goodness of learning.

20 Dharma, Artha, and Kama also, lightning, clouds charged with rains, the winds, all the loud sounding forces of heaven.

21 The eastern point, the twenty seven fires conveying the sacrificial Ghee, Agni, Soma, the fire of Indra, Mitra, Savita and Aryama,

22 Bhaga, Vishwa, the Sidhyas, the preceptor (Vishvashtapiti) Sukra, Vishwavyasa, Chitravasa, Sumana, Iruma.

23 The sacrificial *Dikshitas* (gifts to Brahmanas) the planets, the stars, the *Mantras* which are uttered in sacrifices—O descendant of Bharata, all these are present there.

24—26. O king, many charming Apsaras and Gandharvas gratify there the lord of the celestials, Satakratu (Indra) with their various kinds of dances and vocal and instrumental music, with the practice of suspicious rites, and with the exhibition of many skillful feats. They gratify there the illustrious slayer of Vritra and Vira with their various skill. The Brahmana Rishis, all the royal and celestial sages,

27 As effulgent as fire, adorned with garlands and ornaments often come to and go from that celestial assembly hall riding on various kinds of celestial cars.

28 Vrishpati and Sukra are always present there on all occasions. These and many other illustrious Rishis of rigid vows.

29 O king, Bhrgu and the seven Rishis who are equal to Brahma himself, use always to come to and go from that assembly hall riding on cars as beautiful as the car of Soma.

30 O king, I have seen this Sabha named *Pushkar-mahini* of the deity of one thousand sacrifices (Indra). Hear now about the assembly hall of Yama.

Thus ends the seventh chapter the description of Indra Sabha in the Lokapala Sabhakhya of the Sabha Parva.

CHAPTER VIII (LOKAPALA SABHAKHYANA PARVA)—continued

Narada said.—

1 O Yudhishthira, I shall now describe the assembly hall of Yama, the son of Vira.

swata O son of Pritha, it was built by Vishwakarma, hear all about it.

2-3. O king that effulgent Sabha covers an area of one hundred *Yojanas* O son of Pandu, it possesses the splendour of the sun, it yields every thing that one may desire to have from it. It is neither very cold nor very hot. It delights the heart.

4. There is no grief, and no decrepitude, no hunger, no thirst, nor there was any thing disagreeable, nor there was any kind of wretchedness or distress. There can be no fatigue or any kind of evil-fellings in that Sabha.

5-6. O chrisiser of foes, every object of desire, celestial or human, is to be found in that hall, all kinds of enjoyable articles, is also sweet, juicy, agreeable and delicious things that are lickable, suckable or drinkable are all there in profusion. The garlands that are there are of the most delicious fragrance, and the trees that stand (around it) yield whatever fruits are desired.

7. There are both cold and hot waters,—they are all sweet and agreeable. There sit holy royal sages and stainless Brahmana Rishis.

8. O child, they all cheerfully wait upon Yama, the son of Viswa deva. Yayati, Nahusha, Puru, Mandhata, Semakr, Nriga,

9-12. The royal sage Prishadasyu Kritavirya, Srutashira, Arishtanemi, Sidha, Kritavega, Kribi, Nimi Pratardhana, Sibi, Mutsya, Prithuliksira, Vishadratha, Varsha, Mirutta, Kuska, Sinkshasya, Sinkrati, Druva, Chaturaswa, Dadaswami, the king Kritavirya, Bharata, Suratha, Sunthra, Nishitha, Nali, Divacana, Sumana, Ashwini, Bhagirittha, Vyasa, Sadrasa, Vidhraswa, Prithuvira, Prithuvira, Prishadaswa, Vasumana, Kshupa, and Sumahavala, Vishadgubhi, Vishasena, Purukutsa, Dhruva, Rishi, Arishtasena, Dwidipa, the high-souled Ushinara, Ausimari, Pandorika, Sarjita, Sarjita, Subhanga, Arishira, Vena, Dushimanta, Smritiya, Jaya, Bhagavara, Sunthi, Nishitha, Valinara, Karandhamna, Valluka, Sudyuma, the powerful Midhu, Aila, the powerful king of the earth Maruta, Kapotarama, Trinaka, Sahadeva, Arjuna, Vyasa, Saswa, Krishaswa, the king Sashvinda, the sons of Dashratha Rama and Lakshmana, Prataradhana, Alaka, Kshashasena, Giya, Gauriswara, the son of Janadagni (Parasu) Rama, Nabhaga, Sagara, Bhuridumna, Mithraswa, Prithashwa, Janaka, king Vaandhya, Varivena, Purupit, Janamejaya, Bramadatta, Nriga, the king Upankhura, Indradhyumna, Bhishma, Gauridatta, Nali,

Goya, Pidmra, Muchukunda, Bhuridumna, Prisenjit, Arishtanemi, Sudyuma, Prithulswa, Astakr,—one hundred kings of the Mutsya race, one hundred of the Nepi, and one hundred of the Mutsya races.

23. One hundred kings of the name of Dhritarashtra eighty of the name of Janamejaya, one hundred of the name of Brahmadatta, one hundred of the name of Irindara.

24. Two hundred Bhismas, one hundred Bhuris, one hundred Pratavinda, one hundred Nigra, and one hundred Hiyas.

25. One hundred Palrasa, one hundred Kshas, and Kushis, the king of kings, Sinitru, your father Pandu,

26. Usangara, Sutrathra, Devayara, Jayadritha, the wise royal sage Vishadarya with his ministers.

27. One thousand others of the name of Sashvinda who have died after performing many great horse sacrifices with large *Dakshinas*.

28. O king of kings, these holy royal sages, all of great achievements and great knowledge of the *Shastras*, waited upon the son of Viswasata, (Yama) in that assembly-hall.

29-30. Agastha, Malanga, Kila, Mritu the performers of sacrifices the Sadhyas, Yoguis, the Putra of the classes of Agnisthatta, Senipa, Ushinara, Swidharat and Varhishada, and those other living Putra.

31. The wheel of time, the illustrious conveyor of sacrificial *Ghee* (Agni), all sinful men and those that died during winter solstice,

32-33. Those officers of Yama who have been appointed to count the allotted days of every body and every thing, Singasapala, Kusa, and Kusha trees and all plants in their spiritual form, O king, waited upon Dharmaraja (Yama). These and many others are the Saswadhas (members of the assembly-hall) of the king of the Pitris (Yama).

34. O son of Pritha, they are so numerous that I am unable to describe them, either mentioning them by their names or deeds. The Sabha is capable of going everywhere it will, it is wide of extent, it is beautiful. Vishwakarma has built it after long continued asceticism.

35-36. O descendant of Bharata, it is resplendent with its own effulgence. It is visited by the ascetics of severe penances, of excellent vows, of truthful speech, of pure and peaceful mind and of heart sanctified by holy deeds,—all of shining bodies and a lustrous in spotless robes,

37 All adorned in bracelets and garlands, with ear-rings of burnished gold, and with their own holy acts and with the marks of their orders

38 Many illustrious Gandharvas and many Apsaras fill all parts of it with both instrumental and vocal music and with sounds of dance and laughter

39 O son of Pritha sacred perfumes and sweet sounds and the celestial garlands are all there in crowds

40 Hundreds of thousands of virtuous men of celestial beauty and great wisdom always wait upon and worship the illustrious lord of all created beings.

41 O king, such is the assembly-hall of the illustrious king of the Pits (Yami) I shall now describe the Sabha of Varuna, named *Pushkaramalini*

Thus ends the eighth chapter, the description of Yami's Sabha, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER IX

(LOKAPALA SABHAKHYANA PARVA)—Continued

Narada said —

1 O Yudhishthira, the celestial Sabha of Varuna is matchless. Its dimension is exactly like that of Yama. It is adorned with white walls and arches

2 It is built by Vishwakarma under the waters, it is surrounded on all sides by many celestial trees made of gems and jewels and producing excellent fruits and flowers

3 Many plants with blue, yellow, black, dark, white and red blossoms have formed themselves into excellent bowers

4 Hundreds and thousands of beautiful and variegated birds of various species always pour forth their melodies within them

5—6 That Sabha is very delightful, it is neither cold nor hot. It is ruled by Varuna, and it consists many rooms furnished with many charming seats. Here sits Varuna with his queen (Varuni) adorned with celestial ornaments and jewels

7 Adorned with celestial garlands perfumed with celestial scents and besmeared with paste of celestial fragrance the Adityas wait there upon the lord of waters Varuna

8—12 O Lord of the earth Vasuki, Takshaka the Naga named Airavata, Krishna, Lohita, Padma, the powerful Chitra, the

Nagas called Karmavira Aswatara, Dhritarashtra, Valihika, Matumra, Kunda-dhira, Karkue Dharmajaya, Panuman the powerful Kundaka, Prohara, Mushikra Janamejaya—all having suspicious marks and Mandalas and broad hoods—these and many other Nagas, O Yudhishthira, wait without any anxiety upon the illustrious Varuna O king, the son of Virochana, Vali, the subjugator of the earth, Naraka,

13—15 Singridra, Viprichitti, those Danavas called Kalakpanja, Subhanu, Durnukha, Sriakha, Sumara, Samati, Ghatodara, Mahiparswa Kirthana, Pithara, Vishwaraupya, Swarupa, Virupa, Mahasira, Darsigruva, Vahi, Meghavarana, Divyara, Uttara, Vitavuta, Singhrada, Indratihara, these Daityas and Danavas all adorned with ear-rings,

16—23 Floral garlands and crowns and attired in celestial robes,—all blessed with boons and possessed of great bravery and immortality all well conducted and of excellent vows,—wait upon the illustrious Varuna, the wielder of the noose (as his weapon) O king, there (wait upon him) the four oceans the rivers Bhagirathi, the Kalindi the Vidisa, the Venwa, the rapid Narmada, the Vipra, the Satidra, the Chandrabhaga, the Saraswati the Iravati, the Vitasta the Sindu the Devanadi, the Godavari the Krishnavenwa, the queen of river, Kaveri, the Kumpuna, the Visalya, the Vaitarna, the Intya, the Jeshlita, the great Sone the Chirmanwati the great river Parvata, the Saraju, the Varasaty, that queen of rivers the Langali, the Karatoja, the Atriyi, the red Mahanada, the Laghanti, the Gomati, the Sandhya, and the Irivotasi these and many others—all sacred and famous pilgrimages,

24—26 All other rivers, sacred Tirthas, lakes, wells, springs, tanks—large and small,—all in their personified forms, the points of heavens, the earth, all the mountains every species of aquatic animals, O Yudhishthira, O descendant of Bharata all these wait upon the illustrious (Varuna) The Gandharvas and the Apsaras, experts in vocal and instrumental music,

27 Wait there upon Varuna singing his eulogistic songs. All the mountains that are rich in jewels and that are charming,

28—29 Are present there engaged in sweet conversation. Varuna's minister named Sunaya surrounded by his sons and grandsons, wait upon him along with the Pushkara Tirtha called 'Go'. All these in their personified forms worship that deity Varuna.

70 O best of the Bharata race such is the charming assembly hall of Varuna that I saw before in my travel. Hear now about the assembly-hall of Kuvera.

Thus ends the ninth chapter, the descriptions of Varuna's Sabha in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER X

(I OKAPAI A SAVAKHYANA PARVA)—Continued

Narada said.—

1 O king the greatly effulgent assembly hall of Vaisravana (Kuvera) is one hundred *Iaya* : is in length and seventy *Iaya* nas in breadth.

2 O king it was built by Vaisravana himself by his ascetic powers. It was like the peaks of the Kulasha (mountain) and it darkens the brilliancy of the moon herself.

3 Being supported by the Gubikas it looks as if it is attached to the firmament. Being adorned with celestially made large pillars of gold it displays great beauty.

4 It is extremely delightful and rendered fragrant with celestial perfumes. It is ornamented with many great jewels. Resembling the peaks of a mass of white clouds it seems to float in the sky.

5—6 It is painted with colours of celestial gold and therefore it appears as if it is adorned with streaks of lightning. Here (in this assembly-hall) sits on an excellent seat which is as bright as the sun and which is covered with celestial carpets and furnished with beautiful foot stools, the handsome king Vaisravana (Kuvera) attired in excellent robes and adorned with costly ornaments and greatly brilliant ear-rings and surrounded by his one thousand wives.

7—8 Delicious and cool breezes blowing through the generous forests of Mandaras and carrying the fragrance of the fragrant field of Jessamine and also of the lotuses on the breast of the Aloka (the celestial river) and of the gardens of Nandana (the celestial wood) wait upon the king of the Yashkhar (Kuvera).

9 O Great king there sing the celestials with the Gandharvas surrounded by various tribes of Apsaras in notes of celestial sweetness.

10—11 Misrakeshu Rambha Chitrāsena Suchimati Chitravati Ghatika Menaka Panchakshudra, Vishachi Sahajanya Pramothea, Urvā, Ira, Varga, Sravasti, Samabhi, Vaiduta, Lalā,

12 These and a thousand other Apsaras and Gandharvas, all great experts in music and dance, wait upon the lord of wealth.

13 That assembly hall filled with the notes of instrumental and vocal music and with the sounds of various Gandharvas and Apsaras is extremely charming and delicious.

14—18 The Gandharvas named Kinkaras, and others named Naras, Manibhadra, Dhanda, Suetabhadra, Gubhaka, Kashiraku, Gandakandu, the powerful Pradyoti, Kumtavaru, Pistachi, Gajakarna, Visalaki, Varahakarna, Samrasutha, Lalakaksha, Lodaka, Hansachura, Sikhavarti, Vivisana, Pushpanna, Pingilaki, Semnoda, Pravalaka, Vrikshasipa, Niketa, and Churavasa.—O descendant of Bharata these and many other Yakshas by hundreds and thousands (always wait upon Kuvera).

19 The illustrious (goddess) Lakshmi and also Vala Kuvera always remain there (in that Sabha). Myself and many others like myself often go there.

20—24 Many Brahmara Rishis and many celestial Rishis always go there, many Rakshasas and Gandharvas besides those already mentioned wait in that assembly hall upon the illustrious lord of wealth. O best of kings there wait upon his friend the lord of wealth being ever cheerful and knowing no fatigue, the illustrious (deity), the husband of Umi, the lord of all creatures, the three-eyed, the wielder of trident, the slayer of Asura Bhagavatra, the mighty deity of fearful bow accompanied by his wife and surrounded by hundreds and thousands of spirits, some of dwarfish stature, some of fearful face, some hunch-backed, some with blood red eyes, some of fearful yell—some feeding upon fat and flesh, some fearful to look at and all armed with various weapons and possessed of the speed of wind.

25 With cheerful heart hundreds of Gandharva chiefs attired in their respective robes.—Vishavasa, Haha and Huhu.

26—27 Tumvaru, Pivati, Sulusha, the great expert in music Chitrāsena, Chitravati, —these and innumerable other Gandharvas worship the lord of wealth. The chief of the Vidjadharas Chakradhamana with his followers.

28 Wait there upon the lord, the master of wealth. Hundreds and thousands of Kinnaras wait upon the lord, the master of wealth.

29—30 Innumerable kings with Bhagdatta at their head and the chief of Kimpurushas, Druma, the chief of the

Rakshashis Mohendra Gandharvans with many Lakshas Gandharvas and Rakshashis (all wait upon Kuvera)

31 The virtuous Vivishana wait upon his elder brother the lord (Kuvera) The (mountains) Himalayas Paupatra Vin dhya, Kailasha Mandara

32 Malaya Dardura Mohendra Su- nava the eastern and the western mountains

33 These and many others in their personified forms with Meru at their head wait upon the illustrious lord of wealth

34-38 The illustrious Nandiswara Mahakala many spirits with arrowy ears and sharp pointed mouths Kashita Kuthu- mukha, Danti greatly seetic Vijaya the powerful and the deep ro ring white bull of Siva many other Rakshashis and Pishichis all wait upon the lord of wealth The son of Pulastha (Kuvera), surrounded by his at- tendants, always with his permission formerly used to worship by bowing his head to the great deity, the god of gods Siva the creator of the three worlds One day the high souled Bhava (Siva) made friendship with Kuvera and from that day he is always present in the assem- bly hall of the lord of wealth

39 Those best of Jewels—those princes of all wealth Santra and Padma (in their personified forms) accompanied by all gems, wait upon the lord of wealth

40 O king such is the cl arming assem- bly hall of Kuvera which I saw It is cap- able of moving in the firmament Now I shall describe to you the assembly hall of the Grandsire Listen to it

Thus ends the tenth chapter, the des- cription of Kuvera's Sabha in the Lokapala Sabhukhyana of the Sabha Parva

CHAPTER XI

(LOKAPALA SABHAKHYANA PARVA)—Continued

Narada said —

1 O child I shall describe to you the assembly hall of the Grandsire Listen to it O descendant of Bharata None is capable of describing it saying 'It is such'

2 O king in the Deva Yuga of old the illustrious deity, Aditya, came down from heaven and roamed at ease over the world of men

3 O son of Pandu having seen (before) the Sabha of the Self created (Brahma), he

roamed (on earth) in human form wishing to see what could be seen here O that occasion he spoke to me,

4 O best of the Bharata race about that celestial Sabha (of the Grandsire) which is immeasurable and immaterial and which delights the heart of every creature by its splendour

5 O best of the Pandavas hearing the merits of that Sabha, I became desirous of seeing it O king, I then spoke thus to Aditya

6-7 O illustrious one, I desire to see the sacred Sabha of the Grandsire O exalted one O lord of light, tell me by what ascetic penances by what acts by what charms and by what rites I may be able to see that sin cleansing excellent Sabha

8-9 O best of the Bharata race hearing my words the deity of one thousand eyes the god of day (Aditya) replied 'Observe with mind rapt in medi- tation the Brahma vow extending for a period of one thousand years There upon I commenced that great vow on the breast of the Himalayas

10 (When I completed my vow) then the illustrious and powerful and sinless Surya who knows no fatigue came and took me to the Sabha of Brahma

11 O king none is able to describe it by saying 'It is such', for it assumes an indescribable form within a moment

12 O descendant of Bharata, it is im- possible to indicate its dimensions or shape I have never seen anything like it before

13 O king it ever contributes to the happiness of those that live within it It is neither cold nor hot hunger, thirst and all kinds of uneasiness disappear from one as soon as one enters into it

14-16 It is made of brilliant gems of many kinds it does not seem to be sup- ported on any pillars, it knows no deterio- ration—it is eternal That self effulgent Sabha seems to surpass the moon the sun and the fire by its numerous matchless and blazing celestial indications

17-18 O king in this (Sabha) sits the supreme deity the Grandsire of all created things having himself alone created every- thing by his own Manu Daksha, Pracheta Pulaha, Marichi, lord Kashyapa,

19-20 Vayu Atri Vashishtha, Gautama Angira Pulistya Kratu Prahlada Har- duma the Prajapatis Angirasa of the Atharva Veda the Vedicists the Man- chikya Mind, Space, Knowledge, Air, Heat Water, Earth,

21. Sound Touch, Form, Taste, Scent, Nature the Modes the Elemental and Prime causes of the world,—O descendant of Bharata, (all these sit there)

22—24 The greatly effulgent Agastya, the great ascetic Markandeya Jamadagni, Bharadvaja, Samvarata, Chyavana the illustrious Durvasa, the pious Rishirringi, the high souled Smitakumara, who is a great ascetic and the preceptor of Yoga, Asuri, Devila, Jaigishavya learned in all truths, Rishava, Apisatan, greatly resplendent Mani,

25 The Science of Healing with its eight branches, all these in their personified forms, O descendant of Bharata, wait there (in that assembly-hall) Moon with stars and constellations, sun with its rays,

26—27 Declaration of purpose in sacrifices, the Ritual principles,—these illustrious and vow-observing beings in their personified forms, and many others too numerous to mention, all wait upon Brahma Artha Dharma, Kama, Joy, Aversion, Asceticism and Place of Mind,

28 With them come the twenty seven different tribes of the Gandharvas and of the Apsaras and others also and also the Iokapulas,

29—30 Sukra, Vrihaspati, Vudha Angirak, Sani, Kahu, and the other planets the Muntras, the special Mantras Humrat, Visumat, Adityas with Indra, the two Anas,

31—32 The Vishwakarma, the Vasus, the Pitris, all kinds of sacrificial libations, the four Vedas, namely Rik, Sama, Yaju and Atharva, all Sciences and branches of learning,

33 Histories and all minor branches of learning, all the Vedangas, the Planets, the Sacrifices, the Soma, all the celestials,

34 Savitri, the seven kinds of Speech, Understanding, Patience, Memory, Wisdom, Intelligence, Fame, Longevity,

35—36 The hymns of the Sama Veda, the Science of hymns, various kinds of verses and songs, various commentaries with arguments, various dramas poems and stories abridged glosses—these and other holy worshippers of Brahma, all in their personified forms, O king, stay there

37—40. O descendant of Bharata, O Yudhishthira, Khanas, Lavas, Muharitas (parts of time), the day, the night, the fortnights, the months, the six seasons, the years, the Yugas, the four kinds of days and nights, the eternal, indestructible, and undeteriorating, excellent Wheel of Time, the Wheel of Virtue, all of them stay there

Aditi Diti, Dinnu Surasas Varata Iri, Kalika, Suravidya, Sarama, Gaujami,

41 Pradhya, Kadru—all these goddesses, the mothers of the celestials, Rudrani, Sree, Lakshmi, Vidra,

42—43 Sasti, the earth Ganga, Hri, Swaha Krita, Sura Sachi, Pushti, Arundhati, Sumriti Asa, Niyati Srishti, Rati,—these and other goddesses wait upon the Prajapati (Brahma).

44 The Adityas, the Vasus, the Rudras, the Marutas the Aswamis, the Vishwadevas, the Sidhyas, the Pitris—all possessing the speed of mind, (wait upon the Grand sire).

45 O best of men, know that there are seven classes of Pitris, of which four classes have embodied forms,—the three remaining classes have no forms

46 O descendant of Bharata, it is well-known amongst men that the illustrious Virajas, Agniswatias and Grapatyas (three classes of the Pitris) roam in heaven

47. O king, the Sompas, the Ekasringas, the Chaturvedas, and the Kalas (the four classes of the Pitris) are always worshipped amongst the four orders of men (namely Brahmanas Kshatriyas, Vaisyas and Sudras)

48 Being first gratified by Soma these (Pitris) gratify Soma next All these Pitris wait upon the Prajapati.

49 They cheerfully worship the immeasurably effulgent Brahma. The Rakshashis, the Pishachas, the Danavas, the Guhakas,

50 The Nagas, the birds, the various other animals, all other mobile and immobile great beings, worship the Grand sire

51 The lord of the celestials, Purandara (Indra), Varuna, Kuvera, Yama, Mahadeva with Uma (his wife), all often go there (to that Sabha)

52—53 O king of kings, Mahasena also worship the Grand sire Know, O king that Narayana himself the celestial Nishus the Rishi named Valikhilaya, all beings born of females or not born of females,—nay whatever else is seen in the three worlds—mobile and immobile,—were all seen by me there in that assembly-hall (of Brahma).

54 O son of Pandu, eighty thousand Rishis who have gained complete control over their sexual passions, and fifty thousand Rishis who have begotten offspring were also seen by me then.

55 All the dwellers of heaven see him (Brahma) there at their pleasure—and worshipping him by bowing down their heads all go back to the place from which they come.

56-59 O king of men the inner-
 curably intelligent Brahman, the Grandsire of
 all created things the self created Supreme
 Deity of immeasurable effulgence is ever
 kind equally on all creatures honours each as
 each deserves and gratifies with sweet speech
 gift of wealth and other enjoyable things
 all those Devas Dityas, the Nrigas
 the Yakshas the Brahmanas the birds the
 Kuleyas, the Gandharvas the Apsaras and
 all other illustrious beings that come to him
 as his guests

59 O descendant of Bharata O child
 that charming Sabha is always being agitated
 with crowds of beings coming and going

60 Filled with every splendour and wor-
 shipped by the Brahmanas that celestial
 Sabha, the dispeller of all fatigue and
 misery, looks extremely beautiful it being
 brightened with the wealth of Brahman

61 O best of kings, as your Sabha is
 matchless in the world of men so is match-
 less in all the worlds that Sabha which was
 seen by me before

62 O descendant of Bharata, I saw
 these Sabhas before in the region of
 the celestials Your this Sabha is the fore-
 most in the world of men

*Thus ends the eleventh chapter the des-
 cription of Brahma's Sabha in the Lokapala
 Sabhakhya of the Sabha Parva*

CHAPTER XII

(LOKAPALA SABHAKHYA) PARVA)—Continued

Yudhisthira said —

1 O best of eloquent men O Lord from
 your descriptions it appears that all the
 monarchs (of the earth) are in the Sabha of
 the son of Vasuvata (Yama)

2 O lord you have said that in the
 Varuna's Sabha are the Nagas the chief
 Dityas the rivers and the oceans,

3 And in that of the lord of wealth
 (Kuvera) are the Yakshas Guhakas Rak-
 shasas Gandharvas Apsaras and the
 exalted Vishwadeva (Siva)

4 You have said that in the Sabha of
 the Grandsire are the great Rishis, all the
 celestials and all the Shastras

5 O Rishi you have said that in the
 Sabha of Sakra (Indra) are the celestials the
 Gandharvas and the various great Rishis

6 O great Rishi you have said that
 one king namely the royal sage Harish-

chandra, is in the Sabha of the illustrious
 lord of the celestials

7 What act, what asceticism what steady
 vows were performed by that greatly famous
 (king) that he has alone become equal to
 Indra?

8 O Brahman how did you meet
 with my father the illustrious Pandu now
 living in the region of the Pitris?

9 O exalted one, O Rishi of excellent
 vows what did he tell you? Tell me for
 I am filled with great curiosity to hear all
 this

Narada said :—

10 O king of kings, O lord, I shall tell
 you all about the greatness of the greatly
 intelligent Harishchandra which you ask
 me to narrate

11 That king (Harishchandra) was
 very powerful and an Emperor over all the
 monarchs of the earth All the kings of
 the world were under his sway

12 O king of men, riding alone on his
 car adorned with gold he conquered all the
 seven islands (of the world) by the prowess
 of his weapons

13 O great king having conquered the
 whole of the earth with her mountains,
 forests and woods he made preparation to
 perform a great Rajshuya sacrifice

14 All the monarchs at his command
 brought wealth to that sacrifice. They
 became the distributors of food to
 the Brahmanas in that sacrifice

15 The king (Harishchandra) in that
 sacrifice cheerfully gave away to the sacri-
 ficial Brahmanas wealth five times more than
 what each asked

16 At the conclusion of the sacrifice,
 the king gratified the Brahmanas that assem-
 bled there from various quarters with large
 presents of various kinds of wealth

17 Having been gratified by various
 kinds of food and enjoyable things given to
 them to their fill and by the heaps of
 jewels distributed amongst them the Brah-
 manas said — The king Harishchandra
 has become superior to all the kings in
 energy and in renown

18 O king O best of the Bharata race
 know that for this reason Harishchandra has
 shone more brightly than thousands of other
 kings

19 O king having concluded his great
 sacrifice the mighty Harishchandra, being
 installed in his Empire looked resplendent

20 O best of the Bharata race all the
 kings that perform the great Rajshuya
 sacrifice pass their time in bliss in company
 with Indra

21 O best of the Bharata race those kings that give their lives on the field of battle without turning their back to the foe (of Indra) and pass their time in felicity

22 Those also that give up their lives after undergoing severe ascetic penances go to the same region and shine brightly there for ages

23 O son of Kunti O descendant of Kuru seeing the good fortune of Harishchandra and being much astonished at it your father Pandu has told you something (through me)

24 O king of men knowing that I was coming to the world of men he bowed to me and said I tell this to Yudhishthira,

25 That he can subjugate the whole earth as his brothers are obedient to him O descendant of Bharata he said I let him perform the great Rajshuya sacrifice

26 He is my son—if he performs that sacrifice, I can go like Harishchandra to the region of Indra and pass my time there in everlasting bliss in company with Indra in his Sabha

27 O king, I told him thus (in reply) "If I go to the world of men I shall speak to your son" I have told you what Pandu told me

28 O best of men O son of Pandu accomplish then the intentions of your father If you do this, you will go with your ancestors to the region of Indra

29 O king it is said that this sacrifice is full of many obstacles The Brahma Rakshasas who always harm sacrifices search for holes when this sacrifice is begun

30 On the commencement of such a sacrifice a war may break out which may destroy the Kshatriyas, and which may be the cause of the total destruction of the whole world A slight obstacle (to it) may cause the ruin of the whole earth

31 O king of kings, reflecting on all this do what is beneficial to you Be always watchful in protecting the four orders (of your subjects)

32 Grow in prosperity,—enjoy felicity, gratify the Bramhins with wealth I have thus answered in detail all that you have asked me With your permission, I shall now go towards the city of the Dasrahas (Dwarka)

Vaishampayana said:—

33 O Janamejaya O king having said this to the son of Pritha Narada went away with those Rishis with whom he had come.

34 O descendant of Kuru on the departure of Narada the King (Yudhishthira), the son of Pritha, began to think with his brothers (how to perform) that best of sacrifice, Rajshuya

Thus ends the twelfth chapter the description of Brahma Sabha, in the Lokapala Sishukhyana of the Sabha Parva

CHAPTER XIII

(RAJSHYU IRAMBHA PARVA)

Vaishampayana said:—

1 O descendant of Bharata, having heard these words of the Rishi (Narada) Yudhishthira heaved sighs I all of the thought of the Rajshuya (sacrifice), the king did not get any peace of mind

2—3 Having heard the glory of the illustrious kings of old and having known their acquisition of regions of felicity by the performance of sacrifices and sacred deeds and having also thought the great sacrifice performed by the royal sage Harishchandra, the king Yudhishthira desired to make preparations for the Rajshuya sacrifice

4 Having worshipped all his *Savasadas* (counsellors and officers) and having been worshipped by them in return, he consulted with them about the sacrifice

5 O king of kings, having reflected much the best of the Kurus, (Yudhishthira) resolved to make preparations to perform that sacrifice

6 Reflecting upon virtue and righteousness that king of wonderful energy and prowess set his heart to find out what should be beneficial to all his people

7 The foremost of all virtuous men Yudhishthira ever kind to all his subjects, always acted without any distinction for the good of all

8 Dispelling all anger and vengeance he always said Give to each what each is to have The only sounds that could be heard (in his kingdom) were, Blessed be Dharmia, Blessed be Dharmia

9 Having thus conducted himself and having given every one paternal assurance he had none in his kingdom who entertained any hostile feelings towards him. He therefore came to be called *Ajatasatru* (enemyless)

10 The king treated every one as if he was one of his own family, and Bhima ruled them all justly and impartially

Shabyashachi (Aryuna) by using both his hands protected all from their enemies

11 The intelligent Sahadeva administered justice with all impartiality and Nakula treated all with humility which was natural to his character (For all this the kingdom became) free from quarrels and fear of all kinds. All people were engaged in their respective works

12 The rains were as much as could be desired and the kingdom became full of prosperity. Persons living on usury, things necessary for sacrifices, cattle rearing, tillage and trades,—all and everything grew in prosperity

13 In consequence of the good deeds of the king there was in his kingdom no extortion, no oppression in the realization of rents, and no fear of disease, of fire, of death by poisoning and of incantations,

14—16 In consequence of Yudhishthira being ever devoted to virtue, it was never heard that thieves or cheats or royal favourites did any wrong to wards one another. In consequence of Yudhishthira's devotion to virtue his tributary chiefs always waited upon him to render him good service on the six occasions (of war, treaty, &c) and the traders and merchants of different classes paid him their due taxes leviable on their respective trades. Thus the kingdom grew in prosperity

17 The prosperity of the kingdom increased even by greatly voluptuous and luxurious persons. The king possessed every accomplishment and he bore every thing in patience. His sway extended over all

17 O king, whichever countries this renowned and the illustrious king conquered the people of them, from Brahmins to peasants were all more attached to him than to their own parents

19 That foremost of speakers (Yudhishthira) summoned together his brothers and ministers and asked them again and again about the Rajshuya sacrifice

20 Having been thus asked by the greatly wise Yudhishthira eager to perform the sacrifice, they spoke to him these words of grave import

The Ministers said —

21 A king already in possession of a kingdom wishes to acquire all the attributes of an emperor by means of the sacrifice (Rajshuya)—a sacrifice that helps to acquire the attributes of Varuna

22 O descendant of Kuru, you are worthy of the attributes of an emperor, therefore your friends consider that the

time has come for you to perform the Rajshuya sacrifice

23 In consequence of your Kshatriya possessions, the time for the performance of that sacrifice has come—the sacrifice in which the Rishis of rigid vows establish the six fires with the *Mantras* of the Siva Veda

24 At the conclusion of a Rajshuya sacrifice—the performer is said to be installed in the sovereignty of an empire. He is then rewarded with the fruits of all sacrifices including the Agnihotra sacrifice. It is for this he is called the conqueror of all

25 O mighty armed hero, O great king, you are quite capable of performing this sacrifice. We are all obedient to you. You will soon be able to perform the Rajshuya

26 O great king, set your mind to perform the Rajshuya without any further discussion

Vaishampayana said —

Thus spoke to the king all his friends and counsellors separately and together

27 O king, having heard that these virtuous, bold, agreeable and weighty words the son of Pandu (Yudhishthira) accepted them in his mind

28 O descendant of Bharata, having heard these words of his friends, and having known his own strength, also the king again thought in his mind about the Rajshuya

29 The intelligent Dharmaraj Yudhishthira ever wise in counsel, again consulted with his brothers with his ministers, his Kaitavyas (his priest, Dharmaraj and Vaishampayana and others

Yudhishthira said —

30 How can this Rajshuya sacrifice, which is worthy of an emperor and which my mind is desirous to perform be accomplished only by my faith and speech?

Vaishampayana said —

31 O lotus-eyed hero, having been thus asked by the king, they thus spoke to the Dharmaraj Yudhishthira at that time

32 O king, learned in the precepts of virtue, you are worthy of performing the great sacrifice of Rajshuya. When the Kaitavyas and the Rishis told these words

33—34 His ministers and his brothers highly approved of his words. The greatly wise and self-controlled son of Pritha (Yudhishthira) ever desirous to do good to the world, kept thought over the matter in his mind, and in his consideration his own

strength and means the time and the place, his income and expenditure

35 He knew that the wise never come to grief, because they always act after due deliberation. He thought that the sacrifice should not be commenced pursuant to his own resolution only.

36 Carefully bearing on his shoulder the weight of affairs, he (Yudhisthira) thought of Krishna Janardana as the fittest person to decide the matter.

37 Knowing him (Krishna) to be the foremost of all persons, the possessor of immeasurable energy, the mighty armed, (hero), being without birth and was born among men only out of his pleasure, he (Yudhisthira) thought of Hari (Krishna) in his mind.

38-39 Having reflected upon his God like feats the son of Pandu (Yudhisthira) thought that there could be nothing unknown to him, nothing unachievable by him and nothing that he could not bear. Having argued thus he remembered Krishna. Having come to this settled conclusion, the son of Pritha Yudhisthira

40 Soon sent a messenger to that lord of all beings—sending through him (the messenger) blessings and agreeable words such as the elder should send to his younger. Riding on a swift car, that messenger soon reached the Yadavas.

41 He arrived at Dwaravati in which Dwaravati city Krishna was living. Having heard that the son of Pritha (Yudhisthira) was eager to see him Achyuta (Krishna) also became eager to see him.

42 Passing quickly through various countries on (the car yoked with) his swift horses, he arrived at Indraprastha with Indrasena.

43 Having arrived at Indraprastha Janardana (Krishna) came to the son of Pritha (Yudhisthira). He was worshipped by his cousin Dharmaraja (Yudhisthira) in his house with paternal affection.

44-45 He was also received by Bhima affectionately. He then went cheerfully to see the sister of his father (Kunti). He was worshipped by the twins (Nakula and Sahadeva) as their superiors. He then conversed with his friend Arjuna with joy. Arjuna was very glad to see him. Then when he had rested for sometime in that pleasant place and become fully refreshed Yudhisthira came to him and spoke to him his business.

Yudhisthira said —

46 O Krishna I have desired to perform the Rajshuya sacrifice. But it cannot be performed by my simply wishing to perform

it. You know every thing by which it may be accomplished.

47 He in whom every thing is possible, he who is worshipped everywhere and he who is the king of all kings can alone perform this sacrifice.

48 O Krishna, my friends and ministers have said that I should perform it, but your words will be my guide in this matter.

49 Some (counsellors) do not notice faults (difficulties) out of friendship. Some out of self interest say only that which will be agreeable to the hearer.

50 Some again consider that which is beneficial to them is the fittest thing to be adopted. Men are seen to advice thus in business.

51 You are above all motives, you have conquered anger and desire, you should tell me which is most beneficial to the world.

Thus ends the thirteenth chapter, the arrival of Krishna in the Rajshuyarambha of the Sabha Parva.

CHAPTER XIV

RAJSHUYARAMBHA PARVA)—

Continued

Krishna said —

1 O great king you are endued with all accomplishments and you are worthy of performing the Rajshuya. O descendant of Bharata you know everything, (therefore) I shall tell you only something.

2 The men now known as Kshatriyas are inferior to those Kshatriyas that were exterminated by Rama, the son of Jamadagni.

3 O lord of earth O best of the Bharata race you are aware of the rules that those Kshatriyas established amongst their order guided by the traditions (coming down from generations to generations).

4 All the numerous royal dynasties and other Kshatriyas in the world claim to be descended from Aila and Ikshaku.

5 O king, O best of the Bharata race, the monarchs (the descendants) of Aila and those of Ikshaku became divided into one hundred separate dynasties.

6 O great king the descendants of Yayati and the Bhoja are also great in birth, number and accomplishments. They are scattered in all directions.

7 O king all the Kshatriyas worship the wealth and prosperity of all these kings. At the present time the king Jarasandha

8 Having overcome that prosperity ever revered by the whole (Kshatriya) order, and also having overcome them by his prowess has set himself up over the heads of all the kings

9-12 Enjoying the sovereignty of the middle portion of the earth he tried to create disunion among ourselves. O great king, the monarch, who is the lord of all lands and whose sway extends over the whole earth, is the proper person to be an Emperor. O king, the powerful Shusupta having every way placed himself under his protection, has become his commander-in-chief. O great king, the powerful king of the Kurushas Bakra, who fight with the power of illusion, also waits upon him as his disciple. The two other greatly powerful and illustrious monarchs have taken the protection

13 Of the greatly powerful Jarasandha, —namely Himsa and Dimiraka. Dintaraakra Karusha Karava (also wait upon Jarasandha). He who bears on his head the gem which is known as the most wonderful gem in the world,

14 That king of the Varunas who has chastised Mura and Naraka and who is the matchlessly powerful king of the West like a (second) Varuna.

15 O great king who is called Bhagadatta and who was your father's old friend has also lowered his head (to Jarasandha) by his speech and specially by his acts

16 But he is in his heart tied to you by affection. He loves you as a father loves his son. The king who has his kingdom on the west and south of the earth

17 Who is your maternal uncle that heroic Purujit the spreader of the Kuntirace that chastiser of foes is the only one king who is on your side

18-19 That wicked wretch amongst the Chedis whom I did not kill before who has become known in the world as the Supreme Being, who gives himself out as such, and who out of foolishness always bears all my signs, has gone over to the side of Jarasandha

20 The powerful king of Banga, Paundra and the Kiratas who is known by the names of Pandraka and Vasudeva, (also waits upon Jarasandha)

21-22 O great king, that mighty king of the Bhojas, Bhishmaka who is a friend of Indra, that chastiser of foes, who governs a fourth part of the world who has conquered by his learning the Pandyas and

Krathakausika and whose brother Asti is like the son of Jamadagni. Rama his (son) become a servant to the king of Magadha (Jarasandha)

23 We are his (Bhishmaka's) relatives, and therefore we are always engaged in doing what is agreeable to him. But though we respect and regard him much, yet he does not at all regard us. He is always doing us ill

24 O king, without knowing his own strength and the dignity of the race to which he belongs he (Bhishmaka) has placed himself under Jarasanda's shelter, only securing his blazing fame

25-26 O lord, the eighteen tribes of the Bhojas from the fear of Jarasandha, have fled to the west, so also have fled the Surasenas the Bhadrakras, the Vodhas, the Salvas, the Patacheras the Susthas, the Mukutas the Kulindas and the Kuntis

27-28 The kings of the Salwas with their brothers and followers the southern Panchalas and the eastern Koshtas have also fled to the country of the Kuntis. So also the Matsyas and the Sinyasapadis have left their kingdoms in the north and have all fled from fear to the southern country

29 Afflicted with the fear of Jarasandha, all the Panchalas have left their own kingdoms and fled in all directions

30 Sometime before, the foolish minded Kansa having persecuted the Yadavas, married two of the daughters of the son of Brihatratha (Jarasandha)

31 They are named Asti and Prapti and they are the sisters of Srihadeva. Strengthened by such an alliance the fool (Kansa) persecuted his relatives and gained ascendancy over them all

32 By his such acts he earned a very bad repute. The wicked wretch persecuted the old chiefs of the Bhoja race

33 These chiefs sought our protection from the persecution of their relative (Kansa). Having bestowed upon Akura the beautiful daughter of Ahuka, Satarinka,

34 I did a service to my relatives. Making Sunkrasina (Baladeva) my second, I killed both Kansa and Sivamana with the assistance of Rama

35 O king, though the immediate cause of our fear was thus removed yet Jarasandha (Kansa's father in law) took up arms. We eighteen branches of the Yadavas consulted together,

36 And we came to the conclusion that even if we continually strike at our enemy with weapons capable of killing the foe, we

shall not be able to do anything of him in three hundred years.

37-38 He had two friends, who were like the two immortals, and they were as powerful as the foremost men of all powerful men. They were named Hansa and Dimvaka who were incapable of being slain by any weapons. When the powerful Jarasandha was united with them, he was incapable of being defeated by the weapons of all the world. This was my opinion.

39 O foremost of all intelligent men this was not only our opinion,—but all the other kings were of the same opinion.

40 There was a great king named Hansa—he was killed by Rama in a battle which lasted for eighteen days.

41-42 O descendant of Bharata O king, hearing people say that Hansa had been killed Dimvaka thought that he could not live without Hansa. He went to the Yamuna jumped into its waters and thus killed himself.

43 Thereupon when that subjugator of hostile cities, Hansa, heard what Dimvaka had done, he too went to the Yamuna jumped into its waters and drowned himself.

44 O descendant of Bharata when Jarasandha heard of the death of the two heroes, he returned to his city with an empty heart.

45 O slayer of all foes on the departure of the king (Jarasandha) we were filled with great joy, and we continued to live at Mathura.

46-47 But when the wife of Kansa and the daughter of Jarasandha that lotus-eyed lady (Prapti) went to her father lamenting for the death of her husband and when, O king, she again and again urged the king of Magadha, saying O chastiser of foes kill the murderer of my husband, then, O great king, we thought of acting according to the conclusion we came to before.

48-49 We became exceedingly cheerful, and we became ready to fly. We divided our great wealth into small portions to make it portable. We then fled from the fear of Jarasandha with our sons, cousins and relatives. After reflecting thus over every thing, we fled towards the west.

50 O king there is a charming city, named Kushasthali adorned by the Raivataka (mountain). In this city we took up our abode.

51 We repaired its fort and made it so strong that it became impregnable even to the celestials. Even women could fight from within it,—not to speak of the great warriors of the Vishnu race.

52-53 O slayer of all foes, we are now living in that city without fear of any kind. O best of the Kuru race, thinking of the inaccessibility of that foremost of hills (Raivataka) and considering that they had no longer any fear of Jarasandha, the descendants of Madhu (Yadava) have become exceedingly glad.

54 Though we were capable of defending ourselves (from the attacks of Jarasandha), yet we have taken shelter on the Gomota mountain which is three *yojanas* in length. Within its each *Yojana* have been placed twenty one posts of armed men.

55 At the intervals of each *Yojana* have been made one hundred gates—the heroism of the Vishnu heroes are the arches of these gates. They are (always) protected by the heroes of the eighteen branches of the Yadavas.

56 There are eighteen thousand brothers and cousins in our race. Ahuka has one hundred sons, each of whom is like the best of the celestials.

57 Charudeshna with his brother Chakradra, Satyaki myself, the son of Rohini (Vilohadeva) Samba, is heroic as myself.

58 O king these seven are *Atirata*. Besides these there are others whom I shall (presently) mention. Kritavarina, Anadhrisu, Samika, Samitinjaya.

59 Kinkra, Sankha, Kunti—these seven are *Maharathas*. The old king Andhaka bhoga has two sons and the king himself—these ten (are *Maharathas*).

60 Possessing great prowess all these heroes are as mighty as the thunderbolt. These *Maharathas* choosing the middle country now live among the Vishnus.

61 O best of the Bharata race O descendant of Bharata you alone are worthy of becoming an emperor. You should establish your empire over all Kshatriyas.

62 O king, but it is my opinion that you will not be able to perform the *Rajshuya* (sacrifice), so long the greatly powerful Jarasandha remains alive.

63 Many kings have been kept imprisoned in Giribaja (the city) as dead carcasses of elephants are kept in the cave of a great mountain by the lion.

64-65 O chastiser of foes having been desirous of performing a great sacrifice by (offering) kings (to the sacrificial fire), the king Jarasandha has adored with fierce ascetic penances the illustrious god of gods, the husband of Umi (Siva). He has by this means been able to defeat many kings of the earth and to fulfil his vow.

66 By deserting all the kings one after the other and their soldiers he has brought them all as prisoners to his city and he has thus duly swelled the crowd (of kings).

67 O great king we too from the fear of Jarasandha left Mathura and fled to the city of Dwara-nati.

68 O great king if you desire to perform the sacrifice try to release those (the kings) kept prisoners by Jarasandha and try to kill him.

69 O descendant of Kuru O foremost of all intelligent men if you do not try to do it—your undertaking can never be successful. If you wish to perform Rajshuya (sacrifice) you must do it.

70 O king O sinless one this is my opinion. Do as you think (proper) after reflecting over everything noting the causes and effects of all. Tell us what you yourself think proper to do.

Thus ends the fourteenth chapter, the words of Krishna in the Rajshuyarabha of the Sabha Parva.

CHAPTER XV

(RAJSHUYARAMBHA PARVA)—

Continued

Yudhisthira said .—

1 Intelligent as you are you have said what none else is capable of saying. There is none else in the world but you who can settle all doubts.

2 There are kings in every province engaged in doing good to their respective selves. But none of them has been able to become an Emperor. The title of Emperor is difficult to be achieved.

3 He who knows the valour and the strength of others never applauds himself. He is really worthy of praise who even in fighting with his enemies bears himself with all commendation.

4 O supporter of the Vrishni dignity, man's desires and propensities are varied and extensive like the wide earth adorned with various gems and jewels. As by travelling in distant places experience is gained—so man can get the highest good by the highest culture of his understanding.

5 I consider peace of mind as the highest quality for from peace of mind proceeds prosperity. In my opinion, if I undertake to perform this sacrifice, I shall not win the highest reward.

6 O Jarasandha these intelligent and powerful men born in our race think that one amongst them will at one time become the foremost man amongst all the Kshatriyas.

7—8 But O exalted one O sinless being we also were all alarmed at the provocation and the wickedness of the king Jarasandha. O hero invincible in battle O lord of prowess of your arms is our refuge. When you are alarmed at Jarasandha's might how should I consider myself strong (enough to cope with him)?

9—10 O Madhava O descendant of the Vrishni race, I have often become depressed at the thought whether Jarasandha is incapable of being killed by you by Rama or by Arjuna. O Keshava what shall I say? You are my highest authority in everything.

Vaishampayana said .—

Having heard this the able speaker Bhima then spoke these words .—

Bhima said .—

11 The king who is without any exertion or the king who being himself weak and without resources enters into hostility with one who is strong perishes like an ant hill.

12 It is often seen that even weak king may defeat a strong enemy and he may become successful in his attempts by his wakefulness and by using policy.

13 (We have) in Krishna policy in me strength and in Partha (Dhananjaya) victory. Like the three (sacrificed) fires we shall bring about the death of the king of Magadha (Jarasandha).

Krishna said .—

14 Men of immature understanding begin an act without turning an eye to what may happen in future. It is therefore not a self-seeking enemy with immature understanding is ever forgiven by a sensible man.

15—17 It has been heard by us that in the Satya Yuga Yayanaswa brought every one under his sway by the renunciation of taxes Bhagiratha by kind treatment of his subjects Kartavirya by his great asceticism the lord Bharata by his extraordinary prowess and Maruta by his prosperity, and thus they became emperors. O Yudhisthira, you, who wish to acquire the imperial dignity have all the (above mentioned) five qualities.

18 O best of the Bharata race the son of Vrishnathira, Jarasandha is (also) one such (a candidate for the imperial dignity). One hundred families of kings have faced to oppose him.

19—20. He is ruling over an empire by his own great prowess. The monarchs that wear jewels wait upon and worship Jarasandha. Wicked from his childhood, he is not satisfied even by such worship.

21. Having become the foremost of all he attacks with force the kings that wear crowns. There is not to be found a single king who does not pay tributes to him.

22. O son of Pritha, thus has he brought under his sway one hundred kings. How can then a weak king approach him with hostile intentions?

23. O best of the Bharata race, kept as they are prisoners in the temple of Siva, he so many animals to be offered to the sacrifice, do not these kings feel the greatest possible misery?

24. A Kshatriya who is killed by weapons (on the field of battle) is ever considered to be blessed. Why shall we not then assemble together and oppose the king of Magadha?

25. He has already brought under his sway eighty-six kings—only fourteen (more) are wanted to make the number of one hundred complete. As soon as he will collect them (the fourteen others), he will begin his cruel act (sacrificing them before Siva).

26. He, who will be able to prevent him from doing this act, will surely earn blazing fame. He, who will defeat Jarasandha, will certainly become the emperor of all the world.

Thus ends the fifteenth chapter, the words of Srikrishna, in the Rajshuya parva of the Sabha Parva.

CHAPTER XVI

(RAJSHUYA RAMBHA PARVA)—

Continued

Yudhisthira said —

1. O Krishna, depending only on courage, how can I send you (to Jarasandha) out of selfish motives and out of the desire of the imperial dignity?

2. I consider Bhima and Arjuna as my eyes and you Janardana as my mind. How shall I be able to live without my eyes and mind?

3. Even Yama cannot defeat the powerful army of Jarasandha who himself is endowed with terrible valour. What valour can you show against him?

4. This affair that promises to terminate otherwise may lead to a great mischief. It is, in my opinion, therefore that the proposed task should not be undertaken.

5. O Janardana O excellent man listen to what I think. To desert from this act seems to be beneficial to me. My heart is full of mystery to day. The Rajshuya sacrifice seems to me very difficult to be accomplished.

Vaishampayana said:—

6. Pritha (Arjuna) who had the excellent bow (Gandiva), the couple of inexhaustible quivers and the car with the (Ape) standard and also that Suta, spoke thus to Yudhisthira.

Arjuna said:—

7. O king, I have obtained the bow, the weapons and the arrows and also energy, allies, dominions, fame and strength. They are all difficult to be obtained, though they may be often desired.

8. All famous men of learning always praise in good society the nobleness of descent, but nothing is equal to prowess. There is nothing I like more than prowess.

9. One, born in a race famous for valour, but without valour, is scarcely worthy of regard. One who is born in a race noted for valour and also possesses valour is much superior to the former.

10. O king, he is in every way a real Kshatriya who increases his fame and possessions by the subjugation of his enemies. He who is possessed of valour, though he has no other merits, will vanquish his enemies.

11. One, who is endowed with all accomplishments but who is destitute of valour, can hardly ever accomplish any thing. Every merit exists by the side of valour in an incipient state.

12—14. Concentration of mind, exertion and destiny, (these three) exist as the three causes of victory. One who possesses valour, but does act with carelessness can never win victory. It is for this many endowed with strength death at the hands of the weak, sometimes overtakes the weak, sometimes overtakes the strong. A therefore, who is desirous of victory, forsake both these causes of destruction.

15. If for the purpose of performing sacrifice, we try to kill Jarasandha rescue the kings kept prisoners by him his cruel purpose, there could be no higher than this in which we could ourselves.

16. If we do not undertake the task, the world will always regard us as worthless. O king, we have certainly the ability, why should we then be regarded by the people as worthless?

17 Those that have become Rishis with the desire of obtaining peace of mind get the red clothes with ease. Therefore, if we defeat the enemy, the imperial dignity will be easily obtained by us. We should, therefore, fight with the enemy.

Thus ends the sixteenth chapter, the consultation for killing Jarasandha, in the Rajshuyarambha of the Sabha Parva

CHAPTER XVII

(RAJSHUYARAMBHA PARVA)—

Continued

Krishna said :—

1 Aryuna has shown what should be the inclination of one born in the Bharata race—specially of one who is the son of Kunti.

2 We do not know when death will overtake us whether in the night or in the day nor have we heard that immortality has been obtained by desisting from battle.

3 Therefore the duty of a man (a hero) is to attack all enemies with the help of the policy indicated in the ordinance. This always gives satisfaction to the heart.

4 If aided by good policy and if not frustrated by destiny, an undertaking is sure to be crowned with success. If both the parties are aided by such means and if they fight with each other, one must get the better of the other, for Loth cannot win or lose.

5 If aided by bad policy which is destitute of all well known arts a man is sure to be defeated and meet with destruction. If however both parties are equally circumstanced the result becomes doubtful but both cannot win.

6 When such is the case why should we not with the aid of good policy, go to the enemy and kill him as a river uproots a tree? If hiding our own drawbacks and taking advantage of his foibles (faults) we attack the enemy, why should we not be successful?

7 It is the policy of all intelligent men that one should fight with enemies who are exceedingly powerful and who stand at the head of their well arrayed forces. It is my opinion also.

8 If we can accomplish our purpose by secretly entering the abode of our enemy and attacking his person we shall never meet with obloquy.

9 That best of men (Jarasandha) alone enjoys undying prosperity like him who is ruler and of every created being. But I see his destruction (before me).

10 Desirous as we are of protecting our relatives we shall either kill him in battle or being ourselves killed by him we shall ascend to heaven.

Yudhishthira said :—

11 O Krishna, who is this Jarasandha? What is his might, and what is his prowess that he has not been burnt by touching you as an insect is burnt at the touch of fire?

Krishna said :—

12 O king hear who is Jarasandha, what is his might and prowess and why he has been spared by us, though he repeatedly offended us.

13 There was a king named Vrihadratha who was the heroic lord of Magadha. He was proud in battle and had an army of three *Aukshahinis* of soldiers.

14 He was handsome, mighty, wealthy and muchlessly powerful. He always bore (sacrificial) marks on his person and looked like a second Sakra (Indra).

15 He was like Surya in glory, like earth in patience like the destroyer Yama in anger and like Vaisravana (Kuvera) in wealth.

16 O best of the Bharata race, as the rays of the sun (covers the whole earth), so the whole earth was covered by his merits which descended to him from a long line of ancestors.

17—20 O best of the Bharata race, that greatly powerful hero married the two beautiful twin daughters of the king of Kashi. That best of men made an engagement in secret with his two wives namely that he would equally love them both and that he would never show a preference for any of them. Like a mighty elephant in the company of two female elephants or like the ocean in his personified form in the company of the Ganga and the Yamuna, that lord of the earth passed his days in joy in the company of his two wives, both of whom suited him well. His youth passed away in the enjoyment of his wealth.

21 No son was (however) born to him to perpetuate his line though he performed many auspicious rites, *Homas* and sacrifices with the desire of getting a son, yet that best of men did not get a son who could perpetuate his line.

22—23 He heard one day that the illustrious Sandrakusika, the son of the Kakshirana of the Gautama race having been tired of ascetic pines, have come to his city in his wandering at pleasure, and that he sat under a tree. The king with his wives gratified the Rishi with presents of jewels.

24 That best of Rishis, ever truthful in speech and firmly devoted to truth, thus spoke to him (the king), 'O king of kings I have been much gratified O hero of excellent vows, ask from me a boon'

25 Thereupon Vrihatratha with his wives bowed down to the Rishi, and he spoke thus to him, his voice being choked with tears in consequence of his despair to obtain a son

The king said:—

26 O exalted one I am about to give up my kingdom and to go into the forest to lead an ascetic life. I am unfortunate (for not having a son)—what shall I do with the kingdom or with a boon?

Krishna said:—

27 Having heard this the Rishi, sitting in the shade of that very mango tree where he was, controlled his outer senses and entered into the Yoga meditation

28 There fell in the lap of the seated Rishi a juicy mango, untouched by the beak of parrots or other birds.

29 That best of Rishis, taking up the fruit and mentally pronouncing some *Mantras* over it, gave it to the king as the means of his obtaining a son.

30 That greatly learned Rishi spoke thus to the king, 'O king, go Your wish is fulfilled O king, desist from going to the forest'

31 Having heard these words of the Rishi the greatly intelligent king bowed down his head before the Rishi and returned to his own house

32 O best of the Bharata race, recollecting his former promise, that best of kings gave that one fruit to his two wives

33—34 His two beautiful wives ate the mango, dividing it into two equal parts. In consequence of the certainty of the Muni's words and his truthfulness both of them conceived as an effect of their having eaten that fruit. Seeing them in that state, the king was filled with great joy

35 O greatly wise (king) sometime after when the (proper) season came each of the two queens brought forth two fragmentary bodies

36 Each of those two bodies had one eye one arm, one leg, half a stomach, half a face and half an anus. Seeing the fragmentary bodies, they (the queens) trembled much

37 The helpless sisters then in great anxiety consulted with each other and they abandoned in sorrow the fragments that had life in them

38 The two midwives then carefully wrapped up those still-born fragments and went out of the inner apartments (of the palace) by the back door. Throwing away the bodies, they returned in haste

39 O best of men, sometime after a Rakshasha woman, named, Jara who lived on flesh and blood, took up the fragments that lay on a crossing (of roads)

40 Being impelled by fate that Rakshasha woman united the fragments to make them easier to carry

41 O best of men, as soon as the fragments were united, they formed into a heroic child of one body.

42 O king, the Rakshasha woman, with her eyes wide opened in wonder found herself unable to carry that child who had a body as hard and strong as the thunder-bolt.

43 Closing his coppery red fists and inserting it into its mouth that child roared as terribly as the clouds charged with rains

44 O best of men, O crusher of foes being much alarmed by the sound the inmates of the palace along with the king, all came out (to see what was the matter)

45 The helpless, disappointed and the sad queens also with their breasts full of milk, suddenly came out to get back their child

46 Seeing them (the queens) in that condition and the king also who was so much desirous of getting a son, and also the child which was so very strong, the Rakshasha woman reflected thus.

47. "I live in the kingdom of the king who is so eager to get a son I should not, therefore, kill the child of such a virtuous and illustrious king.

48 Then hiding the child in her arms as the clouds envelope the sun, and assuming a human form she thus spoke to the lord of the earth (Vrihatratha)

The Rakshasha said:—

49 O Vrihatratha this is your son. It is given to you by me. Take it. It is born in the wombs of your two wives in consequence of the boon granted to you by the Brahmana. It was abandoned by the midwives, but it was protected by me

Krishna said:—

50 O best of the Bharata race having obtained the child, the handsome daughters of the king of Kashi drenched it with their lacteal streams

51 Having ascertained everything, the king was filled with joy. He then up ke

thus to the Rakshasha woman who was in the guise of a human female possessing the complexion of gold

52 ' O lotus complexioned lady, who are you that give me the child? O blessed lady, you appear to me as a goddess coming (over the earth) at pleasure '

Thus ends the seventeenth chapter, the birth of Farasandha in the Rajshuyaram-bha of the Sabha Parva

CHAPTER XVIII

(RAJSHUYARAMBHA PARVA)

—Continued

The Rakshashi said —

1 O king of kings, be blessed, I am a Rakshasha woman called Jara I am capable of going everywhere at will Worshipped by all, I live in your house in joy

2 I am a Rakshashi who always wander from house to house of men I was formerly created by the self create (Brahma) and was named *Grihadevi* (household goddess)

3—5 I was endued with celestial beauty, and I was placed (in the world) for the destruction of the Duryavas He, who with devotion paints on the walls (of his house) a likeness of myself who am young and who have children, must have prosperity in his house He who does not do it, must meet with decay and destruction O lord, a likeness of myself surrounded by many children is painted on the walls of your house Placed there, I am daily worshipped with scents, flowers, incense, edibles and various objects of enjoyments

6 Therefore, O virtuous man, I always think of doing some good to you It happened that I chanced to see the fragments of the body of your son

7 On my accidentally uniting them, a boy was born O great king it has so happened only out of your good fortune I have been mere an instrument (in reviving the child)

8 I can swallow (even) the mountain of Meru—what to speak of your child I am gratified with the worship that I receive in your house; therefore the child is returned to you

Krishna said :—

9 O king having said thus she disappeared there and there Obtaining the child the king then entered his own house

10 The king then caused all the rites and ceremonies of a father to be performed on

the child he ordered a festival to be observed in Magadha (by his subjects) in honour of the Rakshasha woman

11 The father (the king) who was equal to the Grandire then bestowed a name on that child As the fragments of the body of the child) was united by Jara he was named Farasandha

12—13 The greatly powerful son of the Magadha king began to grow up in bulk and in strength like a fire into which libations of Ghee have been poured He delighted the heart of his father and mother, increasing day by day like the moon in the white fortnight

Thus ends the eighteenth chapter, the birth of Farasandha, in the Rajshuyaram-bha of the Sabha Parva

CHAPTER XIX

(RAJSHUYARAMBHA PARVA)

—Continued.

Krishna said :—

1 Sometime after, the great ascetic the illustrious Sandhausa came again to the kingdom of Magadha

2 Being overjoyed at the arrival of the Rishi, Vrihadratha with his ministers, priest, his son and wives went out to receive him

3 O descendant of Bharata, worshipping the Rishi with water to wash his feet and with *Arghya* the king offered him his son with the whole of his kingdom

4 O king the illustrious Rishi accepted the worship of the king and thus spoke to the king of Magadha with a delightful heart

5 ' O king everything is known to me through my spiritual sight O king of kings, hear what this your son will be

6—7 (Hear also) what will be his beauty, excellence strength and courage There is not the least doubt that your this son will grow in prosperity and will obtain them endued as he is with great prowess No king will be able to equal your greatly powerful son in prowess,

8 As other birds can never equal the speed of Vinita's son (Garuda) All those that will stand in his way will meet with certain destruction

9 O king as the river can make no impression on the mountain so the weapons hurled upon him even by the celestials will not be able to make any impression on him

10 He will blaze forth above the herds of all that wear crowns on their heads. Like the sun he will rob all other kings of their splendour.

11 The kings who are rich in their armies and troops will meet with destruction at the hand of your son like insects in the fire.

12 He will seize the growing prosperity of all the kings, as the ocean receives the rivers swollen with the waters of the rainy season.

13 As the wide earth bears all kinds of produce and supports those that are both good and bad, your this greatly powerful son will support all the people of the four orders.

14 All the kings will remain obedient to him, as all embodied beings remain obedient to the wind, which is as dear to beings as the self.

15 This Magadha prince, this mightiest of all mighty men in the world, will see with his physical eyes the god of gods, Rudra, the slayer of Tripura, Hara.

16 Having said thus, the Rishi, thinking of his own business, dismissed that slayer of foes, the king Vrihadratha.

17 The Magadha king then re-entered his capital, and summoning all his friends and relatives, he installed Jarasandha on the throne.

18 The king Vrihadratha became greatly disgusted with all worldly pleasures. After the installation of Jarasandha, the king Vrihadratha followed by his two wives went into a forest to lead the life of an ascetic.

19 O king, after his father and mother had retired into the forest, Jarasandha brought numerous kings under his sway by his valour.

Vaishampayana said —

20 Having lived for a long time in the forest and practised asceticism, (the king) Vrihadratha ascended to heaven with his wives.

21 As told by Kausika the king Jarasandha received the boons and ruled the kingdom after obtaining the (sovereignty of the) whole world.

22 Sometime after, when the king Kurus was killed by Vrsudeva (Krishna), an enmity arose between him and Krishna.

23 O descendant of Bhārata the greatly powerful king of Magadha whirled a club ninety nine times and he hurled it towards Mathura from Giribhāga (his capital).

24 Krishna of wonderful deeds was then living in Mathura. That excellent club fell at a distance of ninety nine *yojanas*.

25 Seeing well all the circumstances the citizens (of Mathura) all went to Krishna and told him all about the fall of the club. The place (where the club fell) was near Mathura, and it was known by the name of Gadwasina.

26 He (Jarasandha) had two supporters, named Hansa and Dimvaka, both incapable of being killed by any weapons, both were learned in the science of politics and morality, and both were in counsel foremost of all intelligent men.

27 I have already told you before every thing about these two greatly powerful heroes. My opinion is that these two heroes and Jarasandha were more than a match for the three worlds.

28 O hero, O great king, it was for this reason that the powerful Akrura, Andhaka and Vrishni tribes, acting from policy, did not fight with him (Jarasandha).

Thus ends the nineteenth chapter, the praise of Jarasandha, in the Rajshuyarambha of the Sabha Parva.

CHAPTER XX

(JARASANDHABADHĀ PARVA).

Krishna said —

1 Hansa and Dimvaka have fallen, Hansa also with his followers has been killed, the time has, therefore, come for killing Jarasandha.

2 He is incapable of being vanquished in battle by all the celestials and the Asuras. Therefore, my opinion is to defeat him in a single combat.

3 In me is policy, and in Bhīma is strength and we are both protected by Arjuna. We shall vanquish the Magadha king like three (sacrificial) fires.

4 If we three go secretly to that king, there is no doubt he will be engaged in a single combat with one of us.

5 From the fear of disgrace, from covetousness, and from the pride of strength of arms, he will certainly challenge Bhīma to a single combat.

6 Like death himself who kills a person however proud he might be, the mighty armed and the greatly powerful Bhīma will surely bring about the destruction of the king (Jarasandha).

7 If you know my heart, if you have any faith in me, then without any further loss of time give me as a pledge Bhīma and Arjuna.

Vaishampayana said —

8 Having been thus addressed by that exalted being (Krishna) and having seen Bhima and Arjuna standing there with cheerful faces, Yudhishthira thus replied

Yudhishthira said :—

9 O Achyuta, O chastiser of foes, do not say so. You are the lord of the Pandavas. We are all dependant on you.

10 O Govinda, what you say is always consistent with wise counsel. You never lead those on whom I wish (the goddess of prosperity) has turned her back.

11 I am who always at your command, consider that Jarasandha is already killed, that the kings kept prisoner by him have already been liberated, and that the Rajshuya sacrifice is already accomplished by me.

12 O lord of the universe, O best of men, act soon with care in such a way as this task may be accomplished.

13 Like a sorrowful man afflicted with disease and like a man without Dharma, Artha and Kama, I dare not live without you.

14 Partha (Arjuna) cannot live without Souri (Krishna) and Souri cannot live without Partha. My opinion is that there is nothing un conquerable by these two namely Souri and Partha.

15 This handsome Vrikodara (Bhima) is the foremost of all strong men. Greatly famous as he is, what may not be achieved by him with you.

16 Troops when led properly do excellent service. He who men say that troops without a leader is useless. Therefore troops should be (always) led by experienced leaders.

17 The wise always conduct the water to places that are low. The fishermen take the water through the place where there are holes.

18 We shall therefore try to accomplish our object by following the leadership of Govinda (Krishna) who is learned in the science of politics, and whose fame has spread all over the world.

19 If one desires to have a successful end of his purpose he should always place Krishna at the head—he is the foremost of all men whose strength consists in wisdom and policy. He is the man who possesses the knowledge of both the means and the methods.

20 For the accomplishment of our purpose, let the son of Pritha (Arjuna) follow the best of the Yadavas Krishna and let

Bhima follow Dhrumanyu (Arjuna). Policy, victory and prowess will bring about success in a matter requiring valour.

Vaishampayana said —

21. Having been thus addressed (by Yudhishthira), all the three brothers the two Pandavas and the Vrishnaya (Krishna) all possessing great prowess, started for the kingdom of Magadha.

22 They were attired in the garb of Snataka Brahmanas of effulgent bodies, they were blessed by the agreeable speeches of friends and relatives, (when they started).

23 They possessed great prowess and their bodies were like the sun, the moon and the fire. Being inflamed by the wrath for (the persecution that was perpetrated by Jarasandha on their relatives), their bodies now looked more blazing than before.

24 Seeing the two Krishnas (Krishna and Arjuna) who are invincible in battle, and seeing Bhima at their head—all the three bent upon performing the same act—the people considered that Jarasandha was already killed.

25 The illustrious pair (Krishna and Arjuna) were the masters that directed the every operation of the universe, they directed all acts relating Dharma, Artha and Kama.

26 Having started from the Kuru country, they passed through the Kurujangala. They then arrived at the (lake) Pradmasara, whence they went to the Kalkuta (mountain) Crossing it.

27 They (finally) crossed the (rivers) Gandaki, the Sadanira and the Sarkaravarta and other rivers all these (rivers) taking their rise from the same mountain.

28 They then crossed the charming Saraju and saw the eastern Koshalas. Crossing through it they went to Mithila, and then crossing the rivers Mala and Charmanwati,

29 The Ganges and the Sone, they proceeded eastwards. Going to the heart of the Kusuma (country), the matchlessly effulgent heroes arrived at Magadha.

30 Getting on the (hill) Goratha they saw the city of the Magadha king full of kine, wealth and water. It is very beautiful with the trees that stood everywhere in it.

Thus ends the twentieth chapter the departure for Magadha in the Jarasandha-badha of the Sabha Parva.

CHAPTER XXI

(JARASANDHABADHA PARVA)

—Continued.

Krishna said :—

1. O Partha, behold the great city of Magadha standing in all its beauty. It is full of cattle and other beasts of burden, its stock of water is inexhaustive, it is adorned with fine mansions, and it is (entirely) free from all dangers.

2. The five large hills,—namely, Vaihara, Varaha, Vrishava, Rishigiri and the beautiful fifth hill Chaitryaka,

3. These five hills, all with high peaks, and with tall trees with cool shades,—all being connected with one another, seem jointly to protect the city of Girivraja.

4. They are concealed by the forests of charming and fragrant Lodhra trees with their branches covered with flowers.

5. This was the place where the illustrious Gotama of the rigid vows begot on the daughter of Ushinara, a Sudra woman, Kakshuvana and other famous sons.

6. The race sprung from such a man as Goutama worships the sway of ordinary human race,—it shows the great kindness of Goutama towards kings.

7. O Arjuna, it was here that in olden times the powerful kings of Anga, Banga and other countries came to the hermitage of Goutama and lived in joy and happiness.

8. O Partha, behold the charming forests of Pippilaa and beautiful Lodhras standing near the place where Goutama lived.

9. Here were the abodes of the chastisers of foes, the Nagas, Arvuda, Chikrapani, and Swastika and also that of the excellent Naga, called Mani.

10. Manu himself had made the country of the Magadhas to be free from draught, Kausika and Munirima also have favoured and blessed this country.

11. Having secured such a charming and impregnable city, Jarasandha does not fear to accomplish all his untried purposes. We shall, however, to-day humble his pride by attacking him.

Vaishampayana said :—

12. Having said this, those brothers of matchless effulgence, the Vishnueya (Krishna) and the two Pandavas (Bhima and Arjuna) entered the city of Magadha.

13. Then they went towards the impregnable city of Girivraja, full of cheer-

ful and well fed inhabitants belonging to all the four orders of men. The city was ever enlivened with perennial festivities.

14—15. Going to the gate of the city (they did not enter through it), the brothers pierced the heart of the high Chaitryaka (hill) which was ever worshipped by the race of Vrihadratha and by the citizens (of Girivraja),—the hill that delighted the hearts of all the Magadhas.

16—19. Here (on this Chaitryaka hill) Vrihadratha had killed a cannibal, called Rishava. Having killed the monster, he caused three drums to be made of his skin. He then kept these drums in his city. They were such that if once played upon, their sound lasted for full one month. The brothers (Krishna &c) broke down the Chaitryaka,—ever charming to all the people,—at the place where these drums, covered with celestial flowers, sent forth their continuous sound. Desirous as they were to kill Jarasandha, they seemed to pierce their feet on the head of their foe by their this act.

20—21. Attacking with their powerful arms that immovable, huge, high, old and famous peak, ever worshipped with perfumes and garlands, those heroes broke it down. They then with joyful hearts entered the city.

22. At that very time the Veda-knowing Brahmanas inhabiting the city saw many evil omens which they duly reported to Jarasandha.

23. The priest made the king mount on an elephant, and he then sanctified him by whirling lighted woods about him. The greatly powerful king Jarasandha commenced a fasting with proper vows to ward off these evils.

24. O descendant of Bharata, they (the brothers) in the meantime, unarmed and with their bare arms as their only weapons, entered the city in the guise of Snataka Brahmanas in order to fight with Jarasandha.

25. They saw many beautiful shops, full of various eatables and garlands,—every shop swelling with every article and every wealth that man can ever desire.

26. Seeing the great wealth of those shops, those best of men, Krishna, Bhima and Dhananjaya (Arjuna), proceeded along the public streets. Those greatly powerful heroes snatched garlands from the flower vendors.

27—28. Having attired in robes of various colours and adorned with garlands and earrings, the heroes entered the palace of the greatly intelligent Jarasandha as Himalayan lions longingly look at the pen of cattle. The

arms of those warriors, smeared with sandal and aloe paste, looked like the trunks of *Sala* trees. O great king, when the people of Magadha saw those heroes with necks as broad as those of *Sala* trees and with wide chests, they began to be very much astonished.

30 Passing through three rooms crowded with men those best of men, with pride and cheerfulness came to the king.

31—32 Jarasandha rose up in haste saying 'Welcome to you. He received his visitors with proper ceremonies, with water to wash their feet, with honey, with *Arghya*, with gift of kine and with the other forms of respect. O Janamejaya, both Partha and Bhima remained silent.

33 Amongst them the greatly intelligent Krishna thus spoke to him, 'O king of kings,—these two are observing a vow. I hey will not therefore speak.

34 They will remain silent till midnight. After that hour they will talk with you." The king quartered them in the sacrificial apartments, and he then went to his own royal apartments.

35—36 O king, at midnight he (Jarasandha) came to the place where the Brahmanas (Krishna &c) were. O descendant of Bharata that ever victorious king observed the vow which was known all over the earth that as soon as he should hear of the arrival of any *Snataka* Brahmanas in his palace—even if it be midnight, he would immediately come out and grant them an interview.

37 Seeing the strange attire (of his guests), that best of kings Jarasandha, became very much astonished, but he waited upon them with all respect.

38 O best of the Bharata race, seeing the king Jarasandha, those best of men those slayers of foes (Krishna &c) thus spoke to him,

39 "O king, let salvation be attained by you without any difficulty." And O best of king, having said this to the king, they stood looking at one another.

40 O king of kings then Jarasandha said to the Pandavas (Bhima and Arjuna) and the Yadava (Krishna) who were all disguised as Brahmanas, 'Take your seat.'

41 Blazing forth in their own beauty like the three fires of a great sacrifice these three best of men then took their seats.

42—43 O descendant of Kuru, the firmly truthful king Jarasandha spoke to them thus, 'It is well known to me that no where in the whole world the Brahmanas engaged in observing the *Snataka* vows ever adorn

themselves with garlands or with fragrant paste. Who are you then, thus adorned with flowers and with hands that bear the marks of the bow-string?

44 Attired in ascetic robes and adorned unbecomingly with flowers and fragrant paste, you give me to understand that you are Brahmanas, though you bear all the signs of the Kshatriyas. Tell me truly who you are. I ruth adorn (even) kings.

45 Breaking down the peak of the Chaitryaka hill, why in disguise have you entered (the city) by the other ways than the gates without fearing the royal anger?

46 The prowess of a Brahmana rests mainly in his speech. Your action does not suit the order you profess to belong. Tell me what is your object to day.

47 I though you have arrived by such an improper way, why do you not accept the worship I offer to you? What is your object in coming to me?

48 Having been thus addressed, the high-minded Krishna, well skilled in speech, thus replied to him in a calm and grave voice.

Krishna said —

49 O king, know us for *Snataka* Brahmanas. O king of men O monarch Brahmanas, Kshatriyas and Vaisyas are all competent to observe the *Snataka* vow.

50 This vow has both special and general rules. A Kshatriya who observes this vow with special rules always obtains (great) prosperity.

51 Persons who adorn themselves with flowers always gain prosperity,—therefore we have adorned ourselves with flowers. The Kshatriyas are powerful in their prowess of arms and in the prowess of speech. O son of Vrihadratha, it is therefore the speeches of the Kshatriyas are never audacious.

52 O king, the creator has placed his own energy in the arms of the Kshatriya. If you desire to see it,—you will certainly see it to day.

53 The intelligent men enter the house of the enemy through a way which is not the general gate, but in the house of a friend they enter by the right gate. This is the rule of the ordinance.

54 O king, know that this is our eternal vow that having entered the house of the enemy for the purpose of accomplishing an object we do not accept the worship offered by him.

Thus ends the twenty first chapter the colloquy between Jarasandha and Krishna, in the Jarasandhabadha of the Sabha Parva.

CHAPTER XXII

(JARASANDHABADHJA PARVA)

—Continued—

Jarasandha said —

1 I do not recollect when I have ever done you any injury. After careful reflection, I cannot recollect the injury I have done you.

2 O Brahmanas, when I have never done you any harm why do you consider me, who am innocent, as your enemy? Tell me truly, for this is the rule followed by the honest.

3—4 If injury is done to one's Dharma and Artha, the mind feels pain. Even a great war-warrior, well versed in all the precepts of morality, gets the fate of sinners and falls off from prosperity, if he injures an innocent man.

5 For honest men the practices of the Kshatriyas are the best in the three worlds. The men that are learned in the precepts of virtue prize nothing else (than the practices of the Kshatriyas).

6 I adhere to the practices of my order with a steady soul. I never injure any of my subjects. In bringing this charge against me, it appears you speak in error.

Krishna said —

7 O mighty-armed (hero) there is one who upholds the dignity of a (royal) line. We have come against you at his command.

8 O king, the Kshatriyas of the world have been brought captive by you. Having done this cruel wrong, how do you consider yourself innocent?

9 O best of kings how can a man, being a king himself, act cruelly against other virtuous kings? After persecuting them you want to offer them as sacrifices to Rudra.

10 O son of Vrihadratha this sin, committed by you, may even touch us. We practice virtue, and we are capable of protecting virtue.

11 The slaughter of human beings as sacrifice to the gods is never seen. Why do you then desire to sacrifice human beings to the god Sankara?

12 You are calling all men belonging to your own order as beasts. O Jarasandha foolish as you are, who else is capable of doing it?

13 Whatever actions are performed by a man under whatever circumstances he gets the fruits of those actions under whatever circumstances they may be performed.

14 We are desirous of helping all distressed people. For the prosperity of our

race, we have come here to kill you, the slayer of our relatives.

15 O king you consider there is not a Kshatriya equal to you in the world, it is a great error of your judgment.

16 O king, what Kshatriya is there who possessing greatness of mind and recollecting the dignity of his own parentage, would not ascend the unrivalled heaven by falling on the field of battle?

17 O best of men, know that Kshatriyas being installed in the sacrifice of war with the view of heaven before them, conquer the whole world.

18 The study of Brahma, great fame, heroic penances and death in battle are acts that lead men to heaven. The attainment of heaven by the three other acts may be uncertain, but death in battle has been for its certain result.

19 It is graced with many merits, it is through this, Satakrati (Indra) has become what he is, he rules the universe by vanquishing the Asuras.

20 Fighting with you is the certain path to heaven, for you are proud of your prowess of arms and of the excessive might of your large Magadha army.

21 O king, do not disregard others' valour exist in every man. O king of men, there are men whose valour is equal or superior to yours.

22 So long it is not known (to the world), so long only you are famous. O king, I tell you, your prowess can be borne by us.

23 O Magadha king, throw away your superiority and pride in the presence of those that are your equals. Do not go to the abode of Yama with your sons, ministers, and troops.

24 Damvodhaha Kartavirya, Uttara, and Vrihadratha,—all these kings met with their destruction, along with all their troops, for disregarding their superiors.

25 We are desirous of liberating the captive monarchs from you. Know that we are certainly not Brahmanas. I am Hirshikesha Sauri,—and these two are the Pandavas.

26 O king, O monarch of the Magadha kingdom, we challenge you (to a single combat). Fight with us with steadiness. Either liberate the kings (now kept prisoner by you) or go to the abode of Yama.

Jarasandha said —

27 I never make a king prisoner without first defeating him. Who is kept prisoner here who has not been defeated (by me)?

28 O Krishna it has been said that the duty of the Kshatriya is to bring others under his sway by displaying his own prowess, and then to treat them in the way he likes

29 O Krishna, recollecting the duty of a Kshatriya how can I from fear to dry liberate the kings collected by me for the purpose of the god ?

30 I am ready to fight with troops against troops placed in a battle array, or alone against (you) one two or three, either at the same time or separately

Vaishampayana said :—

31 Having said this and being willing to fight with those heroes of fearful deeds (Krishna &c.), Jarasandha ordered his son Sahadeva to be installed on the throne

32 O best of the Bharata race when the day for the combat came, the king thought of his commanders in-chief, Kausika and Chitrakṣa

33 O king they were formerly called by the ever renowned names of Hansa and Univaha by every body in the world

34—35 O king that foremost of all powerful men, the self controlled lord Sauri (Krishna), that best of men that slayer of Madhu ever devoted to truth the younger brother of Haladhara knowing that the king of Magadha was destined to be killed in battle by Bhishma and not by the destroyer of Madhu did not at the command of Brahma desire to kill that foremost of all powerful men that hero as powerful as the tiger that warrior of terrible valor king Jarasandha

Thus ends the twenty second chapter, the preparation for the fight in the Jarasandhabadha of the Śibha Parva

CHAPTER XXIII.

(JARASANDHABADHA PARVA)

—Continued—

Vaishampayana said :—

1 The excellent speaker the descendant of Yidu (Krishna) then thus addressed the king Jarasandha who was resolved upon fight

Krishna said :—

2 O king with whom amongst us three you have the mind to fight ? Who amongst us should be ready for battle (with you) ?

Vaishampayana said :—

3 Having been thus addressed the king of Magadha the greatly effulgent Jarasandha, desired to fight with Bhīmasena

4 The priest brought the yellow pigment obtained from the cow, garlands of flowers, and other auspicious articles, and also various excellent medicines for restoring lost consciousness and for alleviating pains. He came (with these articles) to the king Jarasandha who was panting for fight

5 The king's propitiatory ceremonies with benedictions having been performed by an illustrious Brahmana, Jarasandha remembering the duty of a Kshatriya, dressed himself for battle

6 Removing his crown and properly banding his hair, Jarasandha stood up like an ocean brusting through its shore

7 The terribly powerful and intelligent king then thus spoke to Bhīma "O Bhīma, I shall fight with you it is better to be vanquished by a superior man"

8 Having said this, the greatly effulgent Jarasandha that chastiser of foes, rushed at Bhīmasena like the Āsura Vāla at Sakra (Indra).

9 After having consulted with Krishna and having his propitiatory ceremonies with benedictions been performed by him (Krishna), the powerful Bhīma also advanced towards Jarasandha with the desire of fight

10 Then those two best of men, those two greatly powerful heroes with their bare arms as their only weapons, being each eagerly desirous of defeating the other, cheerfully engaged in the fight

11 Seizing each other's arms and twining each other's legs, they slapped their arms piteously. They caused the arena to tremble with that sound.

12 O lord seizing each other's necks with their hands now and again, and dragging and pushing them with great force, each pressed every limb of the other's body and began to roar

13 Sometimes stretching their arms, sometimes drawing them close sometimes raising them up and sometimes dropping them down they began to seize each other. Striking neck against neck and forehead against forehead they caused fiery sparks to emit like the flashes of lightning

14—15 Grasping each other by arms in various ways and locking each other with such force as to impress the innermost nerves they struck at each other's breast with clenched fists and with their bare arms as their only weapons. Roaring like clouds, they grasped and struck each other like two mad elephants fighting with their trunks

16 Becoming angry at each other's blow, they dragged and pushed each other, and

they fought on, looking fiercely at each other like two angry lions.

17 Each striking every limb of the other, and each catching hold of the other's waist, they hurled each other to a great distance.

18. Both the heroes were greatly accomplished in wrestling, each claspng the other with arms and each dragging the other to himself, they began to press each other with great force.

19 They then performed the grandest of all feats in wrestling, namely *Prishtabhauga*,—they also performed the feats, called *Sampura Neucha* and *Parna-kumbha*.

20 They also performed the feats *Trisapira* at pleasure, and then the feat *Parna yoga* with fists. Thus did the two heroes fight with each other.

21—22. O best of men, thousands of citizens, consisting of Brahmanas, Kshatriyas, Vaisyas and Sudras, and also women, and even old men, came out and assembled there to witness the fight. The crowd became so great that it grew to be a solid mass of human beings with no space between two persons.

23 The sound they made by the clapping of arms, by the seizing of each other's necks, and by the grasping of each other's legs became so loud that it resembled the roar of thunder or the noise of a falling cliff.

24 Both of them were foremost of strong and powerful men, and both took great delight in such fights. Each was eager to vanquish the other, and each was on the alert to take advantage of the slightest carelessness of the other.

25. O king, the powerful Bhima and Jarasandha, like Vitra and Vasava of old, terribly fought on in the arena, driving the people at times by the motions of their hands.

26—28. Pressing each other forward and dragging each other backward, throwing each other's face downwards and side ways with sudden jerks, they dreadfully mingled each other. They struck each other with keen joints. They loudly addressed each other in stinging words, they struck each other with clenched fists, the blows descending like a mass of stone on another mass of stone. With broad shoulders and long arms, the two well skilled wrestlers struck each other with their long arms which were like clubs made of iron.

29—30. The fight began on the first day of the month of Kartic, and those two illustrious heroes fought on continuously without food, and without intermission of

dry or night till the thirteenth day. It was on the night of the fourteenth day, the Magadha king stopped from fatigue.

31 O king, seeing the monarch (Jarasandha) tired, Janardana (Krishna) thus spoke to Bhima of terrible deeds to encourage him.

Krishna said :—

32. O son of Kunti, the foe that has become tired in the fight cannot be pressed. If pressed at such a time, he may even die.

33 Therefore, O son of Kunti, you should not oppress this king (now). O best of the Bharata race, fight with your arms only in such a way as your antagonist may be equal to you.

Vaishampayana said :—

34 Having been thus addressed by Krishna, and knowing the state of Jarasandha, the Pandava (Bhima), the slayer of hostile heroes, determined to kill him.

35 That foremost of all strong men, that descendant of Kuru, Vrikodara (Bhima), mustered all his strength and courage with the desire of now vanquishing the hitherto unvanquished Jarasandha.

Thus ends the twenty third chapter, the fatigue of Jarasandha, in the Jarasandha-badha of the Sabha Parva.

CHAPTER XXIV

(JARASANDHA-BADHA PARVA)

—Continued.

Vaishampayana said :—

1—2. Thereupon Bhimsena, his mind firmly set on the desire of killing Jarasandha, thus spoke to the descendant of Yadu, Krishna, "O Krishna, O best of the Yadu race, this wretch is still before me with girded loins and with sufficient strength. He should not be excused by me."

3—4. Having been thus addressed, Krishna, that best of men, with the desire of seeing soon an end of Jarasandha, thus replied to Vrikodara (Bhima), "O Bhima, the strength that you have derived from the celestials,—the might that you have obtained from Maruta, display them today towards Jarasandha."

5 Having been thus addressed, that chastiser of foes, that greatly strong (hero), Bhima, raised up the strong Jarasandha and whirled him on high.

6 O best of the Bharata race, having thus whirled him high for one hundred times, he (Bhima) pressed his knee against his (Jarasandha's) backbone and broke his body into two parts (Having thus killed him), he roared aloud

7. The roar of the Pandava (Bhima), mingled with that of Jarasandha while he was being broken by Bhima's knee, raised such a loud roar that it struck fear into the heart of every creature.

8. The people of Magadha became dumb with fear; and even many women were prematurely delivered by the roars of Bhima and Jarasandha

9 Hearing the roars of Bhima, the people of Magadha thought that either Himalayas were coming down or the earth is being rent asunder.

10. The chastiser of foes (Krishna) left at night the dead body of the king at the palace gate, as if he was but asleep. They then came out (of the palace)

11. Krishna made ready the chariot of Jarasandha with the excellent standard, and he then placed on it the two brothers (Bhima and Arjuna). He then liberated the friends (the captive kings)

12. Having been freed from their great fear, those monarchs, those kings, those possessors of gems came to Krishna and presented him with many gems and jewels.

13. Unwounded, (now) with (many) weapons, vanquishing the foe, he (Krishna), riding on the celestial car (of Jarasandha), came out with the kings from the city of Giribaja.

14. He, who wielded the bow with both hands, who was invincible to all kings, and who was exceedingly handsome and well-skilled in killing the enemy, came out with that possessor of great strength Bhima, and Krishna drove the car.

18 Riding on it, Sakra (Indra) killed ninety nine Danavas of old. Those best of men (Krishna &c) were exceedingly pleased on obtaining this car.

19 Seeing the long-armed Krishna on the chariot with the two brothers, (Bhima and Arjuna), the people of Magadha became very much astounded.

20 O descendant of Bharata, that car, with which were yoked celestial horses with the speed of the wind and which was driven by Krishna, looked exceedingly beautiful.

21 On this best of cars there was a flag-staff without being visibly attached thereto. It was the product of celestial art that beautiful flag-staff could be seen from a distance of a *Yojana*, and it had the splendour of the rainbow.

22 When coming out, Krishna thought of Garuda. As soon as thought of, he came there like a large tree worshipped by all.

23 The enter of snakes, Garuda of immense weight of body, sat on that excellent car along with innumerable other open-mouthed and fearfully roaring creatures on its flag-staff.

24 Thereupon that best of cars became more dazzling than before, and like the sun in midday, surrounded by thousand rays, it became incapable of being looked at by any living creature.

25 O king, such was that celestially made and the best flag-staff that it never struck against fire. The weapons could not any way injure it, although it was visible to the human eye.

26. That best of men, Arjuna (Krishna), riding with the two Pandavas (Bhima and Arjuna) on that celestial car, the wheels of which made a clatter like the

30 The kings who had been liberated from their confinement worshipped the slayer of Madhu, and they thus spoke to him in eulogistic words

31-32 'O mighty armed (hero), O son of Devaki, such an act of virtue is not (at all) wonderful in you. Assisted as you are by the prowess of Bhima and Arjuna, you have to-day rescued the kings who sank in the fearful mire of sorrow in the lake of Jarasandha.

33 O Vishnu O descendant of Yaru we were languishing in the fearful hell fort (of Jarasandha), from our good fortune thou, you have rescued us and earned a great renown.

34 O best of men, we bow to you. Command us what we shall do. How ever difficult it may be to carry out your command, know it is already carried out by the kings (ourselves).

35 Giving them every assurance, thus replied to them Hrishikesha (Krishna). "Yudhishthira is desirous of performing the Rajshuya (sacrifice).

36 That king ever devoted to virtue, is solicitous to acquire the imperial dignity. Knowing this from me, help him in his attempt.

37 O best of kings, thereupon all those monarchs saying but so, accepted with joyous heart all that Krishna said.

38 The monarchs made presents of jewels to the hero of Dwaraka (Krishna). Govinda (Krishna) out of kindness towards them, only took a portion of those presents.

39 The son of Jarasandha the high-minded Sahadeva came out there with his relatives and his ministers, his priest being at the head of the procession.

40 Sahadeva bowed low before the god among men, Vasudeva, and presenting him many gems and jewels, he worshipped him.

41 That best of men (Krishna) gave every assurance to that very much frightened prince and accepted his very valuable presents.

42-43 He (Krishna) gladly installed there the son of Jarasandha and thus being installed on the throne of Magadha by those exalted men and having been obtained the friendship of Krishna and being treated with respect and kindness by the two sons of Pandu, the mighty armed and the illustrious son of Jarasandha (Sahadeva) entered the city of the son of Viradrasa (Jarasandha).

44 That best of men (Krishna) accompanied by the sons of Pandu and enriched with much wealth and full with heroes and jewels, went away (from Gritika).

45 Achyuta (Krishna) accompanied by the two Pandavas (Bhima and Arjuna), arrived at Indraprastha and went to Yudhishthira. He joyfully addressed the king and said,

46 'O best of kings the powerful Jarasandha has been killed by Bhima from good fortune. The kings confined at Giribaja, have all been liberated.

47 O descendant of Bharata from good fortune these two Bhima and Dhananjaya (Arjuna), are well. They have arrived at their own city unwounded.

48 Then Yudhishthira worshipped Krishna as he deserved, and he embraced Bhima and Arjuna in joy.

49 Having obtained victory through the agency of his brothers by the death of Jarasandha, Arjuna (Yudhishthira) passed his time with his brothers in great merriment.

50 The Pandava (Yudhishthira) with his brothers came to the kings (who had come to Indraprastha). Entertaining and worshipping them each according to his age, he sent them away.

51 Having been commanded by Yudhishthira, those kings with joyful hearts and without any further loss of time started on their excellent vehicles for their own respective kingdoms.

52 O king, thus did that best of men, the greatly intelligent Jarasandha (Krishna), cause his foe Jarasandha to be killed through the instrumentality of the Pandavas.

53 O descendant of Bharata having caused the death of Jarasandha by policy, that crusher of foes (Krishna) took leave of Yudhishthira, Pandu, (Kunti), Krishna (Drupadi).

54 Sudrta, Bhurisena, Fulguta (Arjuna) and the twins (Nakula and Sahadeva) taking leave of Dharmaraja, he started for his own city (Dwarka).

55 On that celestially made and the best of cars which possessed the speed of mind and which was given to him by Dharmaraja (Yudhishthira) and which filled the ten points of the horizon with the rattle of his wheels.

56 O best of the Bharata race when Krishna was about to start, the Pandavas with Yudhishthira at their head walked round that best of men (Krishna) who was never fatigued with exertion.

57 O descendant of Bharata having acquired that great victory and having also dispelled the fears of the kings when the illustrious Krishna the son of Devaki went away.

58 That feat of his increased the fame of the Pandavas. O descendant of Bharata, O king the Pandavas (thus) increased the great happiness of Draupadi.

59 Whatever is consistent with Dharma Artha and Kama continued at that time to be properly performed by king Yudhishthira in the exercise of his duties in protecting his subjects.

Thus ends the twenty-fourth chapter, the death of Farisandha in the Farisandha battle of the Sabha Parva.

CHAPTER XXV (DIGVIJAYA PARVA)

Vaishampayana said —

1 Having obtained that best of bows (Gandiva) and the couple of inexhaustible quivers and the car and the (tall) standard flagstaff, Arjuna spoke to Yudhishthira thus.

Arjuna said:—

2 O king bow weapons great prowess allies dominions fame troops—all these have been obtained by me though they are all difficult to be gained, however a man may desire to have them.

3 O best of kings I think we should now do that by which we shall be able to increase our treasury. I desire to make the (other) kings pay tribute to us.

4 I shall start in an auspicious moment of a holy day of the moon under a favourable constellation, to conquer the kingdoms situated in the quarter protected by the lord of wealth (Kuvera).

Vaishampayana said:—

5 Having heard the words of Dhananjaya (Arjuna) Dharmaraja Yudhishthira thus replied to him in a grave and calm voice.

Yudhishthira said —

6 O best of the Bharata race start but first cause the holy Brahmanas to utter benedictions on you so that you may plunge your enemies into grief and make your friends happy.

7 O Partha victory will surely be yours. Your desires will surely be fulfilled.

Vaishampayana said —

Having been thus addressed, Arjuna surrounded by a large number of troops started (for conquest).

8—9 He started on the celestial car of great deeds which he had obtained from Agni Bhramasena, and those best of men, the long armed twins Nakula and Sahadeva also having been affectionately worshipped by Dharmaraja Yudhishthira started (for conquest). The son of the chastiser of Prakā (Arjuna) conquered all the countries situated in the direction protected by the lord of wealth (Kuvera).

10 O king Bhramasena conquered the East Sahadeva the south and well skilled in arms Nakula, conquered the west.

11 Surrounded by his friends and relatives, the lord Dharmaraja Yudhishthira lived in the enjoyment of great affluence within the Khandavaprastha.

Thus ends the twenty-fifth chapter the summary of conquests in the Digvijaya of the Sabha Parva.

CHAPTER XXVI (DIGVIJAYA PARVA)—Continued

Janamejaya said —

1 O Brahmana narrate to me in full the history of the conquests of the various directions (by the Pandavas). I am not satiated with listening to the great history of my ancestors.

Vaishampayana said —

2 The earth was conquered simultaneously by all the sons of Pritha. I shall first describe the conquest of Dhananjaya (Arjuna).

3 The mighty armed Dhananjaya, by the greatest courageous feats first, conquered the king of the Kulindas.

4 Having conquered the Kulindas the Anashtas and the Kalluttas he conquered Samandala with his troops.

5 O king the chastiser of foes Shishyashichi (Arjuna) conquered with him (Sumandala) the island of Sakala, and also the king Prativindhya.

6 Sakala was one of the seven islands of the earth, and there were many kings on that island. A fearful battle took place between them and their troops and Arjuna.

7 But O best of the Bharata race those great bowmen were all defeated by Arjuna. With them all he then attacked the kingdom of Pragjyotsha.

8 O king, the king of that country was Bhagadatta. A great battle was fought by the illustrious Pandava with him.

9 The king of Pragjotisha was supported by hosts of Kiratas and Chinas and by numerous other warriors that dwelt on the sea coast

10 Having fought with Dhananjaya (Aryuna) continuously for eight days and having found him not the least tired in the battle, the king Bhagadatta smilingly said to him,

11 "O mighty armed (hero), O descendant of Kuru, this energy in battle is well-suited to you, (for) you are the son of the chastiser of Paka (Indra) and an ornament in battle

12 O child, I am the friend of Indra,—I am scarcely inferior to him in battle, (but) I cannot stand before you

13 O son of Pandu tell me what is your desire? What can I do for you? O mighty-armed hero, O son, I shall do what you will tell me to do

Aryuna said —

14 That foremost of the Kurus, the king Dharmaraja Yudhishthira, learned in the precepts of all virtues, devoted to truth and a performer of sacrifices in which Dakshina is very large, (desires to obtain imperial dignity)

15 I desire to see him acquire (it) the imperial dignity Let tribute be paid by you to him You are my father's friend, and you have been also gratified by me I cannot command you Therefore let the tribute be paid by you with cheerfulness and at your own (free) will

Bhagadatta said:—

16 O son of Kunti as you are to me, so is also the king Yudhishthira I shall do all this, tell me what else I can do for you

Thus ends the twenty sixth chapter, the story of Bhagadatta, in the Digvijaya of the Sabha Parva

CHAPTER XXVII

(DIGVIJAYA PARVA)—Continued

Vaishampayana said:—

1 Having been thus addressed, Dhananjaya (Aryuna) thus replied to Bhagadatta 'If you give me your promise to do it, you will have done all that I desire'

2 Having thus conquered him the mighty armed son of Kunti Dhananjaya then went towards the north, the direction presided over by the lord of wealth (Kuvera)

3 The son of Kunti, that best of men, conquered the inner-mountains, the outer-mountains and the smaller mountains

4 Having conquered all the mountains and all the kings that lived on them and having brought them under his sway, he exacted tribute from them all.

5 O king, having won the affection of those kings, and having united himself with them, he next marched against Vrihanta, (who was) the king of Uluka,

6 Trembling the earth with the sound of his drums, with the clatter of his chariot wheels and with the roar of the elephants that were with his troops

7 Vrihanta soon came out of his city with his five kinds of troops and gave battle to Arjuna (Aryuna)

8 The battle that took place between Vrihanta and Dhananjaya was a terrible one. But Vrihanta was not able to stand against the prowess of the son of Pandu (Aryuna)

9 Thinking that the son of Kunti was incapable of being withstood, that invincible mountain-king came to him with all his wealth

10 O king, having made peace with him and having placed him in his kingdom, he (Aryuna) marched against Senavindu whom he expelled from his kingdom.

11 He then subjugated Modapura, Vamadeva Sutumana Susankula, the northern Ulukas and the kings and the people of those countries

12 O king, at the command of Yudhishthira Kunti (Aryuna) brought under his sway all these five countries and their people by sending only his troops against them and not moving himself from the city (of Senavindu)

13 After his arrival at Dravaprastha, the city of Senavindu, the lord (Aryuna) took up his quarters there with his five kinds of troops

14 Surrounded by the kings and all the people whom he subjugated, he marched against that best of men, the descendant of Puru, Vishwagosa

15 O king, having subjugated in battle the brave mountaineers who were all great warriors, the son of Pandu (Aryuna) conquered with the help of his troops the city protected by the Puru king

16 Having vanquished the Puru king, and also the robber tribes of the mountains, the son of Pandu brought under his sway the seven tribes, called Utsavasankata,

17 That best of Kshatriyas (Aryuna) then vanquished the brave Kshatriyas of

Kasmira and also the king Iolita as well as ten minor chiefs

18 O king then the Friguthras, the Dinarvas the Kshonidras and various other Kshatriyas advanced against the son of Kunti

19 That descendant of Kuru (Aryuna) then conquered the charming city named Avasari. He then vanquished Rochomana, who ruled in Urga

20 The son of the chrisiter of Paika (Aryuna) then conquered the charming city of Singhapura which was well protected by all kinds of weapons

21 Then that best of the Pandavas the descendant of Kuru Kiriti (Aryuna) marched against the countries called Sumba and Sumala, and attacked them

22 Then after attacking with great force, the son of Indra (Aryuna) subjugated the Valhikas, ever difficult to vanquish

23 The son of Pandu and the son of Indra Irlgum (Aryuna), then took with him a select force and defeated the Darvidis along with the Kambojas

24 The lord (Aryuna) vanquished the robber tribes that lived in the north-eastern frontier, and those also that lived in the forest

25 O great king, the son of Indra also subjugated the allied tribes of the Lokas the eastern Kambojas and the Northern Rishikas

26 The battle with the Rishikas was very fearful. The battle that took place between them and the son of Pritha (Aryuna) was equal to that between the gods and the Dinarvas, the immediate cause of which was Saraha (the wife of Vrihaspati)

27 O king having vanquished the Rishikas on the field of battle, he took from them as tribute white horses that were of the colour of the parrot's breast,

28 And some other horses also which had the colour of peacocks these horses were all born in northern and other countries, and possessed great speed

29 Thus having conquered all the Himalyas and the Nishkuta mountains, he at last arrived at the white mountains and encamped on it

Thus ends the twenty-seventh chapter, the conquests of various countries, in the Digvijaya of the Sabha Parva.

CHAPTER XXVIII.

(DIGVIJAYA PARVA)—Continued.

Vaishampayana said :—

1 After having crossed the white mountains that greatly powerful hero conquered the country of the Kumpurashas which was ruled by Drumaputra

2 After a great battle in which great was the slaughter of Kshatriyas that best of the Pandavas brought the country under his complete control

3 Having conquered this country the son of Indra, with a determined mind and with a large number of troops subjugated the country, named Hutaka ruled by the Guhakas

4 Having subjugated them by a policy of conciliation, that descendant of Kuru saw that excellent lake called Manasa. He saw also various other lakes and tanks sacred to the Rishis

5 Having arrived at the Manasa (lake), the lord Pandava (Aryuna) conquered the region ruled by the Gandharvas—the regions that lay around the Hutaka countries

6 The victor (Aryuna) took from the city of the Gandharvas as his tribute many excellent horses, called Pittiri, Kularrishi, and Manduka

7 Wishing to conquer that country, the son of Indra, the Pandava (Aryuna), came to the country of North Harivarsha

8 Thereupon some greatly powerful, strong and huge bodied frontier guards came to him and thus cheerfully spoke to him

9 'O Partha, this country cannot be conquered by you. If you seek your good, return from this place. O Achyuta, your conquests are already enough

10 He that enters this country—if he is human—*is sure to perish*. We are pleased with you—your conquests are (already) too many

11 O Aryuna there is nothing to be seen here, there is nothing to be conquered here by you. The Northern Kurus live here,—there cannot be any war here

12 O son of Kunti even if you enter this country, you will not be able to see any thing for nothing can be seen here with human eyes

acquisition of the imperial dignity for the intelligent Dharmaraja Yudhishthira

15 If this country is shut against human beings, I shall not enter it Let something be given by you as tribute to Yudhishthira

16 Thereupon they gave him as tribute many celestial clothes and ornaments and many celestial silks and celestial skins

17 It was thus that best of men (Aryuna) conquered the northern countries and all the kings (of those countries), and he fought many battles both with the Kshatriyas and the robber tribes

18 Having thus vanquished and subjugated many kings and countries, he exacted tribute from them all, and (he thus) obtained much wealth and many gems and jewels,

19 And many swift horses of the species, called Tituni and Kalunsha, and also many others with the colour of peacocks

20 O king, surrounded by a large army of the four kinds of troops, the hero (at last) returned to the city of Indraprastha

21 Partha (Aryuna) offered to Dharmaraja all the wealth and the animals brought by him Commanded by the king, the hero went to his chamber to take rest

Thus ends the twenty eighth chapter Aryuna's northern conquests, in the Digvijaya of the Sabha Parva

CHAPTER XXIX

(DIGVIJAYA PARVA)—Continued

Vaishampayana said :—

1 In the meantime, having received the permission of Dharmaraja (Yudhishthira) the powerful Bhimasena marched towards the east

2—3 That best of the Bharata race (Bhima) that hero of great valour and enhancer of the enemy's sorrow, was accompanied by a powerful army with the full complement of elephants, horses and cars—an army well armed and capable of grinding all hostile kingdoms,—that best of men (Bhima) first went to the great country of the Panchalas

4—5 The Pandava (Bhima) began to conciliate the Panchalas by various means Then that best of the Bharata race soon defeated the Gandakas and Videhas The

lord (Bhima) then subjugated the Dasarnas. The king of the Dasarnas, Sudharma,

6 Fought a fearful battle with Bhima without any arms Seeing the feat of that illustrious (king), Bhimasena installed the mighty Sudharma as the generalissimo (of his army)

7 O king, causing the earth itself to tremble with the tread of the mighty army that followed him, then Bhima of fearful valour marched towards the east.

8 O king, that hero, the foremost of all mighty men then defeated in battle Rachaman the king of Ashwamedha, with all his troops

9 Having vanquished that king by performing feats that excelled in fierceness, the greatly powerful descendant of Kuru subjugated the eastern region

10 He then went to the south in the great city of the Pulindas and subjugated Sukumara and the king Sumitra

11 O Janamejaya, then at the command of Dharmaraja Yudhishthira, that best of the Bharata race marched against the greatly powerful Shishupala.

12 Having heard the intentions of the Pandava (Bhima), the king of Chedi came out of his city That chastiser of foes then received the son of Partha with all respects

13 O great king, those two best of the Kuru and the Chedi races then met together and enquired after each other's welfare

14 O king, the king of Chedi offered his kingdom to Bhima and he smilingly said, "O sinless one, what are you bent upon to do ?"

15 Thereupon Bhima told him all about the intentions of the king Yudhishthira That king acted as desired (by the Pandava).

16 O king, having been duly entertained by Shishupala Bhima lived there for thirty nights He then set out from Chedi with his troops and vehicles.

Thus ends the twenty ninth chapter the conquests of Bhima in the Digvijaya of the Sabha Parva.

CHAPTER XXX

(DIGVIJAYA PARVA)—Continued.

Vaishampayana said :—

1 Thereupon that chastiser of foes vanquished (king) Srinaman of the country of Kumara and then Vrihadvala the king of Koshal.

2 The best of the Pandavas (Bhima) then vanquished the greatly powerful and virtuous (ling) Dirghayajna of Ayodhya by performing greatly fearful deeds

3 The lord (Bhima) then subjugated the country of Gopalakaksha and the northern Kushalas, and then the king of the Mallas

4 The powerful (hero), then arrived at the damp country at the foot of the Himalayas and soon subjugated the whole of that country

5 That best of the Bharata race (Bhima), thus brought under his sway various countries. He conquered the country of Ballata and also the mountains of Saktumant

6 The foremost of all powerful men, the greatly mighty Pandava (Bhima) then vanquished in battle Suyahu, the king of Kashi, who never retreated (from the field),

7-8 And the mighty armed Bhima of fearful prowess brought him also under his sway. Then that best of the Pandavas by great force vanquished in battle Kratha who reigned (over a kingdom) near Suprasi. Then the greatly effulgent (hero) vanquished the Mitsas and the mighty Malavas,

9 And all the countries, called Prshubhumi, which were free from all fear of oppression. Returning (from these places), that mighty armed (hero) vanquished Madadhira and Mahadhara,

10 And the Sinadhevas. He then marched towards the north. The mighty son of Kunti (Bhima) then by force conquered the country, named Vatsavumi

11 He then conquered the king of the Bhargavas, the king of the Nishadras, and many other rulers, Vinman being at their head

12 Then Bhima without any very great effort soon vanquished the southern Mallas, and the mountain Bhigavanta

13-14 He then vanquished the Samakas and the Varmakas by a policy of conciliation. That best of men then without any very great exertion vanquished the king of Videha the lord of the universe, Jaraka. He then by craftiness vanquished the Sukas and the barbarians

15 The son of Kunti, the Pandava (Bhima), sent forth expeditions from Videha and conquered the seven kings of the Kiratas, living on the Indra Parvata (mountain)

16-17. Thereupon the greatly energetic and powerful hero the son of Kunti (Bhima), vanquished the Suhmas and the Prashumias, winning over to his side Danda and

Dandadhara. Being accompanied by all other kings, the Pandava (Bhima) then marched towards Girivraja.

18 Having subjugated the son of Jarasandha by conciliation and having made him pay tribute, the hero, accompanied by all the kings he had vanquished, marched against Karna

19 Making the earth tremble by his troops of four kinds that best of the Pandavas fought (a battle) with that slayer of foes, Karna

20 O descendant of Bharata having vanquished and brought under his sway Karna, he then vanquished the powerful kings who lived on the mountains

21 The Pandava (Bhima) then in a fearful fight killed by the strength of his arms the mighty king who dwelt in Madragiri

22 O king, he then subjugated the heroic and greatly powerful Vasudeva, the king of Pandra, and the king Manjashra who lived in Kusikicha

23 O great king, having vanquished both these heroic and greatly powerful kings the son of Pritha (Bhima) then attacked the king of Bringa

24 Having vanquished Savendrasena and the king Chandrasena the king of Lamaliptra and the king of Karkara,

25 The ruler of the Sumastira and also the kings that lived on the sea coast, the best of the Bharata race (Bhima) subjugated all the Mlechhas

26 Having thus conquered various countries and having taken much wealth from them all, the powerful son of Pradyumna (wind), came to Lolupta

27 From all the kings of the Mlechhas who lived on the coast of the sea, he exacted tribute in the shape of various gems and jewels,

28 Sandal wood, alms, cloths, gems, pearls blankets, gold, silver and valuable corals,

29 They (the Mlechha kings) showered upon the illustrious son of Kunti, the Pandava (Bhima), a very thick shower of wealth counted by hundreds of millions

30 Having arrived at Indraprastha, Bhima of fearful prowess offered all those wealth to Dharmaraja (Yudhishthira)

Thus ends the thirtieth chapter the northern conquests of Bhima, in the Digvijaya of the Sabha Parva

CHAPTER XXXI.

(DIGVIJAYA PARVA)—Continued

Vaishampayana said:—

1. O king, having been sent away with affection by Dharmaraja (Yudhishthira), with a very large army Sahadeva was marched towards the south

2. That powerful descendant of Kuru, the lord (Sahadeva), strong in his own strength, vanquished the Surasenas at the very outset. He then subjugated the king of Matsa

3. Having vanquished the powerful king of the Adhirajas, Dintavakra and having made him pay tribute, the hero (Sahadeva) then replaced him on his throne.

4. He then subjugated Sukumara and the king Sumitra and then the other Matsas, and then the Paticharas.

5. The greatly intelligent (Sahadeva) then soon conquered the country of the Nishucas and also the best of hills, called Gosringa, and the king, called Sriniman

6. Having then conquered the country named Navarashtra, he marched against Kuntibhoja. He (the king of Kuntibhoja) very willingly accepted the sway (of the Pandavas)

7. Then on the banks of the Sarmanvati, he met the son of the king Jamvaka who had been formerly defeated by Vasudeva for some old hostilities

8. O descendant of Bharata, he fought a battle with Sahadeva, but he (Sahadeva) defeated him and then marched towards the south.

9. The greatly powerful hero then subjugated the Shetas and the other Shetas and exacted tribute from them in the shape of various gems and jewels

10—11. With them all, he then went towards the country watered by the Narmada. The mighty son of Ashvatas (Sahadeva) then vanquished in a battle the two heroic kings of Avanti, named Vinda and Anuvinda who were surrounded by a large number of soldiers. Having exacted much wealth from them, he went towards the city of Bhujakota

12. O king O Achyuta (unfading glory), a great battle was fought there for two days. But the son of Madri Sahadeva, defeated the invincible Bhismaka

13. He then defeated in battle the king of Koshal, the king of Venasthira, the Kantarakas, and the kings of the eastern Koshalas

14—15. Having then defeated in battle, the Nairikyas and the Hiramvakas, and having subjugated the Marudas, he conquered Munjagrama by force. He then vanquished the kings of the Nichinas, the Arvukas and the various other forest kings who ruled in that part of the country. The greatly powerful son of Pandu then subjugated the king Vatadhira

16. Having defeated in battle the Pulindas, he marched towards the south. The younger brother of Nakula (Sahadeva) then fought for a day with the king of Pandra.

17. Having vanquished him, the mighty armed (hero) went (further) towards the south. He then came to the world-renowned caves of Kiskindhya.

18. Here fought he for seven days with the monkey kings, named Mamda and Dandak. They too, however, did not at all feel fatigued (in the fight.)

19. Those two illustrious monkey-kings (were much) pleased with Sahadeva, and they thus joyfully spoke to him these affectionate words.

20. "O best of the Pandavas, go (back) on receiving wealth from us. Let the work of the intelligent Dharmaraja be accomplished without any hinderance"

21. Thereupon, having received wealth, that best of men, (Sahadeva) marched towards the city of Mahesmati. He fought there a battle with king Nila.

22. The battle between that chastiser of foes, the powerful Pandava, Sahadeva, and the king (Nila) was very fearful.

23. It destroyed many soldiers, and it endangered the life (of the hero Sahadeva), for the lord, the carrier of sacrificial libation (Fire), was helping him (the king Nila)

24. The cars, horses, elephants, and the well armoured men of Sahadeva's army all appeared as if they were on fire.

25. Seeing this, that descendant of Kuru was filled with great anxiety. O Janamejaya, seeing this, the hero could not resolve upon what he should do

Janamejaya said:—

26. O exalted one, O Brahmana, why was it that the deity Agni became hostile in battle to Sahadeva who was fighting for the accomplishment of a sacrifice?

Vaishampayana said:—

27. It is heard that Agni living in the city of Mahesmati, was formerly taken for an adulterer.

CHAPTER XXXI

(DIGVIJAYA PARVA)—Continued

Vaishampayana said —

1 O king having been sent away with affection by Dharmaraja (Vishnu), with a very large army Sahadeva was marched towards the south

2 That powerful descendant of Kuru the lord (Sahadeva), strong in his own strength, vanquished the Surasenas at the very outset. He then subjugated the king of Matsa

3 Having vanquished the powerful king of the Adhirajas, Dhritavakra and having made him pay tribute, the hero (Sahadeva) then replaced him on his throne

4 He then subjugated Sukumara and the king Sumitra and then the other Matsas, and then the Paticharas

5 The greatly intelligent (Sahadeva) then soon conquered the country of the Nishakas and also the best of hills, called Gosringa, and the king, called Sriniman

6 Having then conquered the country named Nairashira, he marched against Kuntibhoja. He (the king of Kuntibhoja) very willingly accepted the sway (of the Pandavas)

7 Then on the banks of the Sarmanvati he met the son of the king Jamvaka who had been formerly defeated by Vasudeva for some old hostilities

8 O descendant of Bharata, he fought a battle with Sahadeva, but he (Sahadeva) defeated him and then marched towards the south.

9 The greatly powerful hero then subjugated the Shakkas and the other Shakkas, and exacted tribute from them in the shape of various gems and jewels

10—11 With them all he then went towards the country ruled by the Yarmada. The mighty son of Ashvatus (Sahadeva) then vanquished in a battle the two heroic kings of Avanti named Vindri and Anuvindri who were surrounded by a large number of soldiers. Having exacted much wealth from them, he went towards the city of Bhogakota

12 O king, O Achyuta (unfading glory) a great battle was fought there for two days. But the son of Vindri Sahadeva, defeated the invincible Bhogakota

13 He then defeated in battle the king of Koshala the king of Venutaba the Karkaras, and the kings of the eastern Kosalas

14—15 Having then defeated in battle, the Nataka and the Hiramvakas, and having subjugated the Marudas, he conquered Munjagrama by force. He then vanquished the kings of the Nishakas, the Arvukas and the various other forest kings who ruled in that part of the country. The greatly powerful son of Pandu then subjugated the king Vatadhira

16 Having defeated in battle the Pulindas, he marched towards the south. The younger brother of Nakula (Sahadeva) then fought for a day with the king of Pandra

17 Having vanquished him, the mighty armed (hero) went (further) towards the south. He then came to the world renowned caves of Kiskindhya

18 Here fought he for seven days with the monkey kings, named Manda and Dandri. They too however, did not at all feel fatigued (in the fight)

19 Those two illustrious monkey kings (were much) pleased with Sahadeva, and they thus joyfully spoke to him these affectionate words

20 "O best of the Pandavas, go (back) on receiving wealth from us. Let the work of the intelligent Dharmaraja be accomplished without any hindrance"

21 Thereupon, having received wealth, that best of men, (Sahadeva) marched towards the city of Mahesmati. He fought there a battle with king Nila

22 The battle between that chrishter of foes, the powerful Pandava, Sahadeva, and the king (Nila) was very fearful.

23 It destroyed many soldiers, and endangered the life (of the hero Sahadeva), for the lord, the carrier of sacrificial libation (fire), was helping him (the king Nila)

24 The cars, horses, elephants, and the well-armed men of Sahadeva's army all appeared as if they were on fire.

25 Seeing this, that descendant of Kuru was filled with great anxiety. O Janamejaya, seeing this, the hero could not resolve upon what he should do

Janamejaya said:—

26. O exalted one, O Brahmana, why was it that the deity Agni became hostile in battle to Sahadeva who was fighting for the accomplishment of a sacrifice?

Vaishampayana said:—

27 It is heard that Agni, living in the city of Mahesmati was formerly taken for an adulterer.

28 The daughter of the king Nila was exceedingly handsome. She always used to stay near her father's *Agnihotra* (sacred fire) to stir it up.

29 Being fanned as much as was possible the fire did not blaze up till it was not blown by the breaths of the sweet lips of that girl.

30 It was said in the king Nila's palace and in the houses of all (men) that the illustrious Agni wanted to marry that beautiful maiden, and he was (in fact) accepted by her.

31 One day when he (Agni) assuming the form of a Brahmana was enjoying at pleasure in the company of that handsome girl he was discovered by the king. The virtuous monarch then ordered the Brahmana to be punished according to law.

32 Thereupon the illustrious carrier of sacrificial libations (Agni) blazed up in wrath. Seeing this the king was filled with astonishment and he bent his head to the ground.

33 After sometime bending his head low, the king bestowed his that daughter on Agni who was in the disguise of a Brahmana.

34 The illustrious Vivavashu (Agni) accepted that fair browed daughter of the king Nila, and he bestowed on the king his favours.

35 The illustrious gratifier of all purposes (Agni) also asked the king to solicit a boon from him. The king asked the boon by which he with his troops while engaged in battle might never be struck with panic.

36 O king from that day he who out of ignorance of this desires to subjugate the city of the king (Nila) is consumed by fire.

37-38 O perpetrator of the Kuru race from that day the girls of the city of Maheshmati became rather unacceptable to others (as wives). Agni by his boon granted them sexual liberty. The women of that city being not confined to a particular husband, always roamed as *Sairinis* at will.

39 O best of the Bharata race O great king from that day all the kings avoid this city for the fear of fire.

40 O king the virtuous minded Sahadeva also, seeing his troops afflicted with fear and encircled with flames stood motionless as a mountain touching water and purifying himself he thus spoke to Pavaka (fire).

Sahadeva said:—

41 O Pavaka O Krishnarbartari (having smoke for marking your track) I bow to you. You are the mouth of the celestials you are the sacrifice itself.

42 You are called *Paraka*, because you sanctify every thing, you are called *Harija*, *rahana*, because you carry the sacrificial libation of *Ghee*. The Vedas have all sprung from you and therefore, you are called *Jatavedas*.

43 You are Suresha (chief of the celestials), you are Chitravanu, Avala, Sargadarspari, Vivavasu, Hutasa Jalina, Sakh.

44 Vaishwanari, Pingesa Playanga and Bhutrigis. You are the origin of Kumara (Kartikeya). O exalted one you are called Rudragarva and Hiranyakshi.

45 O Agni let your self grant me energy and let Vayu grant me life. Let earth grant me nourishment and strength, and let water grant me prosperity.

46 O the first cause of waters O great purity, O the origin of the Vedas O the chief of the celestials, O the mouth of the celestials purify me by your truth.

47 The Rishis the Brahmanas, the celestials and the Asuras every day pour sacrifices according to the ordinance. Let the rays of truth emanate from you as you exult. Purify me.

48 O smoke bannered deity O possessor of flames, O deity born of Vayu O god who is present in all creatures purify me by your rays of truth.

49 O exalted one having cheerfully cleansed myself I do pray to you O Agni, grant me now contentment and prosperity knowledge and gladness.

Vaishampayana said:—

50 He who will pour *Ghee* into Agni reciting these *Mantras* will be ever blessed with prosperity. Having his souls under his complete control he will be cleansed of all his sins.

Sahadeva said:—

51 O carrier of sacrificial libations (Agni) you should not put obstacle to those who sacrifice.

Vaishampayana said:—

Having said thus the son of the deity (Sahadeva) spread some *Kud* in the Dig-ground.

52 O descendant of men in expectation of a son what he feared and

33 Like the ocean that never pass beyond its shore Agni did not pass over him (Sahadeva) Agni quietly came to him, and he thus spoke to that descendant of the Kuru,

54 Sahadeva, that god among men these words of assurance 'O descendant of Kuru, rise up, rise up I was only trying you

55 I know all your purposes as well as those of the son of Dharma (Yudhishthira) O best of the Bharata race this city will be protected by me,

56 So long as there will be a scion in the king Nila's dynasty O son of Pandu, I shall, however, accomplish the desire of your heart "

57 O best of the Bharata race, the son of Madri rose up with a cheerful heart and bowing down his head with joined hands, he worshipped Pavaka, (Agni)

58—59 On the disappearance of Pavaka king Nila came there, and at the command of that deity (Agni), the king worshipped with due rites that best of men and that master in war, Sahadeva He accepted his worship and made him pay tribute

60 Thereupon the victorious son of Madri went further towards the south Having subjugated the immeasurably effulgent Tripura

61 The mighty-armed (hero) soon vanquished and subjugated the Paurava king and he then with great deal of effort subjugated the preceptor of Kausika, Akriti

62—63 The mighty armed (hero) then subjugated the king of Surashtra He sent an ambassador to king Rukmin of Bhismaka in the territories of Bhojakota, who, rich in wealth and intelligence, was the friend of Indra

64 O great king, remembering his friendship with Vasudeva (Krishna) that king with his son cheerfully accepted their (the Pandavas') sway

65 Taking many jewels and much wealth from him (Rukmin) that master of war son Sahadeva then subjugated Suparaka and from Akata

Bhojako The greatly powerful (hero) then under his sway the exceedingly

12 O king, Gandaka Then he subjugated a great battle, arm of the Mlecha race and But the son of Ninds in the sea, the invincible Bhish

13 He then defeat those tribes called Kalak of Koshala the king rose race between the Kauravas, and the Kurus

68 The whole of the Cole mountains, also Suravartta, the island called Copper Island and the mountain called Ramaka

69 Having brought under subjection, king Timingila the illustrious warrior subjugated a wild tribe named the Kerakas who were men with one leg

70 The son of Pandu also subjugated the city of Sanjyanti and the country of the Pashandas and Karanatakas by means of his messengers alone, and he made them all pay tribute to him

71 The hero also subjugated and exacted tribute from the Pandyas, the Dravidas, the Udrakeralas, the Andhas the Jalavanas, the Kalinger, and the Ushtrakarnikas

72 He brought under his sway the charming city of Atavi and also the city of the Yavanas by sending messengers and by exacting tribute

73—74 O king of kings, that slayer of foes the virtuous and intelligent son of Madri (Sahadeva), having (at last) arrived at the sea coast, sent ambassadors to the illustrious Vivisana, the grandson of Pulastya He also cheerfully accepted his sway

75 He (Vivisana) sent to him (Sahadeva) various kinds of jewels and gems, sandal and aloe-woods, many celestial ornaments,

76 Many costly apparels and many valuable pearls Thereupon the intelligent Sahadeva returned to his kingdom

77 Having vanquished by war and by conciliation many kings and having also made them pay tribute to him, that chastiser of foes returned (to his own city)

78 O king O Janamejaya, that best of the Bharata race (Sahadeva) presented all that wealth to Dharmaraja (Yudhishthira) and regarded himself crowned with success, and he became very happy.

Thus ends the thirty first chapter, the conquests of Sahadeva, in the Digvijaya of the Sabha Parva

CHAPTER XXXII

(DIGVIJAYA PARVA)—Continued

Vaishampayana said —

1 I shall now describe to you the conquests of Nakula and how that lord conquered the countries once subjugated by Vasudeva (Krishna)

2 The intelligent (Nakula), surrounded by a large army, started from the Khandava-prastha and marched towards the west

3 The earth trembled with the shouts and the leonine roars of the warriors and the rattle of the chariot wheels

4 He first attacked the hilly countries called Rahrakra which was dear to Kartikeya and which was delightful prosperous, and full of kine and every kind of wealth

5-6 The battle between him and the heroic Mutamarakas was a great one. The greatly effulgent (hero) then conquered the desert country and then the country, called Sairishakra which was full of wealth and paddy then also that country, called Mahetta. A great battle was then fought with the royal sage, Akrosa

7-9 Having subjugated the Dasarnas, the Sivas, the Frigarias the Ambashtas, the Malavas the five tribes of Karpata was the twice born tribes called Madhyamukeyas and Vatadharnas, the son of Pandu (Nakula) marched onwards. Then turning back that best of men (Nakula) subjugated all the tribes named Utsavasanketas, the greatly powerful Gramaneyas living on the sea coast,

10 The Sudras the Abhiras living on the banks of the Saraswati and all those tribes that lived on fishing and those that lived on the mountains

11-12 The whole country called after the five rivers the mountains called Aurga the country called Uttariyohtra the city of Devyakuta and the tribe called Darupala the Rumatras the Harahunas and the various other kings of the west were all subjugated by the greatly effulgent hero

13 O descendant of Bhurata having brought them all under his sway the Pandava Nakula then sent messengers to Vasudeva (Krishna)

14 He (Krishna) with all the Yadavas accepted the sway (of the Pandavas). He then went to Sakala the city of the Madras

15 The hero made his uncle Salva to accept cheerfully their (the Pandavas) sway. O king deserving as he was of his uncle's hospitality and entertainment, he was well entertained by him

16 The well skilled hero in war, (Sahadeva) taking a large amount of wealth and gems and jewels marched onwards. He then subjugated the greatly fearful Mlechhas living in the ocean,

17 Also the barbarians called Palhavas, the Kiratas the Yvanas and the Sakas. Having thus subjugated and exacted tribute from all the kings

18 That best of the Kuru race Nakula of great resources then returned (to Indra

prastha). So great was the treasure that he brought that ten thousand camels carried the treasure of that illustrious prince

19 O great king, having arrived at Indraprastha, the hero offered all the wealth to Yudhisthira

20 O best of the Bharata race thus did Nakula conquer the west presided over by Varuna—the countries that had been once before conquered by Vasudeva (Krishna)

Thus ends the thirty second chapter, the conquests of Nakula, in the Digvijaya of the Sabha Parva

CHAPTER XXXIII

(RAJSUYIKA PARVA)

Vaishampayana said —

1 Protected by Dharmaraja (Yudhisthira) and support ed by truth and also all their enemies being kept in check, all subjects (of the Pandava king) were always engaged in their respective business

2 In consequence of the equitable taxation and the virtuous and the just rule of the king the clouds poured as much rain as desired and the country became prosperous

3 As the result of the king's (virtuous) acts every thing of the kingdom—specially the breeding of cattle agriculture and trade—greatly flourished

4 O king even cheats and thieves, nay even the king's favourites were never heard to speak lies amongst themselves

5 During the reign of Yudhisthira, who was ever devoted to virtue, there were no draughts, or floods, or plagues or fires, or premature deaths

6 The (other) kings used to come to him only for agreeable services or for paying their respects to him or for offering to him tribute that did not (any way) impoverish them. They never used to come for any other purpose (such as conquests)

7 The large treasury of the king became so much filled with the hoards of wealth virtuously obtained that it could not be emptied even in one hundred years

8 Having ascertained the state of his treasury and the extent of his possessions, the son of Kunti (Yudhisthira) set his heart upon performing the (Rajshuya) sacrifice

9 His friends and relatives all separately and jointly said 'O lord the time for the sacrifice has come. Let it be now performed without delay'

10-11 When they were thus talking, there came that omniscient and ancient

one, that soul of the Vedas, that invincible one as described by the learned, that foremost of all lasting existences in the universe, that origin of all things, that receptacle in which every thing is destroyed, that slayer of Keshi, Han (Krishna).

12-14 Having appointed Vasudeva to the command of the army and having brought with him for Dharmaraja (Yudhishthira) a large amount of wealth, the bulwark of all the Vrishnis, the dispeller of all fears in danger, the grinder of all foes, that best of men, Madhava, entered the excellent city (Indraprastha), surrounded with a large army and filling the atmosphere with the rattle of his chariot's wheels. The inextinguishable ocean of gems, that the Pandava possessed,

15. Was brought to a full limit by the wealth that he (Krishna) brought, and thus all their (the Pandava's) griefs were removed. By the arrival of Krishna, the capital of the Bharata race was gladdened like a sunless region by the sun, or a region of still air by gentle breeze.

16. Coming to him with joy and receiving him with all due respect, Yudhishthira asked him his welfare. When he (Krishna) was comfortably seated,

17. That best of men (Yudhishthira) with the Rutwiks, Dharmya and Dwapayana being at their head, and also with Bhima, Arjuna and the twins (Nakula and Sahadeva) thus spoke to Krishna.

Yudhishthira said :-

18. O Krishna, it is for you that the whole earth has come under my sway. O descendant of the Vrishni race, it is through your favour that this vast wealth has been earned by me.

19. O Madhava, O son of Devaki, I desire to devote all this wealth to the Brahmanas and to the carrier of sacrificial libations (Agni) according to the ordinance.

20. O prince of the Dasarha race, O mighty-armed hero, you should grant me permission to celebrate the Rajshuya sacrifice along with you and with my brothers.

21. O Govinda, O long-armed hero, O prince of the Dasarha race, install yourself in that sacrifice. If you perform the sacrifice I shall be cleansed from sin.

22. O Lord O Krishna, grant permission to me that I may be installed in the sacrifice along with my these younger brothers, if it is permitted by you. I shall be able to enjoy the fruit of that excellent sacrifice.

Vaishampayana said :-

23. To him replied Krishna after ex-

Krishna said :-

O best of kings, you deserve the imperial dignity. Let therefore the great (Rajshuya) sacrifice be performed.

24. If you perform that sacrifice, and if you obtain its fruit, we shall all consider ourselves as crowned with success. I am always engaged in seeking your good. Perform the sacrifice you desire.

25. Appoint me in some office in that sacrifice. I shall obey all your commands.

Yudhishthira said :-

26. O Krishna, O Hrishikesh, when you have come here agreeably to my wish, my resolve is fulfilled, success is sure to come to my work.

Vaishampayana said :-

27. Having been commanded by Krishna, the son of Pandu (Yudhishthira) with his brothers employed himself to collect the necessary materials for the Rajshuya (sacrifice).

28. That crusher of foes, the son of Pandu (Yudhishthira), commanded that foremost of all warriors, Sahadeva, and also all his ministers, saying,

29-30. "Let men be appointed to collect without loss of time all those articles which the Brahmanas will direct as necessary for the performance of this sacrifice and also all suspicious necessities and things that Dharmya may order to be collected, (collect) each of the kind required and one after the other in due order.

31. Let Indrasena and Visoka and the charioteer of Arjuna, Puru, if,—they desire to please me,—be employed in collecting them.

32. O best of the Kuru race (Sahadeva), let them gather every article agreeable to taste and smell,—articles which may delight and attract the hearts of the Brahmanas.

33. As soon as these words were uttered by Dharmaraja Yudhishthira that foremost of all warriors, Sahadeva, informed the king that they had been all done.

34. O king, Dwapayana then appointed the Rutwiks, who were high souled, and who were like the Vedas in their personified forms.

35. The son of Satyawati (Vyasa) himself became the *Brahma* in that sacrifice, that best of the Dharmapaya race, Sahadeva, became the chanter of the *Sama* Vedas.

36. The *Brahma*-knowing Janyasaka became the *Aditya*, the son of Vasa, Puru, and Dharmya, became the *Hirani*.

37 O best of the Bharata race the disciples and the sons of these men, all well-acquainted with the Vedas, became *Histras*

38 Having uttered benedictions and having recited the objects of the sacrifice all of them worshipped the large (sacrificial) ground according to the ordinance

39 Commanded by the Brahmanas, the builders and the artificers erected there many houses that were spacious and that were well perfumed like the temples of gods

40 Thereupon that best of kings, and that best of men, the king (Yudhishthira) immediately commanded his minister Sahadeva saying,

41 "Despatch soon (some) swift messengers to invite all ' Having heard the royal command, he (Sahadeva) soon sent messengers saying, 'Invite all the Brahmanas of the kingdom, all the owners of land (Kshatriyas),

42 All the Vaisyas, and all the respectable Sudras Bring them all here (in this sacrifice)'"

43 At the command of the Pandava those swift messengers invited every one without any loss of time, and they brought with them many persons both friends and strangers

44 O descendant of Bharata, at the proper time the Brahmanas installed the son of Kunti, Yudhishthira, in the sacrifice,

45 When the virtuous Dharmaraja Yudhishthira was installed in the sacrifice, he went to the sacrificial ground, surrounded by thousands of Brahmanas,

46 And accompanied by his brothers, relatives, friends and ministers, and also by many best of men among the Kshatriyas who had assembled from various countries,

47-48 And also by many councillors Many Brahmanas, learned in all the branches of knowledge and well versed in the Vedas and the Vedangas, began to assemble there from various directions At the command of the Dharmaraja, habitations were erected for them,

49 And their attendants, separately for each by thousands of artisans who were endowed with all qualifications they were filled with much food and many clothes

50 O king, having been duly worshipped by the king, Brahmanas continued to live there, passing their time in conversation on various topics and seeing the performance of actors and dancers.

51 The noise of these illustrious Brahmanas eating and talking cheerfully was continuously heard

52 "Give Give", "Eat, Eat," were the words that were continuously and every day heard there

53 O descendant of Bharata, Dharmaraja separately gave to each of those Brahmanas thousands of kine, beds, golden coins and daisels

54 Thus like the sacrifice formerly performed by Sakra (Indra) in heaven, began the sacrifice of that matchless hero, the illustrious Pandava (Yudhishthira), on earth

55-56 Then that best of men, the king Yudhishthira, sent the Pandava Nakula to Hastinapur to Bring Bhishma, Drona, Dhritarastra, Vidura, Kripa, and all those cousins who were attached to him

Thus ends the thirty third chapter, the six allation in the Rajshnya, in the Rajshuyika of the Sabha Parva

CHAPTER XXXIV

(RAJSHUYIKA PARVA)—Continued
Vaishampayana said —

1 Having gone to Hastinapur the ever-victorious son of Pandu Nakula, at their head, invited Bhishma and Dhritarastra.

2 Having (thus) been invited by due ceremonies, the elders of the Kuru race with the preceptor at their head and with Brahmanas walking in front came joyfully to sacrifice

3-4 O best of the Bharata race O descendant of Bharata, having heard of the sacrifice of king Yudhishthira, and wishing to see the son of Pandu Dharmaraja (Yudhishthira) and his *Sabha*, hundreds of other Yajna knowing Kshatriyas joyfully came there from various countries,

5 They brought with them various costly gems and jewels The high minded Bhishma, Dhritarastra and Vidura,

6 All the (Kuru) brothers with Duryodhana at their head the king of Gandhara Suvala, the greatly strong Sakuni,

7 Achala, Vrishaka, that best of all car warriors, Karna, the greatly powerful Salva, the exceedingly strong Valhika,

8 Somadatta, Bhimi of the Kuru race, Bhurisrava Sala Ashwathama Kripa, Drona, the king of Sindhu Joyadratha,

9 Jagmasena with his sons, that lord of the earth Salva, that great car-warrior, Bhagadatta, the king of Prigjotisha,

10. With all the Mlechhas living in the marshy regions along the sea coast, many mountain kings, king Vrihadvala,

11. The king of the Paundras, Vasudeva, the kings of Banga and Kalinga, Akarsa, Kuntala, the kings of the Malavas and the Andhakas,

12. And of the Dravidas and the Singhalas, the king of Kashmir, the greatly effulgent king Kuntibhoja, the king Gouravahana,

13. Valhika, and many other heroic kings, Birata with his two sons, the greatly powerful Mavilla,

14—15. Various other kings and potentates ruling over various countries, the greatly effulgent and invincible in battle king Sisupala with his son,—O descendant of Bharata, (all these kings) came to the sacrifice of the Pandava Rama, Amruddha Manaka, Sarana.

16. Gada, Pradyumna, Samva, the greatly energetic Charudrasa, Urmukha, Nishatha, the brave Angavaha,

17. And numerous other Vrishnis,—all great car-warriors,—came (to that sacrifice) these—and many other kings of the middle country,

18. Came to that great Rajshuya sacrifice of the son of Pandu. At the command of Dharmaraja (Yudhishthira), houses were assigned to them all.

1) O king (these houses) were full of various kinds of eatables, they were adorned with tanks and tall trees. There in those houses the son of Dhritma (Yudhishthira) worshipped all those illustrious (monarchs).

20. Having been duly worshipped by the king, they retired to the houses assigned to them. Those houses were like the cliffs of Kailasha, they were delightful and adorned with every kind of furniture.

21. They were enclosed on all sides with well-built, high and white-washed walls. Their windows were covered with net works of gold and their interior was adorned with strings of pearls.

22. Their stairs were easy of ascent, and their floors were all covered with costly carpets. They were all adorned with garlands of flowers and perfumed with excellent aloes.

23. Being white as the snow or the moon, they looked exceedingly beautiful even from the distance of a *Yojana*. Their doors were all uniformly made, and they were wide enough to admit a crowd of persons (all at once).

24—25. Made of many metals, they looked like the peaks of the Himalayas. After resting for a while (in these mansions)

all those kings saw the great Dakshinagiving Dharmaraja Yudhishthira, surrounded by numerous *Sadashyas*. O king, the sacrificial ground, crowded with kings, Brahmanas and great Rishis, looked as beautiful as heaven crowded with the celestials.

Thus ends the thirty fourth chapter, the arrival of the invited guests, in the Rajshuyika of the Sabha Parva.

CHAPTER XXXV

(RAJASHUYIKA PARVA)—Continued.

Vaishampayana said:—

1. O king, having approached and worshipped his grandfather (Bhisma) and his preceptor (Drona), Yudhishthira thus spoke to

2. Bhisma, Drona, Kripa, the son of Drona (Ashwathama), Duryodhana and Vitansati. "Be all of you gracious to me in my this sacrifice.

3. All this my great wealth is yours. Consult you all with one another, and guide me as you desire."

4. Having thus spoken to all, the eldest of the Pandavas (Yudhishthira), who had been already installed in the sacrifice, appointed every one of them in suitable offices.

5. He appointed Dushasani to superintend the department of food and other enjoyable articles. Ashwathama was solicited to look after the Brahmanas.

6. Sanjaya was appointed to return worship to all (invited kings). The high-minded Bhisma and Drona were employed to see what was done and what was left undone.

7. The king (Yudhishthira) appointed Kripa to look after the diamonds, the gold, the pearls and the gems, and he was also appointed to distribute Dakshinas (gifts) to the Brahmanas.

8. Thus other best of men were all appointed in various other offices. Having been brought there by Nakula, Valhika, Dhritarashtra, Somadatta, and Jayadratha enjoyed there as the lords (of the sacrifice).

9. Khatva (Vidura), learned in all the precepts of virtue, became the master of exchequer. Duryodhana became the receiver of tributes brought by the kings.

10. Krishna, the centre of all men, with the desire of gaining the excellent fruit, himself willingly took the task of washing the feet of the Brahmanas.

11 *Wishing to see that Sabha and also Dharmaraja Yudhishthira, no one came there with less tribute than one thousand (in kind, number or quantity)*

12-15 All (the assembled kings) honoured Dharmaraja with large presents of jewels. Every one of those kings proudly said, "Let the Kuru king complete his sacrifice with the gems and wealth that I present to him (without taking any presents from any other king)." O king, the sacrificial ground of the illustrious son of Kunti crowded with guards and warriors, with the cars of the celestials and with the kings, all possessing beauty and wealth, looked extremely handsome with the numerous palaces so built as to last for ever and so high that their tops touched the car of the celestials who came to see that sacrifice with the dwellings of the Brahmanas, and the mansions that were built for the kings which resembled the cars of the celestials, and adorned with gems and filled with every kind of wealth.

16 Yudhishthira as if vying with the deity Varuna himself in wealth commenced the (Rajshuya) sacrifice which was distinguished by large Dhakshinas to Brahmanas and emblazoned with the six fires.

17 The king gratified every body with presents of great value and with every object that one could desire, with abundance of rice and of every kind of food and also with a large quantity of jewels brought as tribute. Every one of that vast concourse of people was fed to his fill.

18 The celestials were gratified in that sacrifice by the *Idi Ghee Homa* and libations poured by the great Rishis, learned in *Mantras* and pronouncements.

19 Like the celestials the Brahmanas were also gratified with the sacrificial gifts, food and great wealth. Men of all the orders were gratified and were filled with joy.

Thus ends thirty fifth chapter, the commencement of the sacrifice in the Rajshuyika of the Sabha Parva

CHAPTER XXXVI

(ARGHYASHARANA PARVA)

Vaishampayana said —

1. On the last day of the sacrifice when the king (Yudhishthira) was to be sprinkled over with sacred water the great Brahmana Rishi with (all) the monious (present there) entered the inner enclosure (of the sacrificial ground).

2-3 Those illustrious and *Mantra* knowing Rishis, with Narada at their head and

with the royal sages seated at their chief looked like the celestials seated in the mansion of Indra in the company of the celestial Rishis. Those Rishis of immeasurable energy, having then obtained leisure, started various topics of conversation.

4. "This is so," "This is not so," "This is even so," "This cannot be otherwise," —thus did many of them engage in arguments with one another.

5 Some amongst the disputants made the weaker arguments to appear stronger, and the stronger ones the weaker by their arguments based on *Shastras*.

6 Some greatly intelligent disputants fell upon the position urged by others as hawks dart at an arrow into the air.

7 Some amongst them, learned in the interpretations of *Shastras*, and some others of rigid vows, well acquainted with every commentary and gloss, engaged themselves in pleasant conversations.

8 That (sacrificial) platform, crowded with the celestials, Brahmanas and the great Rishis —all endued with the Vedas —looked as beautiful as the sky studded with the stars.

9 O king, there was no Sudra or any man without vows near the inner (sacrificial) platform of Yudhishthira's palace.

10 Seeing the prosperity of the prosperous and intelligent Dharmaraja which was the result of that sacrifice, Narada became exceedingly happy.

11 O ruler of men, seeing the assembly of all Kshatriyas (in that sacrifice), the Rishi Narada became thoughtful.

12 O best of men he recollected the words he had heard in the abode of Brahma regarding the *Angasavatarna*, (incarnations of portions of every deity).

13 O descendant of Kuru, knowing this assembly was an assembly of the celestials, Narada thought in his mind the lotus eyed Hanu.

14-15 He knew that the creator of every object the exalted god of all gods, Varayana —who had formerly commended the celestials saying, "I the your births on earth and kill one another and then come back to heaven, —that chastiser of all the enemies of the celestials that subjugator of all hostile towns, had taken his birth in the Kshatriya order to fulfil his own purpose.

16 The illustrious lord of the universe, Sambha Varayana, having thus commanded all the celestials, had taken his birth in the race of Yadu.

17. Having been born in the Andhaka Vṛṣṇi race on earth, that foremost of all perpetuator of races was graced with great good fortune and was shining like the moon among the stars.

18. He whose prowess of arms was adored by the celestials with Indra—that Hari, that crusher of foes,—was then living in the world of men in a human form.

19. Oh! what could be greater wonder than that the self create himself will take away (from earth) all these Kṣhatryas endowed with great strength.

20. Thus reflected the omniscient Nārada who knew that Hari, Nārāyaṇa (Kṛṣṇa) was no other than the Supreme Being, whom every body worships with sacrifices.

21. That foremost of all men, learned in the precepts of virtue that greatly intelligent man (Nārada), (thinking of all this), sat in the sacrifice of the intelligent Dharmarāja (Yudhishthira) with feelings of awe.

22. O king Bhīṣma then thus spoke to Dharmarāja Yudhishthira, 'O descendant of Bharata, now offer Arghyas to the kings as each deserves.'

23—24. O Yudhishthira hear—the preceptor, the sacrificial priest, the relative, the Sūtakā, the friend and the king,—these are the six (classes of persons) who deserve to get the Arghya. The wise men have said that when any of these live with one for a full one year, he deserves to be worshipped with the presentation of Arghya. These kings have been staying with us for a very long time.

25. Therefore O king, bring Arghya for each of them and let the Arghya be first presented to him who is the foremost of all of them.

Yudhishthira said:—

26. O descendant of Kuru O grandure, whom do you consider to be the foremost of these (men present here), and to whom should the Arghya be presented first? Tell me this.

Vaishampayana said:

27. O Descendant of Bharata the son of Vṛntanu, Bhīṣma, settled it by his great intelligence that Kṛṣṇa was the foremost of all on earth.

Bhīṣma said:—

28. As sun shines among all luminous objects so shines this (Kṛṣṇa) among all (these kings and potentates) by his egful-gence, strength and prowess.

29. This sacrificial ground is illumina-
ted and gladdened by Kṛṣṇa like a sunless

region by the sun and a airless region by the air.

Vaishampayana said:—

30. Then commanded by Bhīṣma, the powerful Sahadeva proceeded to present in due form the excellent Arghya to the prince of the Vṛṣṇi race, (Kṛṣṇa).

31. Kṛṣṇa also agreed to accept that worship according to the forms of the ordinance. But Sishupala could not bear that worship (proposed to be) offered to Vasudeva (Kṛṣṇa).

32. The greatly powerful Chedi king (Sishupala), after reproving Bhīṣma and Dharmarāja (Yudhishthira) in the presence of that assembly, began to censure Vasudeva (Kṛṣṇa).

Thus ends the thirty sixth chapter, the Arghya-presentation to Kṛṣṇa, in the Arghyakarana of the Sabha Parva.

CHAPTER XXXVII

(ARGHYAHARANA PARVA)—Contd.

Sishupala said:—

1. O descendant of Kuru, when so many illustrious kings are present here, this man of the Vṛṣṇi race does not deserve a royal worship like a king.

2. Your this conduct in wilfully making this lotus eyed hero worshipped by the Pāṇḍavas is not worthy of the illustrious Pāṇḍavas.

3. O sons of Pāṇḍu, you are children, you do not know what Dharma is for it (the ways of Dharma) is very subtle. This son of the river (Bhīṣma) has but little knowledge, and therefore he has transgressed the Smṛiti (rules of morality).

4. O Bhīṣma if a man like you, possessing virtue and morality, acts from motives of pleasing others he (surely) becomes worthy of censure among all the honest and wise men.

5. How does this man of the Dasarha race, who is not a king, deserve to be worshipped among these kings that you have worshipped him?

6. O foremost man of the Puru race, if you consider him to be the eldest,—why, here is Vasudeva. How can his son be worshipped before him?

7. If you consider him your well wisher and supporter, why,—when Drupada is here, how can he get the (first) worship?

8. O descendant of Kuru, if you consider Krishna your preceptor,—when Drona is here, how have you worshipped the Vrishni prince ?

9. O descendant of Kuru if you consider Krishna as the *Risaya*, when old Dwaipayana is here, how have you worshipped Krishna ?

10. O king, when that best of men, the son of Santanu, old Bhishma, who can die only at his will, is here, why have you worshipped Krishna ?

11. O king, O descendant of Kuru when the hero Ashwathama who is learned in every branch of knowledge is here, why has Krishna been worshipped by you ?

12. When that best of men that king of kings, Duryodhana and also that preceptor of the Kuru race, Kripa, are present here, why Krishna has been worshipped ?

13. Passing over the preceptor of the Kimpurishas, he (Krishna) has been worshipped by you. When the invincible Bhishma, auspicious marked king of Paundrya,

14. That best of kings Rukmi and Ekula and the king of the Madris Salya are present, why Krishna has been worshipped ?

15—16. O descendant of Bharata this greatly powerful hero whose prowess is the pride amongst all kings who is the favourite disciple of the son of the Brahmana Arjuna, the hero who defeated all the kings by his prowess alone that Karna being present here, passing over him why Krishna has been worshipped ?

17. O best of the Puru race, the slayer of Madhu (Krishna) is neither a sacrificial priest, nor a preceptor, nor a king why have you worshipped Krishna with the motive of pleasing others ?

18. O descendant of Bharata if it was your intention to offer the first worship to the slayer of Madhu why were these kings brought here to be insulted ?

19. We have not paid tribute to the illustrious son of Kunti out of fear or temptation (the desire of gain) or conciliation,

20. We have paid him tribute only because he was desirous of obtaining the imperial dignity from the motive of virtue. He it is who is now insulting us.

21. What else could be your motive except that of insult that in the midst of this assembly of kings, you have worshipped Krishna, who does not possess the insignia of royalty, with the *Arghya* ?

22. The title of virtuous achieved by the son of Dharma (Yudhishthira), has been

obtained without any cause. Who will offer such unworthy worship to one who has fallen from religion ?

23. This wretch, born in the Vrishni race, formerly most unrighteously killed the illustrious king Jarasandha.

24. Righteousness has to-day left Yudhishthira, and his meanness only has been displayed by his offering the *Arghya* to Krishna.

25. O Janardana, if the helpless sons of Kunti are frightened, and if they have become mean for their asceticism, you ought to have enlightened them as to your claim to the first worship.

26. O Janardana, why did you accept the worship of which you are not worthy, although it was offered to you by these mean minded princes ?

27. You (surely) think much of the worship so unworthily offered to you as a dog (joyfully) licks in solitude a quantity of *Ghee* which he has obtained.

28. O Janardana this is no insult to the kings but it is you whom the Kurus have insulted.

29. O slayer of Madhu as a wife is to an impotent man and a beautiful sight to a blind man so is this worship to you who are not a king (at all).

30. What (sort of man) Yudhishthira is it has been (well) seen to-day what (sort of man) Bhishma is, it has (also) been seen, what (sort of man) Vasudeva is, it has been also seen. All these men have been seen as they (really) are.

Vaishampayana said :—

31. Having said this Sishupala rose from the excellent seat (on which he was seated). He then went out of the assembly accompanied by the kings.

Thus ends the thirty second chapter, the wrath of Sishupala, in the Arghyaparva of the Sabha Parva.

CHAPTER XXXVII

(ARGHYAHARANA PARVA)—Contd

Vaishampayana said :—

1. Thereupon king Yudhishthira ran after Sishupala and spoke thus to him in sweet and conciliating tone.

Yudhishthira said :—

2. O lord of the earth, what you have said does not suit you. O king it is highly sinful and needlessly cruel.

3 O king, do not insult the son of Santanu, Bhishma, by erroneously thinking that he does not know what is the great Dharma.

4 Look,—these many kings, who are all older than you approve the worship offered to Krishna. You should also approve it.

5 O king of Chedi, the descendant of Kuru, Bhishma, knows truly and well what Krishna is. You do not know him so well as he knows.

Bhishma said:—

6 He, who does not approve of the worship offered to Krishna, who is the oldest in the universe deserves neither soft words nor conciliation.

7 That chief of warriors in the Kshatriya race, who, having overcome a Kshatriya in battle and brought him under his power, sets him free, becomes his preceptor.

8 I do not see any king in this assembly of monarchs who has not been defeated by the prowess of this descendant of Satwata race (Krishna).

9 This mighty armed hero of un fading glory deserve to be worshipped not only by us alone but by all the three worlds.

10 Many host of Kshatriyas have been defeated by Krishna in battle. The infinite universe is established in this Vishnu hero.

11 Therefore we worship Krishna. Amongst the best and the eldest we do not worship any other. You should not say so,—your understanding should not be so.

Sudras he, who is old in age, deserves to be worshipped. There are two reasons for offering the worship to Govinda (Krishna),

19 He is vastly learned in the Vedas and the Vedangas, and he is also very great in prowess. Who else is there in the world of men except Keshava (Krishna) who is so distinguished?

20 Liberality, cleverness, knowledge of the Sruti (Veda) bravery, modesty, achievements, excellent intelligence, humility, beauty, firmness, contentment and prosperity, all live for ever in Achyuta (Krishna),

21 Therefore, you should approve the worship offered to one who is endued with such accomplishments, who is (our) preceptor, father, and Guru, and who is worthy of the Arghya and of the worship.

22 Hrishikesha (Krishna) is the Ritwijaya, preceptor,—worthy of being solicited to marry one's daughter,—the Snataka, the king and the friend. Therefore, Achyuta (Krishna) has been worshipped.

23 Krishna is the origin of the universe, and he is that in which the universe is to dissolve. This universe of mobile and immobile creatures has sprung into existence from Krishna alone.

24 He is unmanifest primal Nature, he is the creator, he is eternal, and he is beyond all creatures. Therefore, Achyuta deserves the highest worship.

25 The intellect the seat of sensibility, the primal elements air, heat, water, space,

32 Who is there among the young or the old or among these illustrious kings who does not consider Krishna worthy of worship or who does not worship Krishna?

33 If Shishupala considers this worship undeserved, in this undeserved worship he should do that which is proper in this matter.

This ends the thirty eighth chapter the words of Bhishma, in the Arghyacharita of the Sabha Parva

CHAPTER XXXIV

(ARGHYAHARANA PARVA)—Contd

Vaishampayana said :—

1 Having said this, the greatly strong Bhishma stopped. Then Sahadeva gave this reply to Shishupala of grave import.

2 "If there is any king (present here) who cannot bear the worship offered by me to Keshava the slayer of his father and the possessor of immeasurable energy.

3 On the head of such heroes I place my foot. When I say this let that one give me the proper reply.

4-6 Let those kings who possess intelligence approve the worship of the preceptor, the father, and the Guna (Krishna) who (fully) deserves the Arghya and the worship. When Sahadeva thus showed his foot, no one among those intelligent, wise, proud and powerful kings said anything. Thereupon showers of flowers fell upon the head of Sriadeva.

7 An invisible voice said 'Excellent, Excellent!' Chidra, a black deer skin, the speaker of both the past and the future.

8 The dispeller of all doubts Narada learned in (the mysteries of) all the world then said in the midst of innumerable creatures these words of the clearest import.

9 "Those men, who will not worship the lotus-eyed Krishna, should be considered as dead though living. He should never be talked to.

Vaishampayana said :—

10 Having worshipped those that deserved worship then that god among men Sahadeva well acquainted with the difference between a Brahmana and a Kshatriya completed the ceremony.

11 When Krishna received the first worship the slayer of foes, Sunitha (Shishupala) with eyes red as copper in anger, thus addressed the kings (present there).

12 When I am here to be the generalissimo, what are you thinking now? In battle array let us stand against the assembled Vrishnis and the Pandavas.

13 Having thus stirred up the kings, that best of the Chedis (Shishupala) began to consult with them how to obstruct the completion of the sacrifice.

14 The invited kings who had come to the sacrifice all with Sunitha (Shishupala) at their head, looked angry, and their faces became pale.

15 They all said 'We must act in such a way as the final sacrificial rites to be performed by Yudhishthira and this worship of Krishna may not be supposed to have our acquiescence.'

16 Having been impelled by a belief in their great power and confidence, and having been also deprived of all sense by anger, all the kings began to talk in this way.

17 Though they were appeased by their friends their faces glowed with anger and they roared like lions driven away from their prey.

18 Krishna understood that the undeterred morning great sea of kings with its ebbing waves of soldiers was making preparation for a fight.

This ends the thirty ninth chapter the consultation of the kings in the Arghyacharita of the Sabha Parva

CHAPTER XL

(SISHUPALA BADIHA PARVA)

Vaishampayana said :—

1-3 Seeing that assembly of kings agitated by anger as the fearful ocean is agitated by the winds at the time of the universal dissolution Yudhishthira thus spoke to that foremost of all intelligent men, the grandsire of the Kurus the aged Bhishma, as that slayer of foes, Parashita (Indra) of extraordinary prowess speaks to Vrihaspati. 'This vast ocean of kings have been agitated by wrath. O grandsire, tell me what should be done now.'

4 O grandsire tell me what I should do now that my sacrifice may not be obstructed and my subjects may not be injured.

5 When Dharmaraja Yudhishthira turned to moralizing, said this the grandsire of the Kurus Bhishma thus spoke to him.

6 'O best of the Kurus, do not be alarmed. Can the dog kill the lion? I have already settled some means that is both beneficial and conformable to policy.

7. As a pack of dogs bark all together at a sleeping lion, so do all these rulers of the earth.

8 O child, like the dogs at the lion, these (kings) are angrily barking before the sleeping lion of the Vrishni race (Krishna).

9 Achyuta (Krishna) is now like a lion that is asleep. So long he does not wake up this king of the Chedis, this foremost of men, makes these monarchs look like the lions.

10 O best of kings O child this Sishupala possesses but little intelligence. He is desirous of taking along (with him) all these monarchs to the abode of Yama through the agency of him who is the soul of this Universe.

11 O descendant of Bharata, Krishna has been surely desirous of taking back to himself the effulgence and prowess that now lives in Sishupala.

12 O son of Kunti, O foremost of all intelligent men, the intelligence of this wicked king of the Chedis, as well as that of all these kings, have become perverse.

13 The intelligence of all men whom this best of men (Krishna) desires to take to himself become as perverse as that of this Chedi king.

14 O Yudhishthira, Madhava is the creator and destroyer of all the four kinds of beings existing in the three worlds."

15 O descendant of Bharata, having heard his words, the king of the Chedis spoke thus to Bhishma in stern and harsh words.

Thus ends the fortieth chapter, the consolation to Yudhishthira, in Sishupala Badha of the Sabha Parva.

CHAPTER XLI.

SISHUPALA BADHA PARVA.—

Continued.

Sishupala said :—

3 O Bhishma, when you are their leader the Purus are like a boat tied to a boat, or like a blind man following a blind man.

4 You have once again given pains to our hearts by reciting the deeds of this (Krishna), such as his killing Putana and others.

5 O Bhishma, arrogant and fool as you are, and also desirous of praising Krishna, why does not your tongue split into a hundred parts?

6 O Bhishma, how do you, superior as you are in knowledge, desire to praise the cowherd (Krishna) whose evil reputation is told even by men with childish intelligence.

7 O Bhishma, if he (Krishna) has killed a vulture in his childhood what is there to praise in that feat? What is there also in his killing of Ashwa and Brishaya, both of whom were ignorant of the science of war?

8 O Bhishma, what is there wonderful if this (Krishna) threw down by a kick an immense pile of wood, namely a car?

9 O Bhishma, in my opinion there was nothing remarkable in this one's holding for a week the Govardhana hill which is like an ant-hill.

10 O Bhishma, "while sporting on the hills, this one ate a large quantity of food," hearing these words of yours, many have been much astonished.

11 O (Bhishma) learned in the precepts of religion, what could be more wonderful than this one's killing Skansa, by whose food he became fat and strong.

12 O Bhishma, O wretch of the Puru race, you are ignorant of the precepts of religion. You have not heard from the pious men what I would now tell you.

13—14 The pious men always instruct good men not to use weapons against women, kine, Brahmins and the men whose food has been putoken, and also those whose shelter has been enjoyed. O Bhishma, it appears all this teaching has been thrown away on you.

15 O wretch of the Puru race, wishing to praise Keshava (Krishna), you describe him before me as great and superior in knowledge and so, as if I know nothing.

Janardana (Krishna) believes that they are all true. But they are surely all false.

18. The verses that a chaunter chants, though he chants them often, would produce no impression on him. Every creature acts according to his own disposition like the bird *Bhulinga*.

19—20. I here is not the least doubt that your disposition is very mean. It appears the Pandavas also who consider Krishna as deserving of worship and who have you for their leader are of sinful dispositions. Though you possess the knowledge of virtue, yet you have fallen from the path of virtue.

21. O Bhishma, who will so act as you have from the motives of virtue, knowing himself to be virtuous and superior in knowledge?

22—23. O Bhishma, if you know Dharma, if your mind is guided by wisdom, why was that virtuous maiden Amba, who desired to have another for her husband, was forcibly carried away by you? Your brother Vichitravirya who followed the path of the pious men,

24. Knowing her state of mind, did not marry her, though she was brought by you. Proud as you are of your virtue, in your two sight sons were begotten by another on the widow of your brother according to the ways of the pious.

25. O Bhishma, where is your virtue? Your Bramhacharya is in vain. Your celibacy is no doubt the result of your ignorance or impotence.

26. O (Bhishma), leaned in Dharma, I do not see your prosperity. You who thus preach morality does not seem to have ever waited upon the old.

27. Worship, gift, study, large-Dakshina giving sacrifices—these all are not equal to one sixteenth part of that merit which is obtained by the possession of a son.

28. O Bhishma, the merit that is obtained by observing many vows and fasts surely goes all in vain if one is childless.

29. You are childless,—you are old—you are an expounder of false morality. Like the swan in the story, you shall now be killed by your own relatives.

30. O Bhishma, the learned men have said this (story) of old. I shall presently narrate it in full in your hearing.

31. In the days of yore there lived an old swan on the coast of the sea. He always spoke of morality and used to instruct all the birds, but his conduct was otherwise.

32. O Bhishma, "Practice virtue and forego sin",—these were the words that the truthful (birds) heard him say.

33. O Bhishma, it has been heard by us that vaporous creatures, (all) dwelling in the sea, brought him food for the sake of virtue.

34. O Bhishma, all those birds left their eggs with him, ranged and dived in the waters of the sea. But that sinful wretch ate them (eggs) all.

35. That swan, always attentive to his own purpose, ate the eggs foolishly trusted to him. Some time after seeing the eggs decreased in number, another greatly intelligent bird suspected him, and one day he saw him (eat those eggs).

36. Having witnessed the sinful act of the swan, that bird spoke of it to all the other birds in great sorrow.

37. O excellent Puru, then all those birds, witnessing with their own eyes the act of the (old) swan, came to him, and they then killed that wretch of false conduct.

38. O Bhishma your conduct is like that of the old swan. These kings might kill you in anger as the birds killed the old swan.

39. O Bhishma, the Purana-knowing men mention a proverb as regards this occurrence. O descendant of Bharata, I shall repeat it to you in detail.

40. It is this—"O bird, though your heart is affected yet you preach. But your this sinful act of eating the eggs transgresses all your speeches.

Thus ends the forty first chapter, the words of Sisupala, in the Sishupala Badha of the Sabha Parva.

CHAPTER XLII

(SISHUPALA BADHA)—*Continued*

Sishupala said:—

1. The greatly powerful king Jarasandha, who did not desire to fight with Krishna, saying that he was but a "servant," was (surely) worthy of my greatest esteem.

2. Who will consider praiseworthy the act of killing Jarasandha which was done by Keshava (Krishna), as also by Bhima and Aryuna?

3. Entering (the city) by a way which was not the (public) gate, and disguised as a Veda-knowing (Brahmana,) this Krishna saw the prowess of king Jarasandha.

4 When that illustrious king offered this wretch water to wash his feet, it was then he said from seeming motives of virtue that he was not a Brahmana.

5 O descendant of Kuru when Bhima Dhananjaya and Krishna were asked by Jarasandha to eat that request was refused by this Krishna.

6 If this one (Krishna) is the lord of the universe, as this fool thinks himself to be, why does he not then consider himself a Brahmana?

7 It is greatly surprising that though you often lead the Pandavas away from the path of the pious, yet they consider you (Bhima) to be honest.

8 O descendant of Bharata (Bhima) there is nothing to be surprising (perhaps) in those who have got you who is no better than a woman and who is old to be their counsellor in all things.

Vaishampayana said —

9 Hearing his these harsh words—harsh both in import and sound—that foremost of all strong men, the powerful Bhimasena, became angry.

10 Under the influence of anger his lotus like eyes, naturally large and expanding became still more extended, and also as red as the copper.

11 The assembled kings saw on his forehead three lines of wrinkles like the Ganges with her three currents on the three-plaked mountain.

12 When he began to grind his teeth in anger the kings saw his face resemble like that of the Death preparing to swallow every creature at the end of the Yuga.

13 As the strong minded (hero) was about to jump up with great impetuosity, the mighty armed Bhima caught him (by the hand), as if Mahadeva seized Mahasena.

14 O descendant of Bharata Bhima's anger was soon appeased by Bhima with various words of sound counsels.

15 That chrisiter of foes could not disobey Bhima's words as the ocean never goes beyond its shore, though swollen with the waters of the rainy season.

16 O king though Bhima was angry the heroic Sishupala, depending on his own valour, did not tremble in fear.

17 Though Bhima was every moment jumping up (from his seat) with great impetuosity yet Sishupala did not bestow a single thought on him as a lion does not mind a small animal who leaps up in rage.

18 Seeing Bhima of terrible prowess in such great rage the mighty king of Chedi laughingly spoke thus.

19 'O Bhima, release him I let all these kings see him burnt down by my prowess like an insect by fire.'

20 Having heard these words of the king of the Chedis, that foremost of the Kurus that best of all intelligent men, Bhima thus spoke to Bhima.

Thus ends the forty second chapter, the wrath of Bhima in the Sishupala Badha of the Sabha Parva.

CHAPTER XLIII

(SISHUPALA BADHA PARVA)—

Continued,

Bhima said :—

1 This Sishupala was born with three eyes and four hands in the dynasty of the kings of Chedi. As soon as he was born, he screamed and brayed like an ass.

2 His father and mother along with all their relatives were struck with fear on seeing this fearful phenomenon. Seeing these evil omens, they resolved to abandon him.

3 But at that time an invisible voice (thus) said to the king and his wife with their ministers and priest all of whose hearts were paralyzed by anxiety.

The Voice said :—

4 O king, this your son, who has been (just) born, will become fortunate and superior in strength. Therefore you have no fear from him. Cherish this child without (any) anxiety.

5 O king he will not die. His time is not yet come. He that will kill him with weapons has also been born.

Bhima said :—

6 Having heard these words, the mother becoming anxious by affection for her son, spoke thus to the invisible being.

7 'I bow with joined hands to him that has uttered these words regarding my son. I let him (the invisible being) whether he is an exalted god or any other being, tell me another word.'

8 I desire to hear who will be the slayer of this my son.

9—11 The invisible being then again said, 'He upon whose lap this child being taken, his extra arms will fall down on the ground like a pair of five headed snakes and observing whom his third eye on the forehead will disappear, will be his slayer.' Having heard of the child's three eyes and five arms and also of the words of the invisible being.

12 All the kings of the world came to see him. The (Chedi) king worshipped the monarchs as it came as each deserved.

13-14 And gave his child upon their laps one after the other. Thus the child was placed on the laps of one thousand kings one after the other. But what was heard (from the invisible being) did not come to pass. Having heard this (about the child) at Dwaraṇatī, the two greatly powerful heroes,

15 The Yādu princes Sankarsana (Viladeva) and Jarāddhana (Krishna) went to the capital of the Chedi (king) to see their aunt the princess of the Yādu race (the queen of the Chedi king).

16 Saluting every body according to his rank and saluting also the king and the queen and inquiring after every body's welfare, Rama and Keshava (Valarama and Krishna) took their seats.

17 When those two heroes were duly worshipped the queen with great pleasure and joy herself placed the child on the lap of Damardana (Krishna).

18 As soon as the child was placed on his lap, his extra arms fell down and the eye on his forehead disappeared.

19 "Seeing this the queen became alarmed and agrieved, she begged Krishna to grant her a boon. (She said), 'O mighty armed hero, I am afflicted with fear, grant me a boon.'

20 You are the assuager of all men afflicted with grief, you are the dispeller of every body's fear. Having been thus addressed, the descendant of Yādu Krishna, replied,

21 "O lady, do not be alarmed. O virtuous queen, you have no fear from me. O aunt, what boon shall I give you? What shall I do?

22 Whether I am able or not, I shall do what you will say. Having been thus addressed she thus spoke to the descendant of Yādu Krishna.

23 'O greatly powerful hero, O best of the Yādu race you will have to pardon for my sake the offences committed by Sishupala. O lord know, this is the boon I ask."

Krishna said:—

24 O aunt, even when he will deserve to be killed,—in such one hundred (occasions of) offences of this (Sishupala), I will pardon him. Do not be (therefore) agrieved.

Bhisma said:—

25 O Bhisma, such is this wretch Sishupala, a king with a wicked heart

being proud for the boon granted by Govinda (Krishna), he now calls you to battle.

Thus ends the forty third chapter, the history of Sishupala in the Sishupala Badha of the Sabha Parva.

CHAPTER XLIV

(SISHUPALA BADHA PARVA)—

Continued.

Bhisma said:—

1 The desire, that causes the Chedi king to call you whose strength knows no deterioration, to fight, is hardly his own wish. This is surely the purpose of Krishna himself, who is the lord of the universe.

2 O Bhishma, what king was there on earth who could abuse me as this wretch of his race who has been already taken for his own by Death has done to day?

3 This mighty armed (hero) is certainly a portion of His (Krishna's) energy. The lord (Krishna) wishes to take back to himself his that energy.

4 O best of the Kuru race for this reason (only) this wicked-minded and tiger-like Chedi king roars in this way without caring little for any of us.

Vaishampayana said:—

5 Having heard these words of Bhisma the Chedi king could not brook them. He thus replied to Bhisma in great wrath.

Sishupala said:—

6 O Bhisma when always rising from your seat you are praising him like a (professional) hunter let our enemies possess that prowess which is possessed by this Keshava (Krishna).

7 O Bhisma, if your mind takes pleasure in praising others then praise these kings (present) here, and leave off Jarāddhana (Krishna).

8 Praise this best of kings Danda, the monarch of Vaidika who, as soon as he was born rent this earth.

9 O Bhisma, praise this Kurva the king of Anga and Bṛhga who is like Indra in strength who draws the great bow,

10 Who is adorned with the celestial earrings of heavenly make and with the armour possessing the splendour of the rising sun with (both of) which he was born,

11 And loving and mingled in a way, the greatly invincible Jarasandha equal to Vasava (Indra).

12 O Bhishma I praise always Drona and his son (Ashwathama), who are, both father and son worthy of praise who are great car-warriors, and who are best of Brahmanas.

13 O Bhishma it is my opinion that if they are enraged, either of the two can annihilate this earth with all its mobile and immobile creatures.

14 O Bhishma, I do not see any king who is equal to Drona or Ashwathama in battle. Why do you not desire to praise them?

15 Passing over Duryodhana who is the mighty armed king of kings and who is unrivalled on earth girt with the seas.

16 Also King Jayadratha who is accomplished in weapons and who is of great prowess and also Druma, the preceptor of the Kimpurushas, who is renowned on earth for his prowess.

17 And also old Kripa, the son of Sri-dhwata who is the preceptor of the Bharatas — passing over these greatly powerful men why do you praise Keshava (Krishna)?

18 Passing over that foremost of bowmen that excellent man the greatly powerful Rukmin, why do you praise Keshava?

19 Passing over the greatly energetic Bhismaka and the king Dantadiksha and also Bhigadatta celebrated for his many sacrificial strikes the king of Magadha Jayatsena.

20 And also Drupada and Birata Sakuni and Virhadbala Vinda and Anuvinda of Avanti Pandya Swata, Uttama.

21 The greatly prosperous Sanka, the proud Vrishisena the powerful Ekataiya, the great car warrior the king of Kalinga — passing over all these powerful men why do you praise Keshava?

22 O Bhishma if your mind is always eager to praise others, why do you not praise Salva and other rulers of the earth?

23 Ohing, what am I capable of doing (giving you good advice) when you have never before heard any thing from the virtuous men who are learned in the precepts of virtue?

24 O Bhishma have you not heard that reproach and glorification of self and reproach and glorification of others are not the practices of those who are respectable?

25 O Bhishma there is none who approves your conduct in thus continually praising this Keshava who is unworthy of any praise, you (surely) do it from ignorance alone.

26 How can you from your desire alone establish the whole universe in this wicked minded state and cowherd of Briga?

27 O descendant of Bharata perhaps your inclination is not conformable to your true nature like that of the bird Bhalinga, the story of which has been already told by me.

28 O Bhishma there was a bird, called Bhalinga living on the other side of the Himalayas. His words were always without any meaning.

29 "Never act rashly" was what he always said, but he never knew that he himself always acted rashly.

30 O Bhishma that foolish bird used to pick from the lion's mouth the pieces of flesh sticking between its teeth when the lion was engaged in eating.

31 O Bhishma that bird surely lived at the pleasure of the lion. O sinful wretch, you always speak like that bird.

32 O Bhishma surely you live at the pleasure of these kings. There is none else like you who is engaged in doing things contrary to the opinions of all.

Vaishampayana said:—

33 O king having heard these rude and harsh words of the Chedi king Bhishma spoke thus in the hearing of the king of Chedi.

Bhishma said:—

34 Truly am I alive at the pleasure of these rulers of earth. But I do not consider these kings as equal to even straws.

Vaishampayana said:—

35 Having been thus addressed by Bhishma the kings became full of anger. Some amongst them stood erect and some began to reproach Bhishma.

36 Having heard these words of Bhishma, some of these great bowmen said "This sinful wretch Bhishma though old is exceedingly boastful. He deserves no pardon."

37 Therefore O kings let this wicked minded Bhishma be killed like an animal or let us master all together and let him be burnt in a fire made of straw.

38 Having heard their these words the grandsons of the Kurus the intelligent Bhishma, then thus spoke to the kings.

Bhishma said:—

39 O rulers of earth I do not see the end of our speeches for words may be answered with words. Therefore, listen to what I say.

40 Whether I may be killed by you like an animal or be burnt in a fire made of straw I say I place my foot on the head of all.

41—42 Here is Govinda (Krishna) who knows no deterioration. Him have we worshipped. Let him, who is willing to meet a speedy death call to dry to battle. Madhava, Krishna, the wielder of discus and club, calling (in the battle), let him enter and mix with the body of this Dety.

Thus ends the forty fourth chapter, the words of Bhishma, in the Sishupala Badha of the Sabha Parva.

CHAPTER XLV

(SISHUPALA BADHA PARVA)—

Continued.

Vaishampayana said:—

1. Having heard these words of Bhishma, the greatly powerful Chedi king, being desirous of fighting with Vasudeva (Krishna), thus spoke to Vasudeva.

Sishupala said:—

2. O Janardana, I challenge you. Come, fight with me till I kill you to-day with all the Pandavas.

3. O Krishna, the Pandavas also deserve to be killed by me with you for they, having passed over all these kings, have worshipped you who are not a king.

4. O Krishna, it is my opinion that those, that live from childishness worshipped you, as if you deserve it, although you are unworthy of worship, you being only a slave and a wretch and not a king, deserve to be killed by me.

Vaishampayana said:—

5. Having said this, that best of men (Sishupala) stood up and roared in anger. When he ceased (talking), Krishna spoke these words in a soft voice to all the kings in the presence of the Pandavas.

Krishna said:—

6. O kings, this cruel-hearted man who is the son of a lady of the Sauvata race is a great enemy of the Sauvata race. Though we never seek to injure him, yet he always seeks to do us injury.

7. O kings, hearing that we had gone to the city of Prigayotisha, this wretch of cruel deeds came and burnt Dwarka, though he is the son of my aunt (father's sister).

8. When the Bhija king was sporting on the Ramanata hill, he killed many of our king's attendants and carried away many in chains to his own city.

9. This wretch's sinful in all his purposes, he, after he abused my father's sacrifice,

stole the horse of the horse-sacrifice which was let loose under armed guards.

10. This wretch, prompted by sinful motives, though she was unwilling, stole the wife of saintly Vabru (Akiura), when she was on her way from Dwarka to the country of the Sauvatas.

11. This wretch, ever intent to injure his maternal uncle, ravished in the disguise of the king of Kurusha the saintly Bhadra, the princess of Vishala, who was the intended bride of the Kurusha king.

12. I have patiently borne all these for the sake of my father's sister. It is, however, very fortunate that (to-day) all this has happened before all these kings.

13. Look, Sirs, at the hostility that he bears towards me. Know also all that he has done against me at my back.

14. He deserves to be killed by me only on account of the great pride that he has displayed to-day before all these kings. I am hardly able to pardon him to-day for the injuries he has done me.

15. Desirous as he was of a speedy death, this fool had (once) desired to possess Rukmini (Krishna's wife), but the fool did not obtain her, as a Sudra cannot get a hearing of the Vedas.

Vaishampayana said:—

16. Having heard these words of Vasudeva, all the kings assembled there, began to reproach the Chedi king.

17. Having heard these words, the powerful Sishupala laughed aloud and spoke these words.

Sishupala said:—

18. O Krishna, are you not ashamed to talk in this assembly, specially before all these kings, of Rukmini who had been intended for me?

19. O slayer of Madhu, who else is there but you, who regarding himself a man, would say in the midst of respectible men that his wife was intended for some body else?

20. O Krishna, if you please pardon me or pardon me not. Angry or friendly, what can you do to me?

Vaishampayana said:—

21. When he (Sishupala) was thus talking, the high-souled slayer of Madhu, (Krishna), thought in his mind of the discus that humbles the pride of the Danavas.

22. As soon as the discus came into his hands the skillful speaker, the high-souled (Krishna), spoke to all these words.

Krishna said:—

23. O rulers of earth, hear why this man has been pardoned by me. Asked

by his mother, I promised to pardon his one hundred offences

24 This was the boon that she asked me and this was the boon that I granted to her O kings, that number has (now) become full I shall now kill him in the presence of the kings.

Vaishampayana said :—

25 Having said this, the chief of the Yadu race, that chastiser of foes (Krishna), immediately cut off in anger by his discus, the head of the Chedi king

26 The mighty armed hero fell like a cliff struck by thunder The kings saw a fearful effulgence from the body of the Chedi king

27 Issuing like that of the sun in the sky O great king, that effulgence then adored the lotus eyed Krishna, ever worshipped by all the worlds, and it then entered his (Krishna's) body

28 Seeing the effulgence (of Sishupala) enter (the body of) that mighty armed and excellent of men (Krishna), all the kings thought (the phenomenon) as very wonderful.

29 When the Chedi king was killed by Krishna, the loudless sky poured showers of rain, blasting thunders were hurled and the earth itself began to tremble

30 Some amongst those kings did not speak a word during those unspeakable moments, they sat gazing at Janardhana (Krishna)

31 Some rubbed in anger their palms with their fore fingers, others, being deprived of their senses by anger, bit their lips with their teeth,

32 Some kings praised the Vrishni hero in private, some became excited with anger, while others became mediators

33—34 The great Rishis became much pleased and praised Keshava (Krishna), and the high souled Brahmanas and the greatly powerful kings, seeing the prowess of Krishna became glad at heart and praised him The Pandava (Yudhishthira) then commanded his brothers to perform the funeral ceremony of the king (Sishupala),

35—36 The heroic son of Damaghoshha without delay and with all proper respect they obeyed (their brother's command) Then the son of Priti (Yudhishthira), with his brothers and with all the kings, installed the son of the king Sishupala in the kingdom of Chedi

37—38 O king, furnished with plentiful of corn, rice and every kind of food and with abundance of wealth that sacrifice of the

greatly effulgent king of the Kurus, blessed with every kind of prosperity, and well protected by Keshava, commenced with all auspicious ceremonies and became exceedingly beautiful and pleasing to all young men.

39 So long the great Rajshuya sacrifice was not completed, the mighty armed Janardhana, the illustrious Sauri (Krishna), guarded it with his bow, called Siranga, and with his discus and club, and thus in due time it was completed.

40 Thereupon all the Kshatriya kings came to the virtuous minded Yudhishthira who had bathed (after the completion of the sacrifice) and thus spoke to him,

41 "O virtuous man, you have grown in prosperity by good fortune You have acquired the imperial dignity The fame of the Ajamira race has been greatly increased by (you) the descendant of Ajamira.

42 O king of kings, you have acquired great religious merit by your this act O best of kings, we tell you we have been worshipped by you to the full extent of our desires

43 We now desire to return to our own kingdoms You should give us permission " Having heard the words of the kings, Dharmaraja Yudhishthira

44 Worshipped them as each deserved, and then commanded his brothers thus, "All these kings have come to us at their own pleasure,

45 These chastisers of foes are now desirous of returning to their kingdoms after bidding me farewell Blessed (brothers), follow these excellent kings to the confines of our kingdom "

46 Having been thus commanded by their brothers the virtuous Pandava princes followed the kings one after the other as each deserved

47 The powerful Bhishadyumna followed the king of Birata Dharmajaya (Arjuna) followed the great car-warrior and high souled Yagnasena

48 The mighty Bhimasena followed Bhishma and Dhrishtadyaksha The lord of battle, Sahadeva, followed the heroic Drona and his son

49 O king, Nikula followed Suvala and his son, the sons of Drupadi and the son of Suvidra followed the great car-warrior, the mountain kings

50 The other best of Kshatriyas followed other Kshatriyas, and thousands of Brahmanas also, after being duly worshipped, went away

51 On the departure of all the kings and the Brahmanas the powerful Vasudeva (Krishna) thus spoke to Yudhishthira

Krishna said :—

52 O descendant of Kuru, with your permission I shall now go to Dwarka. By good fortune you have accomplished the best of sacrifices, Rajshuya.

Vaishampayana said :—

53 Having been thus addressed Dharmaraja (Yudhisthira) thus replied to Janardana (Krishna), O Govinda through your grace I have accomplished the great sacrifice.

54 Through your grace all the Kshatriya (kings) came under my sway and brought here for me valuable tribute.

55 O sinless one, O hero how can I give you permission to go? Without you my heart never feels any delight.

56—57 But (I) now you must have to go to the city of Dwarka. Having been thus addressed, the virtuous-minded and the world renowned Hari (Krishna) accompanied by Yudhisthira went to Prithi and cheerfully said O aunt your sons have to day obtained the imperial dignity.

58 They have obtained vast wealth and they have been crowned with success. Be pleased with all this, with your permission, I shall now go to Dwarka.

59 Keshava (Krishna) then bade fare well to Subhadrā and Draupadi. Then he came out of the inner apartments accompanied by Yudhisthira.

60—61 He performed his ablutions and went through the daily rites of worship. The Brahmins uttered benedictions. Then the mighty armed Daruka came with the car of excellent make and of body resembling the clouds. Seeing the Garuda charioted car arrived,

62 The high souled and lotus eyed (Krishna) walked round it respectfully and ascending on it, started for the city of Dwarvati.

63 The blessed Dharmaraja Yudhisthira accompanied by his brothers followed on foot the greatly powerful Vasudeva (Krishna).

64 Then the lotus eyed Hari (Krishna) stopped for a moment that excellent chariot, and thus spoke to the son of Kunti Yudhisthira.

65 "O kings, cherish your subjects with ceaseless violence and piety. As the clouds are to all creatures, as the large tree to the birds,

66 And as the thousand-eyed deity (Indra) to the immortals so you too become the refuge of all your friends and relatives.

Krishna and the Pandava (Yudhisthira), thus talking with each other,

67 Took each other's leave and went towards their respective homes. O king, when the foremost of the Satwata race, Krishna had gone away to Dwarvati,

68 King Durgodhara and the son of Suyata Sukuni—these two best of men, only—remained in that celestial *Shabha* (Assembly Hall).

Thus ends the forty fifth chapter, the killing of Sishupala in the Sishupala Badha of the Sabha Parva.

CHAPTER XLVI (DYUFA PARVA)

Vaishampayana said :—

1 When that best of sacrifices, Rajshuya, ever difficult of accomplishment was completed, Vyasa, surrounded by his disciples, came before him (Yudhisthira).

2 On his arrival he soon rose from his seat, surrounded by his brothers, and worshipped his grandfather (Vyasa) with offering him a seat and water to wash his feet.

3 When the illustrious (Rishi) took his seat on a best seat made of gold, he said to Dharmaraja Yudhisthira "to take his seat."

4 When the king was seated surrounded by his brothers, the illustrious Vyasa, the skilful speaker, thus spoke.

5 "O son of Kunti, you grow in prosperity for good to tune you have acquired the imperial dignity which is very difficult to be acquired. O perpetuator of the Kuru race, all the Kurus have grown in prosperity for your sake.

6 O king, with your permission I shall (now) go. I have been duly worshipped." Having been thus addressed by Krishna (Vyasa) Dharmaraja Yudhisthira,

7 Saluted his grandfather by touching his feet and thus spoke to him. O foremost of all men, a very great doubt has arisen in my mind.

8—9 O best of the twice born, there is none else except you who can remove it. The illustrious Rishi Narada said that three kinds of portents namely celestial omens, spherical and terrestrial, happen (if Rajshuya sacrifice is performed). O grandsons have these portents been removed by the fall of the Chedi king?

10 Having heard these words from the king, the son of Pirasara, the lord Krishna Dwaipayana, Vyasa thus spoke to him,

11 "O king for thirteen years those portents will produce great results. O king, they may even cause the destruction of all the Kshatriyas.

12 O best of the Bharata race O descendant of Bharata in course of time, making you the sole cause, the assembled Kshatriya kings will all be destroyed for the fault of Duryodhana and the provess of Bhuma and Arjuna.

13-15 O king of kings, in your dream you will see towards the end of this night Vrishadhiya (Bull marked) Nilkanta (blue-throated) Bhrama, Bhiranu (deep in meditation) Kapali, (drinking from human skull) Tripurantaka (slayer of Tripura) fierce and terrible Pushpata (the lord of creatures) Nishadeva (the god of gods), Umapati, (the husband of Uma) Hira, Sarva Vrishna, Sula (holding the trident) Pinaki (armed with Pinaka bow),—attired in skin, Siva, tall and white as the cliff of the Kailasha, seated on his bull and always gazing towards the direction, provided over by the Puris (South).

16 O king, you will see such a dream (today). Do not be grieved for it, for no one

O great king mustering fortitude, do what is beneficial.

25 Hereupon Yudhishthira ever devoted to truth, thinking all the while the words of Dwaipayana (Vyasa), spoke thus to all his brothers.

26 O children O blessed ones, listen to the vow I make from this day. For what other purpose am I to live for thirteen years?

27 I shall not speak a harsh word to my brothers or to any of the kings of the earth. I shall remain obedient to my relatives and practise virtue.

28 If I live in this way, making no distinction between my own sons and those of others, there will be no disagreement in the world. Disagreement is the cause of war.

29 O best of men, I shall keep war at a distance, and I shall ever do what is agreeable to others. Thus no evil reputation will touch me in the world.

30 Having heard these words of their eldest brother, the Pandavas, ever engaged in doing what is agreeable to Dharmaraja (Yudhishthira), approved of them.

31 O king, Dharmaraja (Yudhishthira),

3-5 One day the son of Dhritrashtra king (Duryodhana) coming to a place made of crystal mistook it for water and drew up his clothes finding his mistake out he wandered over the Sabha in great sorrow

6 Sometime after he mistook a lake of crystal water adorned with crystal water flowers for land and fell into it with all his clothes on

7 Seeing him fallen into the water, the greatly strong Bhima laughed aloud the servants also laughed at Sujodhana (Duryodhana)

8 Other handsome and dry clothes were soon given to him at the command of the king (Yudhishthira) Seeing his this plight, the mighty Bhimasena,

9 Aryuna and the twins (Nakula and Sahadeva) all laughed aloud Ever incapable of putting up with insults he (Duryodhana) could not bear their laughter

10-11 Concealing his emotions he even did not cast his eyes on them Seeing him again draw up his clothes to cross a piece of land (made of crystal) mistaking it for water all men laughed aloud Then king (Duryodhana) mistook a closed door made of crystal as open

12 And he hurt his head to pass it and stood with his brains swimming In this way mistaking another open door made of crystal as closed he attempted to open it with out-stretched hands and tumbled down

13 Coming upon another door that was really open the king thinking it closed, went away from it

14-15 O king having thus become the victim of various mistakes there (in that Assembly Hall) and having seen the vast wealth (that was collected) in the great Rijshuya sacrifice the king Duryodhana with the permission of the Pandavas returned to the city of Hastinapur

16 As he proceeded (towards the city) reflecting (on all he had seen) the heart of the king Duryodhana—having been afflicted with the sight of the prosperity of the Pandavas—became inclined to sin

17-18 O perpetrator of the Kuru race seeing the sons of Pritha happy and all the kings of the world obedient to them and (seeing also) that every body (both) young and old engaged in doing good to them—reflecting also on the splendour and prosperity of the illustrious Pandavas the son of Dhritrashtra Duryodhana, became pale

19 In proceeding (towards his city) with an afflicted heart, he only reflected on

the matchless Assembly Hall and the great prosperity of the intelligent Dhritmaraja (Yudhishthira)

20 The son of Dhritrashtra Duryodhana, was so much taken up with his own thoughts that he did not speak a word to Suvala's son (Sakuni), though he repeatedly spoke to him

21 Seeing him very much agitated (in heart) Sivala thus spoke to him 'O Duryodhana, why are you proceeding,—sighing (all the while)?'

Duryodhana said :—

22-23 O uncle seeing the whole earth brought under Yudhishthira's sway by the force of the illustrious Aryuna's weapons and seeing also the sacrifice of the son of Pritha like that of the greatly effulgent Sakra (Indra) among the celestials,

24 I have been filled with jealousy, and I am burning day and night I am being dried up like a shallow tank in the summer season

25 Behold when Sishupala was killed by the chief of the Satwata race there was none to take his side

26 The kings appeared (as if) they were consumed by the Pandava fire, therefore they were forgiving for else who could pardon such an offence?

27 That greatly improper act of Vasudeta was only successful on account of the prowess of the illustrious sons of Pandu

28 Various kings brought with them various kinds of wealth to the son of Kunti, king (Yudhishthira) and worshiped him like the tribute paying Vaisyas

29 Seeing the splendour of the Pandavas prosperity and being afflicted with jealousy I am as if on fire although I should not be jealous

Vaishampayana said :—

30 Having been burnt as if by fire and having made the (following) resolve he (Duryodhana) thus again spoke to the king of Gandhara (Sikhi)

Duryodhana said —

31 I shall throw myself into the fire or I shall drink the poison or I shall drown myself in water I am unable to live

32 What man is there in the world possessing manliness who can bear to see his foes in prosperity and himself in destitution?

33 Therefore I who bear the sight of the prosperity and fortune of my foes am neither a woman nor one who is not a woman neither a man nor one who is not a man

34 Seeing the lordship over the world, their such vast wealth, and also their that sacrifice,—who is there like me that will not smart under it?

35 I am alone incapable of acquiring such royal prosperity. I do not also see any one who can help me in doing it. I therefore I think of death.

36 Seeing the great and serene prosperity of the son of Kunti, I consider Fate to be supreme and exertion useless.

37 O son of Suvala, I formerly tried to destroy him, but baffling all my efforts, he has grown in prosperity like the lotus (in the tank).

38 I therefore, I consider Fate to be supreme and (all) exertions useless. The sons of Dhritarastra are decaying, (but) the sons of Pritha are prospering.

39 Seeing their prosperity and their that Assembly-Hall, and also the laughter of their servants, I am burning (in my heart), as if I am on fire.

40 O uncle, know me now to be in great grief and full of jealousy. Speak of it to Dhritarastra.

Thus ends the forty seventh chapter, the lamentations of Duryodhana, in the Dyuta of the Sabha Parva.

CHAPTER XLVIII.

(DYUTA PARVA)—Continued.

Sakuni said:—

1. O Duryodhana, you should not be jealous of Yudhishthira. The Pandavas are enjoying what their good fortune yields them.

2-3. O chastiser of foes, O great king, you were unable to destroy them by repeatedly adopting various plans many of which you reduced to practice. These best of men for their good fortune escaped (all) your machinations.

4. They obtained Drupadi as wife and Drupadi with his two sons (as allies), and also the greatly powerful Vasudeva (Krishna) as a help to acquire the whole world.

5. O ruler of earth, having obtained their paternal share of the kingdom and not being deprived of it, they have grown (in prosperity) by their own energy. What is there to make you sorry in all this?

6. Having worshipped Hutasesana (Fire) Dhananjaya (Arjuna) has obtained the Gandiva (bow), the two inexhaustible quivers and many celestial weapons.

7. With that best of bow and by the prowess of his arms, he has brought all the rulers of earth under his sway. What is there to be sorry at?

8. Having saved the Danava Moya from the conflagration of fire, the chastiser of foes, Sabyasachi (Arjuna) made him build that Assembly-Hall.

9. At the command of Moya, those fearful Rakshashas, named Kinkaras, guard that Assembly-Hall. What is there then to be sorry at?

10. O descendant of Bharata, O king, you have said that you have no one to help you. This is not true. These your brothers are all obedient to you.

11. The wielder of the great bow the greatly powerful Drona with his son, the Suta's son, Radheya (Karna), the great car-warrior, Goutama (Kripa),

12. I with my brothers, the king Somadatta,—these are all your allies. Conquer the whole earth with them.

Duryodhana said:—

13. O king, if it please you I shall conquer the Pandavas with you and with these great car-warriors.

14. If I can conquer them, the whole world will be mine, as also the kings and the Assembly-Hall which is so full of wealth.

Sakuni said:—

15. Dhananjaya, Vasudeva, Bhimasena, Yudhishthira, Nakula, Sahadeva, Drupadi, and his two sons,

16. These (heroes) cannot be conquered in a battle even by the celestials. They are all great car-warriors, and the wielders of great bows, they are accomplished in arms and invincible in war.

17. But I know the means by which Yudhishthira may be vanquished. O king, listen to it and adopt it.

Duryodhana said:—

18. O uncle, without any danger to our friends and other illustrious men, if there is means to conquer him, tell it to me.

Sakuni said:—

19. The son of Kunti (Yudhishthira) is very much fond of gambling, but he does not know how to play. That king of kings, (Yudhishthira) if asked to play, will not be able to refuse.

20. I am skilful in the play at dice. There is none equal to me (in this play).—on earth, nay not even in the three worlds.

O descendant of Kuru, (therefore) ask him to play

21 O king O best of men expect as I am in the play at dice I am certain to win for you his kingdom and his greatly effulgent prosperity

22 But, O Duryodhana tell all this to the king (Dhritarastra) At the command of your father I will win the whole of Yudhishthira's possessions without the least doubt

Duryodhana said :—

23 O son of Suvala, tell yourself all this to the chief of the Kurus, Dhritarastra I shall not be able to do it

Thus ends the forty eighth chapter, the lamentations of Duryodhana, in the Dyuta of the Sabha Parva

CHAPTER XLIX

(DYUTA PARVA) Continued

Vaishampayana said :—

1—3 O king having been impressed with the great Rajshuya sacrifice of king Yudhishthira and having also learnt the intentions of Duryodhana, from what he said and also in order to do what was pleasing to him (Duryodhana) the son of Suvala Sakuni, accompanied by Gandharis son (Duryodhana) came to the king Dhritarastra whose knowledge was his eye seated (on his throne) Approaching that greatly intelligent (king), Sakuni thus spoke to him

Sakuni said .—

4 O great king O best of the Bharata race know that Duryodhana has become colorless pale, and emaciated with anxiety

5 Why do you not after due enquiry ascertain the cause of the grief that is in the heart of your eldest son—the grief caused by the enemy?

Dhritarastra said —

6 O Duryodhana O son what is the cause of your grief? O Kuru prince, if it is fit for me to hear, tell it to me

7 This Sakuni says you are colorless pale, and emaciated After reflection I can not find any cause for your grief

8 O son all my vast wealth is at your command Your brothers and our relatives and friends never do anything injurious to you

9 You wear the best robes you eat food prepared with meat, you ride the best horses,—why then are you pale and emaciated?

10 Costly beds, the charming damsels, finely furnished mansions and grounds of sport are at pleasure (when you amuse)

11 All these certainly wait your command as do they in the case of the celestials, O invincible hero, O son, why do you grieve (then) like a destitute person?

Duryodhana said —

12 I no doubt, eat and dress but I pass my time all the while like a wretch, for I am a prey to jealousy

13 He is called a (true) man who lives after having vanquished his enemy in order to liberate his own subjects from the tyranny of that enemy

14 O descendant of Bharata, contentment and pride destroy (one's) prosperity Being engrossed with compassion and fear he can never rise

15 Seeing the prosperity of Yudhishthira whatever I enjoy does not gratify or please me The great and splendid prosperity of the son of Kuru makes me pale

16 Though I am not now seeing the greatly effulgent prosperity of the son of Kuru, yet knowing the affluence of the foe and my destitution, I (feel as if I) see it before me For this reason I am colorless, melancholy, pale and emaciated

17 Yudhishthira supports by giving thirty servant maids to each of eighty eight thousand Snataka Brahmanas who lead domestic life

18 Besides these ten thousand other Brahmanas daily eat well cooked food from golden plates at the palace of Yudhishthira

19—20 The king of Kambhoja sent to him hundreds and thousands of black darkish and red skins of the deer called *Kadali* and also blankets of excellent texture Hundreds and hundreds and thousands and thousands of female elephants horses and cows and thirty thousand female camels wander (within his palace) —the kings brought them all as tribute when they assembled there

21 O lord of earth the kings brought to that foremost of sacrifice heaps of gems and jewels for the son of Kuru

22 I never heard or saw such enormous wealth as was brought to the sacrifice of the intelligent (son) of Pandu (Yudhishthira)

23 O king seeing that enormous collection of wealth belonging to the enemy,

I cannot enjoy peace of mind I am afflicted with their thoughts. O king,

24 Being stopped there by the gate-keepers hundreds of Brahmanas, supported by the land presented to them (by Yudhis-thira) and possessing wealth of kine waited at the palace gate with three thousands of millions of tribute

25 Even having brought with them *Ghee* in golden *Kamandalus* (a sort of water pot), they could not get admission into the palace.

26 Ocean himself brought to him in vessels of white copper Ambrosia which was generated within his waters and which was superior to that which the waves of the immortal (Soma, i. e., flowers and annual plants) produce for Sakra (Indra)

27 Having brought an excellent conch Vasudeva bathed him (Yudhis-thira) at the conclusion of the sacrifice) with the holy water brought in one thousand golden jars inlaid with numerous gems

28-29 Seeing all this, I felt myself as if attacked with fever. O best of men, O sire, they (jars) were taken to the eastern and the southern seas. They were also taken to the western sea. But none can go to the northern sea except birds

30 Aryuna, however, went there and exacted as tribute a vast quantity of wealth. There happened another wonderful incident which I shall describe to you. I listen to it

31 When (full) one lac Brahmanas were every day fed, it was arranged (to notify) the fact by blowing conchs in a chorus

32 O descendant of Bharata, I continually heard (choruses of) conchs blown, and that too often repeatedly. It each time indicated that one lac Brahmanas had been fed. Having heard these sounds, my hairs stood on end,

33 O great king, that palatial grounds, crowded with many kings who came there as spectators looked as beautiful as the cloudless sky studded with stars

34 O ruler of men, O great king, the monarchs came to the sacrifice of the wise son of Pandu, bringing with them every kind of wealth

35 Like the Vaisya the kings became the distributors of food to the Brahmanas. Such wealth does not belong even to the king of the celestials (Indra) or to Yama or to Varuna,

36 Or to the lord of the *Guhya*kas — as belongs to Yudhis-thira. O king seeing that great prosperity of the son of Pandu

my heart is burning I cannot get peace (of mind).

Sakuni said —

37 O hero whose prowess is truth, hear the means by which you can obtain the matchless prosperity that you have seen in the Pandava

38 O descendant of Bharata, I am an adept in dice, superior to all in the world. I can ascertain the success or otherwise of every throw, and also when to stake and when not to stake. I have special knowledge of the play

39 The son of Kunti (Yu- dhish-thira) is also fond of the play, although he possesses little skill in it. He is sure to come, if challenged to play or to fight

40 O lord, I shall always defeat him at every throw by practising deception. I shall win all his celestial like wealth, and you will (then) be able to enjoy it

Vaishampayana said —

41 Having been thus addressed by Sakuni the king Duryodhana, without allowing a moment to elapse, spoke thus to Dhritarastra,

42 O king, this (Sakuni) is an adept in dice. He is ready to win at dice the wealth of the sons of Pandu. You should grant him permission

Dhritarastra says —

43 I always follow the counsel of greatly intelligent Khatwa (Vidura) my minister. Having consulted with him I shall inform you my decision (in this matter),

44 He is endued with great foresight, keeping the rules of morality before his eyes. He will point out what is good and what is proper for both parties and what should be done in this matter.

Duryodhana said :—

45 If you consult with Khatwa (Vidura), he will make you desist (from it). O king of kings if you desist (from this), I will certainly kill myself

46 O king when I am dead, be happy with Vidura. Enjoy then the whole earth. What need have you with me?

Vaishampayana said :—

47 Hearing his (Duryodhana's) words of affliction Dhritarastra ever ready to do what Duryodhana said commanded his servants thus—

Dhritarastra said —

48 Let artificers be employed to erect without delay a delightful, charming and spacious Sabha with one hundred doors and with one thousand pillars.

49 Having brought carpenters and joiners, set jewels and precious stones all over its walls like its handsome and airy of access, and then inform me when every thing is complete

Vaishampayana said :—

50 O great king, having resolved to pacify Duryodhana the ruler of earth, Dhritarastra, sent men to Vidura to summon him (before his presence)

51 Because without asking Vidura he (Dhritarastra) never framed any resolution. Knowing (full well) the evils of gambling he was still attracted towards it out of his fondness for his son

52 Having heard this the intelligent Vidura knew that the arrival of Kṛṣṇa (Yug) is near at hand. Seeing also the way to destruction (of the Kurus race) about to be opened, he soon came to Dhritarastra

53 Coming to his illustrious eldest brother and bowing his head to his feet, he thus spoke to him

Vidura said —

54 O king O lord I do not approve of the resolution you have formed. You should not act in such a way that no dispute may arise amongst your sons on account of this gambling.

Dhritarastra said —

55 O Kṛṣṇa there is no doubt that if the gods are propitious to us, no dispute will ever arise amongst my children

56 Auspicious or not, auspicious beneficial or not beneficial, let this friendly gambling match be held. This is certainly what Fate has ordained (for us)

57 O descendant of Bharata when Drona Bhishma you and I will be near at hand, no evil can possibly happen, even if Fate has ordained it

58 Go ascending a car yoked with horses possessing the speed of wind, so that you may reach Khandyapraṣṭha to day. Bring Yudhishthira with you

59 O Vidura I tell you this is my resolution. Do not tell me any thing. I regard Fate as supreme. She brings all this

Vaishampayana said —

60 Having heard this and having concluded that his race was doomed, the

intelligent Vidura went to the greatly wise Bhishma in great sorrow

Thus ends the forty ninth chapter, lamentations of Duryodhana in the Dyuta of the Sabha Parva

CHAPTER L

(DYUTA PARVA)—Continued

Janamejaya said :—

1 How did that gambling take place, —the play which was full of such evils to the brothers and which plunged my grandsires into such sorrow?

2 O best of all Veda knowing men, who were the kings that were present in that Sabha and who amongst them approved of the play and who forbade it?

3 O sinless one O foremost of the twice-born, I desire to learn narrated by you in detail all this which became the cause of the destruction of all the world

Sauti said —

4 Having been thus addressed by the king, the powerful disciple of Vyasa, (Vaishampayana) learned in all the Vedas, narrated every thing as it happened

Vaishampayana said :—

5 O best of the Bharata race O great king, if you desire to hear it, listen to it. I narrate all this in detail

6 Knowing the opinion of Vidura, the son of Ambika, Dhritarastra, thus spoke to Duryodhana in private

Dhritarastra said .—

7 O son of Gandhari, there is no need of prying dice. Vidura does not praise it. That greatly intelligent man will never give me advice that is not good for me

8 I consider that what Vidura said is greatly beneficial to me. O son, do it, for I consider it to be for your good also

9 The greatly learned man Vidura knows all the sciences with their mysteries which the illustrious learned and wise Vrihaspati, the great Rishi who is the preceptor of Vasava (Indra) taught to the intelligent king of the immortals

10 O son, I always follow his counsel. The greatly wise Vidura is considered to be the foremost of the Kurus

11 As the greatly intelligent Udhava (considered to be the foremost) of the Vishnis, O son, O prince, have nothing

with gambling. Dissension is the evident result of gambling.

12-13 Dissension causes ruin to a kingdom. O son, therefore, abandon (the idea of gambling). O son you have obtained all that is hard to be obtained from the father and the mother. You have obtained the rank and the possessions of your ancestors, you are taught, you are made learned in the Sastras, you were carefully brought up in the house.

14 You are the eldest amongst all your brothers. You are placed over the kingdom. Why do you not consider yourself fortunate and happy? You get the very best kind of food and robes, unobtainable by ordinary men.

15-16 O mighty armed hero, O son, having obtained all this, why do you grieve? O mighty armed hero ruling over your large ancestral kingdom swelling with people and wealth, you shine as splendidly as the chief of the celestials in heaven. O possessor of knowledge, you should tell me what can be the root of your grief which has made you so melancholy.

Duryodhana said :—

17 I am a wretched man, I eat and dress, though see the prosperity of the enemy. It has been said that a man is a wretch who does not feel jealousy at the sight of his enemy's prosperity.

18 O king of kings, O lord this ordinary prosperity does not please me. I am grieved on seeing the burning prosperity of the son of Kunti.

19 I tell you my life must be very hard to be parted with from my body, and therefore I am still alive after seeing all the kings of the world enduring the sway of Yudhishthira.

20 The Nipas, the Chitrakas, the Kakuris, the Karasakas and the Lohjanakas are living in the Yudhishthira's palace like bondsmen.

21 The Himavats are the ocean in the regions on the sea-shore and the numberless other regions that yield gems and jewels have all acknowledged their inferiority to the palace of Yudhishthira.

22 O king on consideration of my being the eldest and the foremost I was engaged in receiving the gems and jewels (brought as tribute by the kings).

23 O descendant of Bharata the limit and the like of the excellent and the invaluable jewels that were brought there have never been seen.

24 O king my limbs were tired to receive that wealth. When I became tired

they that brought that wealth from distant places waited (till I could resume my task).

25 Having brought jewels from Vinda lake, Mayavi built a lake-like ground made of crystal. O descendant of Bharata, seeing the place full of lotuses, I mistook it for water.

26 Seeing me draw up my clothes, Virkodara (Bhimar) laughed at me, considering me as destitute of jewels and deprived of my reason at the influence of the enemy.

27 O king if I had the ability, I would have instantly killed Virkodara (for his laughter). O king, if we now try to kill Bhimar,

28 Our fate will be certainly as that of Sishupala. O descendant of Bharata, that insult by the enemy burns me.

29 O king, again seeing a similar lake full of water, I mistook it for a crystal surface, and I fell into it.

30 At this Bhimar with Pariksha (Aryuna) laughed aloud, and Drupadi with other females laughed also. This greatly pruned my heart.

31 My robes having been wet the servants gave me other clothes at the command of the king (Yudhishthira). That also is my great sorrow.

32 O king listen to another mistake (I made) which I speak of in attempting to pass through what was exactly of the shape of a door, but which was not really a door.

33 I struck my forehead against it and injured myself. Thereupon the twins (Nakula and Sahadeva) seeing from a distance that I was struck came and supported me in their arms, and expressed great concern (for my injury).

34 Sahadeva then again and again told me with smiles, O king this is the door. Go this way.

35 O king, Bhimasena laughed aloud, and addressing me he spoke thus to me, 'O son of Dhritarashtra this is the door.'

36 I had not even heard the names of the gems that I saw in this palace. It is for this reason my heart is so much burning.

Thus ends the fiftieth chapter, the lamentations of Duryodhana, in the Dyuta of the Sabha Parva.

CHAPTER LI

(DYUITA PARVA)—continued

Duryodhana said —

1 O descendant of Bharata hear about all the best of wealth that belongs to the Pandavas and that was brought by the kings of earth one after another

2—3 Seeing that wealth of the enemy, I lost my reason, and I scarcely knew myself O descendant of Bharata, hear as I describe that wealth consisting of both manufactures and the produce of land The king of Kambhoja gave many of the best kinds of skins, woolen blankets blankets made of the soft fur of mice and other animals living in holes and blankets made of the wool of cats,—all inlaid with threads of gold,

4 Also three hundred horses of the *Tittiri* and *Kalmasha* kinds—all possessing nose like the parrots, also three hundred camels three hundred female asses, all fattened with olive and *Pihusha*

5 O great king, many Brahmanas, who rear cattle and who are fit to be engaged in menial service, in order to gratify the illustrious Dharmaraja (Yudhishthira) waited,

6—8 At the gate with hundred millions of tribute and were denied admittance Hundreds of Brahmanas possessing wealth of kine and living upon the lands that Yudhishthira gave them, came there with their handsome golden *Kamandalus* (water-pot) filled with *Ghee* Though they brought such tribute yet they were refused admittance Hundred thousands of serving maids of the *Kimpasika* country,

9—10 All of beautiful features of slender waist and of long hair and all adorned with golden ornaments also many skins of *Renku* deer worthy of the best Brahmanas, and also horses of the *Gandhara* country, were brought by the *Sudra* kings who lived in the regions on the coast of the sea O great king,

11—13 The *Vairatas*, the *Paradisa* the *Tungas* and the *Kitavis* who lived upon crops that depended on water from the sky or of the river, and those who were born in regions on the sea shore in woodlands or in countries on the other side of the sea, being refused admittance waited at the gate though they brought with them goats and kine, asses and camels vegetable honey and blankets, jewels and gems of various kinds

14—15 The brave ruler of *Pragyotisha* and the powerful king of the *Mlechhas* the car warrior king *Bhigadatta* waited at the gate at the head of a large number of

Yavanas He too was unable to enter, though he brought a large tribute comprising of horses of the best breed and of the speed of the wind

16 Thereupon the king of *Pragyotisha* *Bhigadatta* hid to go away from the gate giving away a number of swords with handles made of the purest ivory and well adorned with diamonds and every kind of gems

17 Many races, coming from various regions, some possessing two eyes some three, some with eyes on the forehead and also the *Aushnikas*, the *Nishadas*, the *Romakas*,—also those that were cannibals,

18—19 And also those that possessed only one leg, I saw were refused admittance at the gate These kings brought as tribute ten thousand celebrated asses of various and innumerable colors, with black necks and huge bodies, with great speed and much docility,

20 They were all of good size and delightful colour they were all born on the coast and shore the *Vanku*, of all these king gave much gold and silver

21—23 Having given so much tribute they got admission to the palace of Yudhishthira. The one legged people who came there gave him (Yudhishthira) many wild horses some red as *coccinella* (a sort of red insect) and some white, some of the rain bow color, some looking like evening clouds and some of variegated colour, and all possessing the speed of mind They also gave to the king much gold of superior quality. Innumerable *Chins*, *Sakas* *Uddras* and many barbarians and dwellers of forest,

24 The *Vrishnis*, the *Harahunas*, the dark people of the *Himalayas*, the *Nipas* and the people living on the sea coast, were all refused admittance at the gate

25—26 They gave as tribute ten thousand various asses of good size and black necks and capable of daily running two thousand miles, all of many shapes and all well trained and celebrated over the world all possessing symmetrical proportion and excellent color, their skins being pleasant to the touch—also many woolen blankets made in *Chin*, also many skins of *Renku* deer, and also many clothes made of jute and many others made of the threads of insects

27—29 They also gave thousands of other cloths not made of cotton and all possessing the colour of the lotus—being made of smooth and soft texture They also gave thousands of soft sleep-skins, of many sharp and long swords and

scimitars, hatchets and fine edged battle-axes, manufactured in the western countries, also thousands of perfumes, jewels and gems. But being refused admittance they all waited at the gate.

30—31. The Sakas, the Takharas, the Kankas, the Romakas and the men with horns, bringing with them (as tribute) many large elephants which could go long distances, and also ten thousand horses and also hundreds of millions of gold, waited at the gate being refused admittance.

32—33. Costly carpets, vehicles and beds, armours of various colours, decked with jewels, gems and ivory, and also weapons of various kinds and cars of various shapes handsomely made and adorned with gold,

34. Well-trained horses covered with the tiger skins, rich and variegated blankets for covering elephants, various kinds of gems and jewels,

35. Long and short arrows, and various other kinds of weapons—such valuable things were presented by the eastern kings. They then entered the sacrificial palace of the illustrious Pandava.

Thus ends the fifty first chapter, the lamentations of Duryodhana, in the Dyuta of the Sabha Parva

CHAPTER LII

(DYUTA PARVA)—Continued.

Duryodhana said —

1. O sinless one, listen to me as I describe that large mass of wealth, consisting of various kinds of tributes presented to him (Yudhisthira) by the kings of the earth.

2. Those, that live on the banks of the river *Satadja* flowing between the mountains Meru and Mandara and enjoy the delicious shade of the groves of *Kichaka* bamboo,

3. Namely (the kings) of the *Khashas* the *Ekanas*, the *Akhas*, the *Pradaras*, the *Dirghavenas*, the *Paradas*, the *Kulindas*, the *Tanganas*, and the other *Tanganas*,

4. Brought as tribute heaps of gold measured in *Dronas* (jars) and raised from underneath the earth by ants, and therefore called after the ants

5—7. The powerful mountain tribes, having brought as tribute many soft and black *Chamaras* and many others as white as the moon-beam, and also sweet honey extracted from the flowers growing on the Himalayas and also from the *Meckelia champaka*, and also garlands of flowers brought from the land of the northern Kurus, and also various

kinds of plants from the north, even from the *Kailash* (mountain), waited at the gate with their heads down, being refused admittance.

8—9. O lord, I also saw many *Kirata* kings, armed with cruel weapons and ever engaged in cruel deeds, living on fruits and roots and wearing skins, who live on the slopes of the Himalayas and the mountain from behind which the sun rises and in the *Karusha* country on the sea coast and on the both sides of the *Lohitya* mountain.

10—11. O king, having brought loads of *Chandana* and aloes and also black aloes, and heaps of valuable skins and much wealth and perfumes, and also ten thousand serving maids of the *Kirata* race, and many beautiful birds and animals of remote countries,

12. And also much gold of great splendour procured from the mountains, waited at the gate, being refused admittance

13. The *Kiratas*, the *Daradas*, the *Darvas*, the *Suras*, the *Vaimakās*, the *Ayudmas*, the *Durvibhagas*, the *Paradas*, the *Valukās*.

14. The *Kashmiras*, the *Kumaras*, the *Ghorakas*, the *Hansakayanas*, the *Sivas*, the *Irigartas*, the *Yodhejas*, the rulers of the *Madras*, the *Kaikayas*,

15. The *Amyasthas*, the *Kaukuras*, the *Tarkshyas*, the *Vastrapas*, with the *Palvas*, the *Vashatayas*, the *Mauleyas*, the *Khudrakas*, the *Malavas*,

16. O king, the *Paundrayas*, the *Kukuras*, the *Sakas*, the *Angas*, the *Bhangas*, the *Pauadras*, the *Sanavaiyas*, and the *Gayas*,

17. These well-born, greatly fortunate, excellent and well-skilled in arms *Kshatriyas* brought tribute by hundreds and thousands.

18. The *Bhangas*, the *Kalingas*, the *Magadhas*, the *Jamraluptas*, the *Supandrakas*, the *Druvalukas*, the *Sagarakas*, the *Patrorinas*, the *Saisavas*,

19. O descendant of Bharata, innumerable *Karnapravaranas* who came to the gate were told by the gate-keepers at the command of the king (Yudhisthira) that if they could wait and bring good tribute, they would (then) get admittance.

20—21. They (therefore) each gave one thousand elephants with tusks like the shafts of plough and girdles made of gold and with coverlets of fine blankets of the colour of lotus. They were darkish like rocks and they were always rusty, they were all procured from the banks of the *Kamyaka*

lake and they were covered with defensive armour. They were also very patient and they were all of the best breed. Having made these presents the kings were admitted (into the sacrificial ground).

22 These and many other (kings), coming from various regions and also others who brought a great mass of gems and jewels, all assembled there.

23 The king named Chitraratha, the friend of Indra gave five hundred horses with the speed of wind.

24 The Gandarva Tumsuru cheerfully gave one hundred horses of the colour of the mango leaf, all adorned with gold (ornaments).

25 O king, O descendant of Kuru, the renowned king of the Sakas gave many hundreds of valuable elephants.

26 The king of Matsya Birata, gave as tribute two thousand elephants adorned with gold (ornaments).

27 O monarch, king Vasudana from the kingdom of Patsugave twenty six elephants and two thousand horses all adorned with gold (ornaments).

28 O king, they were all endued with speed and strength and they were all in the full vigour of their youth. These and many other wealth he offered to the Pandavas.

29—30 O king, Yagmasena presented to the sons of Pritha for their sacrifice fourteen thousand serving maids and ten thousand serving men with their wives. O great king also many hundreds of excellent elephants twenty six cars with elephants yoked to them and also his whole kingdom. Vasudeva of the Vrishni race (Krishna) in order to increase the dignity of Kuru Aryuna.

31 Gave fourteen thousand excellent elephants. Krishna is the soul of Pritha (Aryuna), and Dhananjaya (Aryuna) is the soul of Krishna.

32 Whatever Aryuna may say Krishna is certain to accomplish. Krishna can abandon heaven itself for the sake of Dhananjaya (Aryuna).

33 Partha also can sacrifice his life for the sake of Krishna. Though numberless golden jars filled with fragrant *Chandana*.

34 From the Malaya hills and loads of sandals and aloe woods from the Darduras hills, many very costly gems and many fine cloths inlaid with gold.

35 Were brought by the kings of Chola and Pandya, yet they could not get admittance. That best of sea born gems, *Pau durja* and heap of pearl,

36 And hundreds of coverlets for elephants were presented by the kings of the Singhalas. Innumerable dark colored men with copper coloured eyes, attired with robes adorned with gems.

37—38 Waited at the gate with their presents being refused admittance. In order to gratify (Yudhishthira) many Brahmanas and many Kshatriyas who have been vanquished, Vaisyas and serving Sudras brought tribute. From the love and respect for Yudhishthira even all the Mlechhas came to his palace. Men of all orders, good, indifferent and low belonging to various tribes came from various regions.

39—41 And made the palace of Yudhishthira an epitome of all the world. Seeing the king offer such excellent and valuable presents, I wish for death from grief. O king I shall now tell you about the servants of the Pandavas.

42 To whom Yudhishthira supplies both cooked and uncooked food. There are a hundred thousand billions of soldiers mounted on elephants and also horsemen.

43 And also a hundred millions of cars and numberless foot-soldiers. At one place raw food grains are being measured out and at another they all being cooked.

44—45 At another place they are distributed, the sound of festivity is heard everywhere. I have not seen a single man amongst the four orders who had not got in Yudhishthira's palace food, drink, ornament, and reception. Eighty eight thousand Srutakas leading domestic life.

46 Were all supported by Yudhishthira who persented each with thirty serving girls. They being thus gratified always pray for the destruction of his foe.

47 Ten thousand Ascetics with their passions under complete control daily eat in golden plates in Yudhishthira's palace.

48 O king Jagmaseni (Draupadi) without herself taking any food, daily sees whether everybody, including even the dwarfs and the deformed has eaten.

49 O descendant of Bharata only two (races) do not pay tribute to the son of Kunti the Panchalas on account of their relationship by marriage and the Andhikas and the Vrishnis on account of their friendship (with the Pandavas).

Thus ends the fifty second chapter, lamentations of Duryodhana in the Dyuta of the Sabha Parva.

CHAPTER LIV

(DYUTA PARVA)—Continued

Dhritarastra said —

1. You are my eldest son, born of my eldest wife. Therefore, O son be not jealous of the Pandavas. He who is jealous is always unhappy and suffer the death-pangs.

2. O best of the Bharata race Yudhishthira does not know what deception is, he possesses wealth equal to yours, he has your friends for his and he is not jealous of you. Why then are you jealous of him?

3. O prince, you are equal to Yudhishthira in friends and allies. Why should you then out of folly covet the property of your cousin? Be not so. Cease to be jealous. Do not grieve.

4. O best of the Bharata race if you desire to possess the dignity of performing a sacrifice, let *Ritwijas* arrange for you the great sacrifice called *Saptatantu*.

5. The kings will then gladly bring (for you) much wealth and many gems and ornaments.

6. O son, to covet other's property is exceedingly mean. He, who is contented and is engaged in the practices of his own order, enjoys happiness.

7. Not to try to get the wealth of others to persevere in one's own affairs and to protect what has been earned—these are the indications of true greatness.

8. He who is unmoved in calamity is skilled in his own business, is ever exerting, vigilant, and humble will always meet with prosperity.

9. The Pandavas are like your arms. do not chop off your those arms. Do not plunge yourself into internal dissensions coveting the wealth of your brothers.

10. O prince, do not be jealous of the Pandavas. Your wealth is equal to that of your cousins. To quarrel with one's own friends is a great sin. They who are your grandsires are their grandsires also.

11. O best of the Bharata race give away (wealth) in charity on the occasions of sacrifices, gratify every dear object of your desire, sport freely in the company of women, and enjoy peace.

Thus ends the fifty fourth chapter the words of Dhritarastra, in the Dyuta of the *Satha Parva*.

CHAPTER LV

(DYUTA PARVA)—Continued

Duryodhana said —

1. He, who has no personal knowledge, but has merely heard of many things, cannot understand the real meaning of the *Sastras* like the spoon which has no perception of the taste of the soup it touches.

2. You know every thing, but you still confound me. Like a boat tied to another boat, you and I are tied to each other. Are you unmindful of your own interest? Do you entertain hostile feelings towards me?

3. The sons of Dhritarastra are doomed to destruction in as much as they are ruled by you. That which should be done at once you say should be done in future.

4. He often loses his way whose guide follows the instruction of others. How can those who follow him obtain the right path?

5. O king you are of mature wisdom, you wait on the old, and your passions are also under complete control. You should not confound us, when we are ready to seek our own interest.

6. *Vishvaspati* has said that the usage of kings are different from those of common people. Therefore, kings should always look to their interest with vigilance.

7. O great king the character of a king is to be known from (his) success. Whether sinful or virtuous what scriptures can there be in performing the duties of one's own (caste)?

8. O best of the Bharata race, he who is desirous of securing the blazing prosperity of his enemy, should bring all directions under his subjection as the charioteer does his steeds with his whip.

9. The men, skilled in arms say that to means either covered or open which can vanquish the enemy, is to be called the (true) weapon and not that which cuts.

10. O king there is no figure or dimension to know who is one's friend and who is one's foe. He who gives pain to the other is to be called by him his enemy.

11. O king discontent is the root of prosperity. Therefore, I desire to have it. O king he who tries to acquire prosperity is truly a man of policy.

12. None should love his wealth and affluence for the wealth that has been earned in ill-acted might be plundered. This (which is hidden) is the use of the king.

13. It was during an armistice and also at the time when a pledge was given (not to fight) that Sikra (Indra) cut off the head of Némuchi. As he approved of this eternal usage towards the enemy, he did act in this way.

14. Like a snake that swallows up frogs and other animals living in holes, the earth swallows up a king who is peaceful and (also) a Brahmana who does not stir out of his house.

15. O king, none can by nature be any person's foe. He, and none else, is one's enemy who has common pursuits with another.

16. He who foolishly neglects a growing foe cuts off his foot, as a disease which he keeps without treatment (destroys his body).

17. If a foe however insignificant he is, allowed to grow in prowess, he swallows one as the whole tree by the root of a tree eat up the tree itself.

18. O descendant of Ajimira, O descendant of Bhritra, let not the enemy's prosperity be acceptable to you. The wise men should carry on their heads this policy like a load.

19. He, who always wishes for the increase of his wealth, grows and prospers amongst his relatives as the body naturally grows from the day of birth. Prowess brings speedy growth.

20. Covet as much as I do the wealth and prosperity of the Pāṇḍavas, they have not as yet become my own. I am doubtful about my ability, I am, however, determined to remove my doubt. I will either obtain their wealth or my own life in battle.

keeping himself uninjured, and by throwing dice may vanquish one that has no skill.

4. O descendant of Bhritra, know that betting is my bow, the dice are my arrows, the marks of them (dice) are my bow-strings, and the dice-board is my car.

Duryodhana said :—

5. O king, this expert in dice (Sikand) is ready to win the prosperity of the son of Pāṇdu by means of dice. You ought to give him permission.

Dhritarastra said :—

6. I am always obedient to the counsel of my brother, the high-souled Yudhishthira. After consulting with him, I shall settle what should be done in this matter.

Duryodhana said :—

7. O descendant of Kuru, Yudhishthira is always engaged in doing good to the Pāṇḍavas. His feelings towards me is not so.

8. O descendant of Kuru, he is sure to withdraw your mind from the proposed act. No man should engage in doing a thing by depending on the counsel of another, for the minds of two persons seldom agree in any thing.

9. The fool who cherishes himself by shunning all causes of fear destroys himself like an insect in the rainy season.

10. Neither disease nor death (Death) waits till one is in prosperity. Therefore, so long there is life and breath, let us accomplish this purpose.

Dhritarastra said :—

Pandavas will be then our equal therefore (allow us to) gamble with them

Dhritarastra said —

15 The words uttered by you do not recommend themselves to me (However) O ruler of men, do what is agreeable to you. You shall have to repent for acting according to these words, for words fraught with such impiety cannot bring in prosperity.

16 All this has been foreseen by the learned Vidura, who follows the path of learning and wisdom. The great calamity which would cause the destruction of the Kshatriya line comes as willed by Fate.

Vaishampayana said:—

17 Having said thus the weak minded Dhritarastra considered that Fate was supreme (in this world). The king (Dhritarastra) deprived of his (good) sense by Fate and obedient to the words of his son, loudly commanded his men, (saying),

18 "Build with all care as soon as possible an Assembly Hall of the most beautiful description to be called Crystal gate Palace with one thousand pillars and one thousand gates,—decked with gold and Vaidurya gems and extending two miles in length and two miles in breadth."

19 Hearing (the command), thousands of wise and skilful artificers soon built the palace with the greatest alacrity. Having built it, they brought there every kind of article.

20 They (then) gladly informed the king that the Sabha was ready—it has been made delightful and beautiful and it had been furnished with every kind of gems and covered with many coloured carpets mixed with gold.

21 Thereupon the ruler of men Dhritarastra thus spoke to his chief minister, the learned Vidura, "Bring (to Indraprastha) soon bring the prince Yudhishthira here at my command."

22 Coming here with his brothers let him see my this beautiful Assembly Hall furnished with countless gems and jewels and with costly beds and carpets. Let then a friendly match at dice be played in that Hall.

Thus ends the fifty six chapter fetching Yudhishthira, in the Dyuta of the Sabha Parva

CHAPTER LVII

(DYUTA PARVA)—*Continued*

Vaishampayana said:—

1 The king Dhritarastra, knowing the inclinations of his son and considering also that Fate was unavoidable acted in this way.

2 The foremost of all learned men Vidura did not approve the words of his brother so unjustly uttered and he then thus spoke to him.

Vidura said:—

3 O King I do not approve of your this command. Do not act thus. I am afraid this will bring about the destruction of our race. O ruler of men I apprehend that your sons will lose unity from this match at dice and dissension will certainly arise amongst them.

Dhritarastra said:—

4 O Khatwa if Fate be not unfavourable to me this quarrel will not certainly grieve me. The whole universe moves at the will of its Creator, but (it moves) under the controlling influence of Fate. It is not free.

5 Therefore O Vidura going to the king (Yudhishthira) soon bring (here) the invincible son of Kunti, Yudhishthira.

Thus ends the fifty seventh chapter, fetching of Yudhishthira in the Dyuta of the Sabha Parva

CHAPTER LVIII

(DYUTA PARVA)—*Continued*

Vaishampayana said:—

1 Thus commanded against his will by king Dhritarastra Vidura started for (the place of) the wise Pandavas by means of quiet and patient horses of best species, possessing great speed and strength.

2 The greatly intelligent (Vidura) proceeded by the way leading to the city of the Pandavas and having arrived there he being duly worshipped by the Brahmanas entered the city.

3 Coming to the royal palace which was like the place of Kuber the virtuous-minded (Vidura) went to the son of Dharma, Yudhishthira.

4 The illustrious and countless descendant of Ajnura ever devoted to truth re-

reverentially saluted Vidura and asked him about the welfare of Dhritarastra and his sons

Yudhishthira said —

5 O Khattva your mind seems to be cheerless. Do you come in peace? Are the sons (of Dhritarastra) obedient to their old father? Are the people obedient to his (Dhritarastra's) rule?

Vidura said —

6. The illustrious king with his sons is well. Surrounded by his relatives, he reigns like Indra. O king, the illustrious monarch is happy with his sons who are all obedient to him. But he is bent upon his own aggrandisement.

7. The Kuru king has commanded me first to enquire after your peace and prosperity, and then to tell you on his behalf the following (He says to you), 'The Assembly-Hall of your cousin (built by me) is equal to your Sabha. Therefore, (come) and see it.'

8. O son of Pritha, coming there enjoy the palace and play a friendly match at dice with your cousins. We shall be very happy at your arrival so will be all the Kurus assembled there."

9 O king, you will see there all those gamblers,—those cheats who have been brought there by the illustrious king Dhritarastra. I have come here for this. Let the king's command be approved by you.

Yudhishthira said:—

10 O Khattva, gambling may produce quarrel. Knowing this who is there who will consent to gamble? What do you think proper for us to do? We are all obedient to your advice.

Vidura said, —

11 I know gambling is the root of all misery. I tried to dissuade the king from it. The king, however, has sent me to you. O learned man, knowing all this, do what is good.

Yudhishthira said:—

12 Besides the sons of king Dhritarastra who are the other dishonest gamblers that are present there to play? O Vidura, I ask you tell us who are the men with whom we shall have to play stakes hundreds upon hundreds.

Vidura said:—

13 O king expert in dice, with great skill of hand, ever desperate at stakes the Gandhara king Sakuni, Vivimsacita, Chitrisevita, king Satyawata, Purandara and Jayata (these are present there)

Yudhishthira said —

14 It appears that some of the most desperate and terrible gamblers who always depend on deceit (in their play) are present there. The whole universe, however, is at the will of its creator under the control of Fate. It is not free.

15 O learned man, I do not desire to engage in gambling at the command of king Dhritarastra, for a father always wishes to benefit his son. You are our master, O Vidura, tell me what is proper (for us to do).

16 I am unwilling to gamble. I will not do it (gamble) unless the wicked Sakuni does not challenge me in the Sabha. If however he challenges me, I will never refuse. This is my settled and eternal vow.

Vaishampayana said —

17 Having said this to Vidura, Dharmaraja (Yudhishthira) commanded that preparations for his journey might be soon made. The next day accompanied by his relatives and attendants and taking with him Draupadi and the women of the household he started (for Hastinapur).

18 "As a brilliant body falling before the eye deprives the power of seeing, so does Fate our reason. Man tied as it were with a cord, submits to the sway of Providence."

19 Having said this, the chastiser of foes Yudhishthira, went with Khattva (Vidura) without deliberating over the summons (of Dhritarastra).

20 The slayer of hostile hosts, the son of Pritha, the Pandava (Yudhishthira), attired in royal robes and riding on the car presented to him by the Vaihika king, started with his brothers.

21 Summoned by Dhritarastra and impelled by what has been ordained by Fate and blazing with royal prosperity the king with the Brahmanas walking before him went (from his city).

22 Arriving at Hastinapur, he went to the Dhritarastra's palace. The high-souled Pandava (Yudhishthira) then met Dhritarastra.

23 Bhishma Drona, Karna and Kripa. The lord (Yudhishthira) also met the son of Drona (Ashwathama), he duly saluted and embraced all of them and was saluted and embraced by them in return.

24 The greatly powerful and mighty armed (hero) then met Saradatta, Duryodhana, Salya, the son of Savala (Sakuni),

25 And the other monarchs that had arrived there before him, and also the

brave Dushyāsra and all his other cousins,

26 Also Jyādhṛatha and all other Kurus. Then the mighty armed hero, surrounded by all his brothers

27 Entered the palace of the wise king Dhṛitarāstra, and saw there lady Gandhārī, ever obedient to her husband,

28 Surrounded by her daughters-in-law like Rohini by the stars. Hastily saluted Gandhārī and having been blessed by her in return

29 He saw his old father (uncle Dhṛitarāstra), the great lord whose knowledge was his eye

30 O king the monarch (Dhṛitarāstra) smelt his head as also those of the four other Kuru princes—the Pandavas, Bhīma being at their head

31 O king, seeing those best of men the handsome Pandavas, all the Kurus became exceedingly glad

32 Commanded by the king Dhṛitarāstra the Pandavas retired to rooms adorned with gems and jewels. Here the ladies of the household with Dushārī (Duryodhana's sister) at their head visited them

33 Seeing the blazing and splendid beauty and prosperity of Jāgmāsēni (Draupadī) Dhṛitarāstra's daughters-in-law were filled with jealousy and became cheerless

34 Having conversed with the ladies, those best of men (then) went through their daily physical exercises and they then performed the usual daily religious rites

35 Having performed their daily rites and decked their body with excellent *Chandana* and having desired to secure good luck and prosperity they caused Brahmanas to utter benedictions. Then having eaten best food, they retired to the sleeping apartments

36—37 Those best of the Kurus, those subjugators of hostile towns were sung into sleep by beautiful damsels. Receiving what came in due succession, they passed that delicious night in pleasure and sport. Having awakened by the sweet music of the bards, they rose from their bed after rest

38 Having passed the day in hippleness they rose in the morning and having performed the usual rites they entered the *Sabha* and were saluted by those who assembled there for gambling

Thus ends the fifty eighth chapter the arrival of Yudhishthira, in the *Dyuta* of the *Sabha Parva*

CHAPTER LX

(DYUTA PARVA)—Continued.

Vaishampayana said :—

1—2 Having entered the *Sabha* the sons of Pritha with Yudhishthira at their head met all the kings that were present there. Worshipping all those that deserved to be worshipped and saluting others as each deserved according to his age, they took their seats on pure seats covered with costly carpets

3 When they were seated, and when the kings took their seats also the son of Suvala, Sakuni, thus spoke to Yudhishthira

Sakuni said —

4 O king the Assembly is full. All was waiting for you. O Yudhishthira, let now the dice be cast and the rules of play be fixed

Yudhishthira said —

5 O king, deceitful gambling is a sin. There is no Kshatriya prowess (to be found) in it. There is certainly no morality in it; why then are you praising gambling?

6 O Sakuni the wise men do not praise the pride that gamblers feel in deceitful play. Do not like a cruel man defeat us by deceitful means

Sakuni said —

7—8 That high minded player who knows the secrets of winning and losing, who is skilled in baffling the deceitful arts of those with whom he plays and who is united with the various operations which gambling consists of, knows truly the play and suffers all in course of it. O son of Pritha, it is the staking of dice that may be lost and won, and which may injure us. And it is for this reason gambling is considered to be a fault. Therefore, O king let us begin the play. Fear not let the stakes be fixed. Do not make any further delay.

Yudhishthira said —

9—10 That best of Rishis, the son of Asita, Devala who always instructs us about all those acts that may lead (men) to heaven, hell or to the other regions has said that it is sinful to play deceitfully with a gambler. The best sport is to obtain victory in a righteous battle. Gambling is not a sport

11. Those that are respectable do not use the Mleccha language nor do they adopt deceitfulness in their behaviour. The act of honest men is to carry on a war without crookedness or cunning.

12. O Sakuni, by playing desperately do not deceitfully win from us that wealth with which according to our ability we try to benefit the Brahmanas. Even enemies should not be vanquished by desperate stakes in a deceitful play.

13. I do not desire to have happiness or wealth by means of cunning. The conduct of one that is a gamester, even if his playing be without deceitfulness, should still never be praised.

Sakuni said :—

14. O Yudhishthira, it is with the desire of vanquishing, which is (of course) not a very honest motive, that a high-born man approaches another (like him), so does a learned man an ignorant one.

15. O Yudhishthira, so also a man skilled in dice approaches one who is not so from the desire of vanquishing (his opponent). One who is conversant with the truths of science approaches another that is not from the desire of victory, which is scarcely an honest motive.

16. O Yudhishthira, so also a man skilled in weapons approaches one who is not so, so does a strong man a weak one. This is the practice in every contest. The victory is (always) the motive.

17. If, therefore, in approaching me to play, you consider that I am actuated by dishonest motives, and if you are afraid, then desist from the play.

Yudhishthira said :—

18. O king, challenged, I do not withdraw, this is my established vow. (I know) I am (all) powerful. We are all under the sway of Fate.

19. In this Assembly with whom am I to play? Who is there who can stake equally with me? Let the play begin (with him).

Duryodhana said :—

20. O king, I shall supply gems and jewels and wealth, and my uncle, Sakuni, will play the dice on my behalf.

Yudhishthira said :—

21. Gambling by one on another's behalf seems to me to be contrary to rule. O learned man, you too will admit this. If, however, you still desire it, let the play begin.

Thus ends the fifty-ninth chapter, the colloquy between Yudhishthira and Sakuni, in the Dvaya of the Sabha Parva.

CHAPTER LX.

(DYUTA PARVA)—Continued.

Vaishampayana said :—

1. When the play commenced, all the kings, Dhritarastra being at their head, took their seats in that Assembly-Hall.

2. O descendant of Bharata, Bhishma, Drona, Kripa, the high-souled Vidura followed their example with cheerless heart.

3. Those lion-necked and greatly effulgent (kings) took their seats separately and in pairs on many high (royal) seats of various make and colour.

4. O king, that Assembly-Hall looked beautiful with the assembled monarchs like the heaven with a conclave of greatly fortunate celestials.

5. O great king, they were all heroes, they were all learned in the Vedas, and they all bore resplendent countenances. The friendly match at dice then commenced (in due form).

Yudhishthira said :—

6. O king, this excellent and most valuable chain of pearls, so beautiful and adorned with gold and procured from the ocean by churning it,

7. O king, is my stake. O great king, what is your counter stake,—the wealth with which you wish to play with me?

Duryodhana said :—

8. I have many jewels and much wealth, but I am not proud of them. However, let yourself win this stake.

Vaishampayana said :—

9. Thereupon Sakuni, well-skilled in dice, took up the dice and said to Yudhishthira, "Lo, I have won it!"

Thus ends the Sixtieth chapter, the commencement of the play, in the Dyuta of the Sabha Parva.

CHAPTER LXI.

(DYUTA PARVA)—continued.

Yudhishthira said :—

1. O Sakuni, you have won this stake by unfair means. Do you feel pride for it? Let us play, staking thousands and thousands.

2. O king, I have many beautiful jars each filled with one thousand Ashvas (gold

coins) I have in my treasury inexhaustible gold, and much silver and other minerals. This is the wealth with which I shall (now) stake with you.

Vaishampayana said :—

3 Having been thus addressed, Saluni thus spoke to the perpetrator of the Kuru race, the eldest Pandava of undeteriorating glory, 'Lo, I have won?'

Yudhisthira said —

4—6 This my sacred, victorious and royal car, which gladdens the heart and which brought us here, which is equal to one thousand cars, which is symmetrical in make and covered with tiger skins, which is furnished with excellent wheels and flag-staff, which is beautiful and adorned with small bells the clatter of the wheel of which is like the roars of clouds or the ocean and which is drawn by eight noble steeds renowned all over the kingdom,—(the steeds) that are white as the moon beam and from whose hoofs no earthly being can escape,—this O king, is my wealth with which I shall (now) stake with you.

Vaishampayana said —

7 Having heard this and adopting unfair means, Sakuni ever ready with the dice said to Yudhisthira, 'Lo, I have won!'

Yudhisthira said —

8 I have one hundred thousand serving girls, who are all young and all adorned with golden bracelets on their wrists and upper arms, who have *Nishkas* and other ornaments,

9—10 And also costly garlands round their necks, who are attired in rich garments and anointed with sandal paste, who are well skilled in sixty four elegant arts specially in dancing and singing and who wait upon and serve at my command the celestials the *Snatakas* and the kings. With this wealth, I shall (now) stake with you.

Vaishampayana said —

11 Having heard this and adopting unfair means Sakuni, ever ready with the dice, said to Yudhisthira, 'Lo I have won!'

Yudhisthira said :—

12 I have thousands of serving men skilled in waiting upon guests, who are always attired in silken robes.

13 Who possess wisdom and intelligence, who are self controlled young adorned with ear-rings and who feed all guests with plates and dishes in hand. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

14 Having heard this and adopting unfair means Sakuni ever ready with the dice, said to Yudhisthira, 'Lo, I have won!'

Yudhisthira said :—

15 O son of Suvra I have one thousand and musty elephants with golden girdles who are adorned with ornaments, who have the marks of the lotus on their temples, necks and other parts and who are adorned with golden garlands,

16—17 Who possess fine (white) tusks,—tusks like plough shafts, who are worthy of carrying kings and capable of withstanding every kind of noise on the field of battle who have huge bodies, who are capable of battering down the walls of the hostile cities who are of the colour of newly formed clouds and each of whom possesses eight female elephants. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

18 Having heard this and adopting unfair means Sakuni, ever ready with the dice said to Yudhisthira, 'Lo, I have won!'

Yudhisthira said —

19 I have as many cars as elephants, all furnished with golden poles and flag-staffs and also well trained horses and cat-warriors who fight wonderfully,

20 And each of whom receives one thousand coins as his monthly salary whether he fights or not. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said —

21 Having heard this and adopting unfair means Sakuni, ever ready with the dice said to Yudhisthira, 'Lo, I have won?'

Yudhisthira said :—

22—23 The steeds of the *Tittiri Kal masha* and *Gan tharia* breeds, adorned with golden garlands all of whom were gladly presented to the wielder of the *Ga ni* (Arjuna) by the destroyer of foes Chitra ratha who was vanquished and subdued in battle,—with this wealth, O king, I shall (now) stake with you.

Vaishampayana said —

24 Having heard this and adopting unfair means, Sakuni ever ready with the dice said to Yudhisthira 'Lo I have won!'

coins) I have in my treasury inexhaustible gold, and much silver and other minerals. This is the wealth with which I shall (now) stake with you.

Vaishampayana said :—

3 Having been thus addressed, Sakuni thus spoke to the perpetrator of the Kuru race, the eldest Pandava of undeteriorating glory, "Lo, I have won?"

Yudhishthira said —

4—6. This my sacred, victorious and royal car, which gladdens the heart and which brought us here, which is equal to one thousand cars, which is symmetrical in make and covered with tiger's skins, which is furnished with excellent wheels and flag-staff, which is beautiful and adorned with small bells, the clatter of the wheel of which is like the roars of clouds or the ocean and which is drawn by eight noble steeds renowned all over the kingdom,—(the steeds) that are white as the moon-beam and from whose hoofs no earthly being can escape,—this, O king, is my wealth with which I shall (now) stake with you.

Vaishampayana said.—

7. Having heard this, and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhishthira, "Lo, I have won!"

Yudhishthira said —

8. I have one hundred thousand serving girls, who are all young and all adorned with golden bracelets on their wrists and upper arms, who have *Aishkas* and other ornaments,

9—10. And also costly garlands round their necks, who are attired in rich garments and anointed with sandal paste, who are well-skilled in sixty four elegant arts, specially in dancing and singing, and who wait upon and serve at my command the celestials the *Sutakas* and the kings. With this wealth, I shall (now) stake with you.

Vaishampayana said —

11. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhishthira, "Lo, I have won!"

Yudhishthira said :—

12. I have thousands of serving men, skilled in waiting upon guests, who are always attired in silken robes,

13. Who possess wisdom and intelligence who are self-entitled, young, adorned with ear-rings, and who feed at my table with delicacies and dishes in hand. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

14 Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhishthira, "Lo, I have won!"

Yudhishthira said :—

15. O son of Suvira I have one thousand and musty elephants with golden girdles, who are adorned with ornaments, who have the marks of the lotus on their temples, necks and other parts and who are adorned with golden garlands,

16—17. Who possess fine (white) tusks,—tusks like plough-shafts, who are worthy of carrying kings and capable of withstanding every kind of noise on the field of battle, who have huge bodies, who are capable of battering down the walls of the hostile cities who are of the colour of newly formed clouds and each of whom possesses eight female elephants. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

18 Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhishthira, "Lo, I have won!"

Yudhishthira said —

19 I have as many cars as elephants, all furnished with golden poles and flag-staffs, and also well-trained horses and car-warriors who fight wonderfully,

20 And each of whom receives one thousand coins as his monthly salary whether he fights or not. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said —

21. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhishthira, "Lo, I have won?"

Yudhishthira said :—

22—23. The steeds of the *Tritira Kauravas* and *Gandharvas* are decked and adorned with golden garlands, all of whom were previously presented to the wicket of the *Gautami* (Aryana) by the chariot of *Chakra*, *Chakra*, who was a polished and well-entitled little,—with this wealth, O king, I shall (now) stake with you.

Vaishampayana said —

24 Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhishthira, "Lo, I have won!"

13-14 It is said that a (certain) king having (first) made some wild birds which used to vomit gold to take up their quarters in his own house, killed them afterwards in temptation. O chastiser of foes, blinded by temptations and by the desire of enjoyment, he destroyed both his present and future by the sake of the gold. O king, O monarch like that king, do not persecute the Pandas from the desire of gain.

15-16 O descendant of Bharata, (this) folly you will have to repent. I do not know the man who killed the king.

13-14 It is said that a (certain) king having (first) made some wild birds which used to vomit gold to take up their quarters in his own house, killed them afterwards in temptation. O chastiser of foes, blinded by temptations and by the desire of enjoyment, he destroyed both his present and future by the sake of the gold. O king, O monarch like that king, do not persecute the Pandas from the desire of gain.

15-16 O descendant of Bharata, (this) folly you will have to repent. I do not know the man who killed the king.

Vaishampayana said —

31. Having said this, (Sakuni) well-skilled in dice, spoke to all the brave kings present there of having won all the Pandavas one after the other.

Sakuni said :—

32. O king, there is still one stake dear to you which is not yet won. But Krishna, (Drupadi), the princess of Panchala. By liearning yourself back.

Yudhishtira said —

33. (now) play with your stake, neither short nor tall, neither repugnant, who possesses blue curly

34. Yudhishtira said —

35. Yudhishtira said —

36. Yudhishtira said —

37. Yudhishtira said —

38. Yudhishtira said —

39. Yudhishtira said —

40. Yudhishtira said —

41. Yudhishtira said —

42. Yudhishtira said —

43. Yudhishtira said —

44. Yudhishtira said —

45. Yudhishtira said —

46. Yudhishtira said —

47. Yudhishtira said —

48. Yudhishtira said —

49. Yudhishtira said —

50. Yudhishtira said —

51. Yudhishtira said —

52. Yudhishtira said —

53. Yudhishtira said —

54. Yudhishtira said —

55. Yudhishtira said —

56. Yudhishtira said —

57. Yudhishtira said —

58. Yudhishtira said —

59. Yudhishtira said —

60. Yudhishtira said —

61. Yudhishtira said —

62. Yudhishtira said —

63. Yudhishtira said —

64. Yudhishtira said —

65. Yudhishtira said —

66. Yudhishtira said —

67. Yudhishtira said —

68. Yudhishtira said —

69. Yudhishtira said —

70. Yudhishtira said —

71. Yudhishtira said —

72. Yudhishtira said —

73. Yudhishtira said —

74. Yudhishtira said —

75. Yudhishtira said —

76. Yudhishtira said —

77. Yudhishtira said —

78. Yudhishtira said —

79. Yudhishtira said —

80. Yudhishtira said —

81. Yudhishtira said —

82. Yudhishtira said —

83. Yudhishtira said —

84. Yudhishtira said —

85. Yudhishtira said —

86. Yudhishtira said —

87. Yudhishtira said —

88. Yudhishtira said —

89. Yudhishtira said —

90. Yudhishtira said —

91. Yudhishtira said —

92. Yudhishtira said —

93. Yudhishtira said —

94. Yudhishtira said —

95. Yudhishtira said —

96. Yudhishtira said —

97. Yudhishtira said —

98. Yudhishtira said —

99. Yudhishtira said —

100. Yudhishtira said —

34. Yudhishtira said —

35. Yudhishtira said —

36. Yudhishtira said —

37. Yudhishtira said —

38. Yudhishtira said —

39. Yudhishtira said —

40. Yudhishtira said —

41. Yudhishtira said —

42. Yudhishtira said —

43. Yudhishtira said —

44. Yudhishtira said —

45. Yudhishtira said —

46. Yudhishtira said —

47. Yudhishtira said —

48. Yudhishtira said —

49. Yudhishtira said —

50. Yudhishtira said —

51. Yudhishtira said —

52. Yudhishtira said —

53. Yudhishtira said —

54. Yudhishtira said —

55. Yudhishtira said —

56. Yudhishtira said —

57. Yudhishtira said —

58. Yudhishtira said —

59. Yudhishtira said —

60. Yudhishtira said —

61. Yudhishtira said —

62. Yudhishtira said —

63. Yudhishtira said —

64. Yudhishtira said —

65. Yudhishtira said —

66. Yudhishtira said —

67. Yudhishtira said —

68. Yudhishtira said —

69. Yudhishtira said —

70. Yudhishtira said —

71. Yudhishtira said —

72. Yudhishtira said —

73. Yudhishtira said —

74. Yudhishtira said —

75. Yudhishtira said —

76. Yudhishtira said —

77. Yudhishtira said —

78. Yudhishtira said —

79. Yudhishtira said —

80. Yudhishtira said —

81. Yudhishtira said —

82. Yudhishtira said —

83. Yudhishtira said —

84. Yudhishtira said —

85. Yudhishtira said —

86. Yudhishtira said —

87. Yudhishtira said —

88. Yudhishtira said —

89. Yudhishtira said —

90. Yudhishtira said —

91. Yudhishtira said —

92. Yudhishtira said —

93. Yudhishtira said —

94. Yudhishtira said —

95. Yudhishtira said —

96. Yudhishtira said —

97. Yudhishtira said —

98. Yudhishtira said —

99. Yudhishtira said —

100. Yudhishtira said —

37. Who retiring to bed last and rising from bed first, looks after the comforts of the cowherds and shepherds,

38. Whose face when covered with sweat looks like the lotus or the jessamine whose waste is like that of the wasp who possesses flowing hair, red lips and bow without down

39. O king, O son of Suvala, mark that princess of Panchala, the slender-waisted Drupadi, is my stake, I shall (now) play with you

Vaishampayana said —

40. When this was said by the wise Dharmaraja (Yudhishtira) — 'Fie! Fie!' were the words uttered by all the elders then were present in the assembly.

41. O king, the whole assembly was agitated. The kings began to grieve. Bhishma, Drona and Krishna were covered with perspiration.

42. Vidura, holding his head between his hands, sat like one who has lost his reason. He sat with down cast face given away to his own thoughts and sighing like a snake

43. (But) Dhritrashtra, being glad at heart, could not conceal his emotions and asked again and again, "Is the stake won? Is the stake won?"

44. Karma with Dushashana and other laughed aloud, but tears began to flow from the eyes of all those that were present in the assembly

45. The son of Suvala (Sakuni), proud of success, and hurried with excitement, repeating "You have still one stake dear to you &c" said, "I, I have won!" He then took up the dice that had been cast.

Thus ends the sixty-fifth chapter, the losing of Drupadi, in the Dyula of the Sabha Parva.

CHAPTER LXVI.

(DYULA PARVA) Continued

Duryodhana said —

1. Come, Khatvaha, bring here Drupadi, the dear and the beloved wife of the Pandas. Let her be forced to sweep the chambers, and let the unfortunate woman remain where our serving women are.

Vidura said :—

2. O wicked man, do you not know that by uttering such words you are tying yourself with cords? Do you not feel that

you are standing on the edge of a precipice? Do you not know that being but a deer you are provoking to anger so many tigers?

3. O greatly wicked minded man, deadly venomous and angry snakes are on your head. Do not provoke them any further and go to the land of Yam.

4. In my opinion the slavery cannot attach to Krishna (Draupadi) as she was staked by the king (Yudhishthira) after he lost himself and ceased to be his own master.

5. Like bamboo which bears fruits when it is about to die this king, this son of Dhritarastra, wins this treasure at play. Intoxicated (in play), he does not perceive in his these last moments what enmity and frightful terrors the dice bring in.

6. No man should utter harsh words, and thus pierce the heart of others. No man should subjugate his enemies by dice and by such other foul means. No one should utter such words—as give pain and lead men to hell and annoys others.

7. One man utters from his lips words that are harsh. Stung by them the other burns day and night. Those words pierce the very heart of another. Therefore the learned men should never utter such (harsh) words towards others.

8. Once at a time a goat swallowed a hook, and when it was pierced with it the hunter placed its head on the ground and frightfully tore its throat in drawing it out. I like it do not create a terrible enmity with the Pandavas.

9. The sons of Pritha never use such words. It is only low men who are like dogs that use harsh words towards all classes of people,—namely towards those that live in the forest, those that lead domestic life, those that are employed in asceticism, and those that are greatly learned.

10. The son of Dhritarastra does not know that dishonesty is one of the fearful doors of hell. Many Kurus with Dushshana amongst them have followed him in the path of dishonesty in this play at dice.

11. Even gourds may sink and stone may float and boats may always sink in water, but still this foolish king (Duryodhana) the son of Dhritarastra will not listen to my words which are like regimen to him.

12. He will certainly be the cause of the destruction of the Kurus. When the words of wisdom spoken by friends,—words that are like the proper regimen,—are not listened to,—when temptation is on the increase,—a

fearful and universal destruction is sure to overtake all the Kurus.

Thus ends the sixty sixth chapter, the words of Yitira, in the Dyuta of the Sabha Parva.

CHAPTER LXVII.

(DYUTA PARVA)—Continued.

Vaishampayana said:—

Intoxicated with pride, the son of Dhritarastra (Duryodhana) spoke "Lie on Khattva." Casting his eye on the Pratikamin, he spoke thus in the Sabha and in the midst of (all) the revered elders.

Duryodhana said:—

2. Go Pratikamin and bring Draupadi here. You have no fear from the Pandavas. It is only Khattva (Vidura) who takes in fear. He never wishes for prosperity.

Vaishampayana said:—

3. Having been thus commanded and having heard the words of the king, the Pratikamin the man of the Suta caste, went with (great haste). As a dog enters a lion's den, he (entered the house) and came to the queen of the Pandavas.

Pratikamin said:—

4. O Draupadi Yudhishthira having been intoxicated with dice you have been won by Duryodhana. Therefore, O Jagnaseni come now to the house of Dhritarastra. I shall take you (with me) and put you to some menial work.

Draupadi
Duryodhan said:—

5. O Pratikamin, why do you say so? Is there any prince who plays (own) wife? The king was certainly excited with dice, or else could he any other object to stake?

Pratikamin said:—

6. When he had nothing else was then that Ajatasatru (Yudhishtira) son of Pandu staked you. The first staked his brothers then he then, O princess, he staked you.

Draupadi said:—

7. O son of Suta go (back) to the place and ask that gambler (Yudhishthira) he has lost first,—himself or me.

8. Ascertaining this, O son of Suta, and ex- here and then take me with you. I had putting phies in

the desire of the king (Yudhishthira), I shall go with a sorrowful heart.

Vaishampayana said—

9 Having returned to the Sabha, he (Pratikamin) told all present there the words of Draupadi. He spoke these words to Yudhishthira sitting in the midst of the kings.

Pratikamin said—

10. Draupadi has asked you, "Whose Lord were you at the time when you lost me?"

to one demented
e did not give any
ill.

d Panchala come
l. Let every one
e words that pass
udhishthira).

e palace, himself
Suta, Pratikamin
id of Duryodhana,

that are in the as-
ou It seems the
is near at hand
ak-brained (Des-
r you before ar-
per be able to get
the

18. O best of the Bhurata, race, having heard of the intentions of Duryodhana, Yudhishthira sent a trusted messenger to Draupadi,

19 (Saying) "Panchala should appear before her father-in-law by coming to the Sabha,—though she is weeping and attired in one piece of cloth with her naval exposed in consequence of her season having come."

20 O king, having gone to Krishna's (Draupadi's) house in great speed, the intelligent (messenger) informed her of the intentions of Dharmaraja (Yudhishthira).

21. The illustrious Pandavas, distressed and sorrowful and bound by promise, could not settle what they should do

22. Looking at their countenance, the king Duryodhana with cheerful heart thus addressed the Suta, "O Pratikamin, bring her here. Let the Kurus give their answer before her presence."

23. Thereupon the Suta, ever obedient to his command and at the same time afraid of the anger of Drupada's daughter, giving up his pride, again spoke thus in the assembly, "What shall I say to Krishna (Draupadi)?"

Duryodhana said—

24. O Dushashana, this foolish son of Suta is afraid of Krishna (Bhima). Go you yourself, armed with a blazing mace, and bring Jagmaseni (Draupadi) to me in a blazing chariot.

Vaishampayana said—

11. Seeing the Pandavas thus distressed and the Panchala princess thus afflicted, the son of Dhritarashtra, Vikarna, thus spoke.

Vikarna said—

12. O kings, answer the question that has been asked by Jagmaseni (Draupadi). If we do not decide a matter referred to us, we shall only have to go to hell without

67. We have heard that they wagered even their own lives, saying "I am superior," "I am superior," for the sake of obtaining a bride.

63. When they thus quarrelled with each other, they both asked Prahlada, saying, "Who amongst us is superior? Answer this question—do not speak falsely."

69 He (Prahlada), being alarmed at their quarrel, looked at Sudhanna (Thereupon) Sudhanna thus spoke to him burning in rage as the Brahmadanda (club of Brahma).

70. "O Prahlada, if you answer falsely, or do not answer at all, your head will then be spilt into a hundred pieces by the wielder of thunder (Indra) with his thunder."

13. The king Yudhishthira, the gamblers have in their house many loose women. They do not play staking even those women. They are have kindness even towards them.

2-3. Whatever wealth and other valient articles which the king of Kuru were heaped and the gems and jewels, animals, armours, and weapons which the king presented,—nay even our kingdom, and ourselves,—have all been won by us in that

4 Even at all this, my anger was excited, for you are our lord. But I could not

excited, for you are our lord. But I could not

71 When Sudhanna thus spoke the Dantya (Prahlada) trembling like a leaf of the fig tree went to the greatly effulgent Kashyapa to consult with him

Prahlada said —

72 O exalted one you are learned in the precepts of morality which should guide the celestials the Asuras and the Brahmanas. Here is a great dilemma in respect of a duty. Hear it

73 Tell me, I ask you what regions are obtained by men who being asked a question, does not give answer to it or answer it falsely

Kashyapa said —

74 He who knows but answers not a question from temptation anger or fear, brings upon himself one thousand *Pashas* (a sort of weapons) of Varuna upon his person

75 A man who is cited as a witness with respect to any matter of ocular or auricular knowledge, speaks falsely brings upon him one thousand *Pashas* of Varuna

76 On the completion of one full year, one such *Pasha* is loosened (from his body). Therefore he who knows should speak the truth without concealment

77 If virtue pierced with sin goes to an assembly it is the duty of every man in that assembly to take off the dart. If they fail to do it they themselves are pierced with it

78 In an assembly where a truly censurable act is not rebuked half the demerit of that act attaches to the head of that assembly, fourth to the person who acts censurably and fourth to all men present there

79 On the other hand in an assembly in which he it deserves censure is rebuked the head of that assembly becomes freed from all sins and others that are present there incur none. It is only the perpetrator of the (sinful) act who becomes responsible for it

80 O Prahlada those who being asked about moralty answer falsely destroy the meritorious acts of their ancestors seven generations upwards and downwards

81—83 The grief of one who has lost all his wealth of one who has lost a son of one who is in debt of one who is separated from his companions of a woman who has lost her husband of one who has lost all in consequence of the king's demand of a woman who is sterile of one who is being devoured by a tiger of one who is a co-wife and of one who has been

deprived of his property by false witnesses is said by the celestials to be uniform in degree

84 He who speaks false gets all these sorts of grief. A man becomes a witness in consequence of his having seen, heard and understood a thing

85 Therefore a witness should always tell the truth. A witness who tells the truth never loses his religious merits and earthly possessions

Vidura said —

86 Having heard the words of Kashyapa Prahlada thus spoke to his son

Prahlada said —

87 Sudhanna is superior to you as Angirasha (his father) is to me. The mother of Sudhanna is superior to your mother. Therefore O Virachana Sudhanna is now the lord of your life

Sudhanna said —

88 As without being moved by affection for your son you have adhered to virtue I command that your this son will live for one hundred years

Vidura said :—

89 Hearing these great truths of Dharma let all persons present in this Sabha reflect upon what should be the answer to the question asked by Krishna (Draupadi)

Vaishampayana said —

90 Even hearing the words of Vidura the kings did not answer a word. Kari said to Dushashana. Take away the servant woman Krishna in the inner apartment

91 Thereupon Dushashana began to drag in the assembly the helpless modest and delicate Draupadi who was trembling and weeping piteously to the Pandavas

Thus ends the sixty eighth chapter the dragging of Draupadi in the Dyuta of the Sabha Parva

CHAPTER LXIX

(DYUTA PARVA)—Continue I

Draupadi said

I never of as yet met a man who drags O Krishna I am a devotee

not bly a)

2 I salute all my superiors in this assembly of the Kurus. It is not my fault if I have not done it before.

Vaishampayana said —

3 Dragged with greater force the afflicted and ascetic lady (Draupidi) who did not deserve such treatment, fell on the ground and wept in the assembly.

Draupadi said. —

4 I was once seen on the occasion of my *Saimvra* by the assembled kings in the arena. I was never before seen (by them) any where else. I am to-day been brought before the assembly.

5 She, who is never before seen by even the wind and the sun in her house is seen to-day in the assembly and is exposed before all men.

6 We have never heard before that a wedded wife is brought before an assembly. That old and eternal rule is to-day destroyed by the Kurus.

7 She, whom the Pandavas did not suffer to be touched (even) by the wind before is to-day suffered by them to be persecuted by the wicked-men.

8. It appears the time has become out of joint, when the Kurus suffer their daughter and daughter-in-law, who is so unworthy of such treatment, to be thus persecuted.

9 What could be more distressing to me than that though I am high-born and chaste, yet I should be brought into the assembly. Where is the Dharma of these kings?

10 How is it that the chaste wife of the Pandavas, the sister of the son of Prastha, the friend of Vasudeva (Krishna) is brought before the assembly of the kings?

11. O Kaurava I am the wife of Dhritrashtra (Yudhishthira) born in the same order to which the king belongs. Tell me whether I am a servant-woman or not. I shall cheerfully do what you would say.

12 O Kurus, this low man, this destroyer of the Kuru line, is cruelly persecuting me. I cannot bear it any longer.

13 O kings, O Kurus, I desire you to answer whether you consider me as won or unwon. I shall do what you would say.

Bhisma said —

14 O Blessed lady, I have said the course of Dharma is subtle. Even the illustrious wise men cannot understand it in the world.

15 What a powerful man says morality in the world is regarded as such

by others, however otherwise it may really be. What a weak man says, however morality it may be, is not regarded as such.

16 From the importance of the issue involved, from its intricacy and subtlety, I am unable to answer with certainty the question you have asked.

17. It is certain that as all the Kurus have become the slaves of covetousness and folly, the destruction of this our race will happen on no distant date.

18 O blessed one, the family into which you have been admitted as a daughter-in-law is such that there are men and women born in it, however they might be afflicted by calamities, they never deviate from the path of virtue.

19 O Pandava, your this conduct,—namely though persecuted, you still cast your eyes on Dharma,—is certainly worthy of you.

20 These men of mature years, learned in the precepts of morality, (namely) Drona and others, sit with down-cast heads like men who are dead and whose lives have departed from their bodies.

21 My opinion is that Yudhishthira himself is in authority in this question. He should say whether you are won or not won.

Thus ends the sixty ninth chapter, the words of Bhisma, in the Dyuṭa of the Sabha Parva.

CHAPTER LXX

(DYUṬA PARVA)—Continued.

Vaishampayana said :—

1. Though the kings present there saw the lady (Draupidi) crying piteously in affliction like a female monkey, yet they out of the fear for the son of Dhritrashtra (Duryodhana), did not utter a word good or evil.

2 Seeing the sons and grandsons of kings sitting silent, the son of Dhritrashtra (Duryodhana) smiled and spoke thus to the daughter of the Panchala king.

Duryodhana said —

3 O Jigmasani, the question you have asked depends on the greatly powerful Bhisma, on Arjuna, on Nakula and on Sahadeva. Let them answer your question.

4 O Panchala, let them for your sake declare in the midst of these most noblemen (present here) that Yudhishthira is not their

lord and that he is a liar, you will then be freed from the slavery.

5 Let the illustrious son of Dharma (Yudhishthira) ever devoted to virtue who is like Indra himself—declare whether he is or is not your lord. At his words accept us or accept the Pandavas without (further) delay.

6 All the Kurus present in this assembly are floating in the sea of your affliction. They are endued with magnanimity and looking at your husbands they are unable to answer your question.

Vaishampayana said:—

7 Hearing these words of the Kuru king (Duryodhana), all persons present in the assembly loudly applauded him. Some shouting approvingly made signs to one another by motions of their eyes and lips and some made sounds of distress such as "Oh," "Alas."

8 Hearing his these delightful words, the Kurus present in the assembly became exceedingly glad. All the kings becoming much pleased, applauded the virtuous chief of the Kurus.

9 All the kings turning their faces sideways, looked at Yudhishthira. Learned in the precepts of morality and they all became curious to learn what he would say.

10 And they became curious to learn also what the invincible Pāṇḍavas (Arjuna), Bhīmasena and the twins (Nakula and Sahadeva) would say.

11 When the noise was silenced Bhīmasena, waving his strong and well armed arms smeared with sandal paste, thus spoke (in the assembly):

Bhima said:—

12 If our this *Guru* (superior) the high-souled Dharma-rajā, were not our kṛd we would not have par'owned this (Kuru) race.

13 He is the lord of our all religious and ascetic merits—he is the lord even of our lives. If he considers himself won,—then we are all won.

14 If it were not so, who is there amongst creatures that touch the earth with his feet or amongst the mortals that would escape from me with life after having touched the hair of the Pāṇchala princess?

15 Look at my powerful and well formed arms like two iron clubs—if once with them, even Satakratu (Indra) cannot escape.

16 Bound by the ties of virtue for the reverence that is due to our elder brother and repeatedly urged by Arjuna to remain silent, I am doing nothing awful.

17 If I am once commanded by Dharmaraja (Yudhishthira), I would by making my slaps do the work of swords kill these sinful sons of Drona. I would slay as a lion kills a number of small animals.

Vaishampayana said:—

18 Thereupon Bhīma, Drona and Vidura spoke thus to Bhīma, "I forbear, everything is possible in you."

Thus ends the seventieth chapter the words of Bhīma, in the Dvādaśa Parva.

CHAPTER LXXI

(DYUTA PARVA)—Continued

Karna said:—

1 Of all the persons in this assembly, Bhīma, Khatvā (Vidura) and the preceptor of the Kurus (Drona) appear to be independent (men) for they always speak of their master as wicked—they would ensure him and never wish for his prosperity.

2 The slave the son and the wife—(these three) are always dependents. They can have no wealth for whatever they possess belong to their master. You are (now) the wife of a slave incapable of possessing anything of her own.

3 Go to the inner apartments of the king and serve his relatives. This is the work that is now justly assigned to you. O princess the sons of Dhritrashtra and not the sons of Pritha (the Pandavas), are now your masters.

4 O beautiful lady select now another husband who will not make you a slave by gambling. It is well known that it is not censurable in a slave to proceed with freedom in selecting her husband.

5 O Jāgatseni, Nakula, Bhīmasena, Yudhishthira, Sahadeva and Arjuna are all won (by us). You are (also) now a slave. Your husbands who are slaves cannot be now your masters.

6 Did not the son of Pritha (Yudhishthira) consider life as useless—did he not care for prowess and manhood that he offered the daughter of Drupada, the Pāṇchala king, as a stake at dice in the presence of all this assembly?

Vaishampayana said:—

7 Hearing these words, the wretched Bhīma breathed hard—he became a very picture of woe. But obedient to the king (Yudhishthira) and bound by the ties of

virtue and duty, (he still did nothing awful)
But as if burning every thing with his eyes
inflamed with anger, he thus spoke.

Bhima said :—

8. I cannot be angry at these words of the Suta's son (Karna), for we have really entered the state of slavery. O ruler of men, if you have not played staking this princess, could our enemies ever dare to speak thus to me ?

Vaishampayana said :—

9. Hearing these words of Bhimasena, king Duryodhana thus addressed Yudhishthira who was sitting silent as one who is deprived of his senses.

10. "O king, Bhima, Arjuna, and the twins (Nakula and Sahadeva) are ever under your sway. Answer this question. Say whether you regard Krishna as won".

11—12. Having spoken thus to the son of Kunti, Duryodhana proud of his affluence, and desirous of encouraging the son of Radha (Karna) and of insulting Bhima, uncovered his right thigh, which was like a stem of the plantain tree or like the trunk of an elephant and which was graced with every auspicious mark, and endued with the strength of thunder, he showed it to Drupadi in her very sight.

13. Seeing this Bhimasena, expanding his red eyes, thus spoke to him (Duryodhana) in the midst of the kings, as if piercing them (with his words).

14. "Let not Vrikodara go to the regions obtained by his ancestors, if he does not break that thigh in a great battle."

15. Like the fire that comes out of every crevice of a burning tree,—sparkles of fire emitted from every part of angry Bhima's body.

Vidura said :—

16. O kings of Pratapa's race, look at the great danger that arise from Bhimasena. Know for certain that this great calamity that threatens to overtake the descendants of Bharata has been sent by Destiny itself.

17. The sons of Dhritarastra have gambled disregarding every proper consideration. They are now quarrelling in the Sabha over a lady. Your kingdom's prosperity is at an end. Alas ! The Kurus are engaged in sinful consultation.

18. O Kurus, take to your heart this precept that I declare to you. If we have persecuted (in an assembly,) the virtuous character becomes polluted. If he spoken by others had staked her before he was (the ink of such words)

himself won, he would have certainly been regarded as her master.

19. If a man stakes any thing at a time when he has no wealth,—to win from him any wealth (then) is like obtaining wealth in a dream. O Kurus, listening to the words of the Gandhara king, do not fall from the path of virtue.

Duryodhana said :—

20. I am willing to abide by the words of Bhima, Arjuna and the twins. Let them say that Yudhishthira is not their master ; and Jagmaseni will (then) be freed from slavery.

Arjuna said :—

21. This illustrious son of Kunti, Dharmaraja (Yudhishthira) was certainly our lord and master before he began to play. But having lost himself, let all the Kurus decide whose master he is now.

Vaishampayana said :—

22. Thereupon a jackal loudly cried in the Homa chamber of king Dhritarastra. O king, asses began to bray responsively (with the jackal), and fearful birds from all quarters joined with them in their cries.

23. At this sound, Vidura, learned in everything, and also the daughter of Suvala (Gandhari), knew what it meant. Bhishma, Drona, and the learned Goutama (Arjuna) also knowing it, loudly cried "Swasti" (peace) and per-

24. Seeing that fearful omen, the king and the learned Vidura told every one in great affliction to the king (Dhritarastra), then the king thus spoke.

Dhritarastra said :—

25. O wicked-minded Duryodhana, wretch, destruction has already overtaken you when you insult in such language the wife of the Kuru chiefs,—especially the wedded wife (of the Pandavas) Draupadi.

Vaishampayana said :—

26. Having said thus, the wise Dhritarastra, who possessed great knowledge, reflecting (on the matter) with the aid of his wisdom and being desirous of saving his relatives and friends from destruction, consoled the Panchala princess Krishna and thus spoke to her.

Dhritarastra said :—

27. O Panchala, ask from me any boon you desire. Chaste and devoted to virtue you are the foremost of all my daughters-in-law.

Draupadi said —

28 O best of the Bharata race if you grant me a boon I say let the handsome Yudhishthira ever obedient to all duties be freed from slavery

29 Let not unthinking children speak of my greatly intelligent son Prativindya as the son of a slave

30 Having been born a prince to whom there is no man superior, and nurtured by kings it is not proper that he should be called the son of a slave

Dhritarastra said —

31 O blessed girl what you have said let it be so O excellent one, ask for a second boon I shall grant it to you. My heart desires to give you a second boon. You do not deserve to get only one boon

Draupadi said —

32 O king, grant me this boon that Bhishma Aryuna and the twins with their bows and cars be freed from slavery and gain their liberty

Dhritarastra said —

33 O greatly blessed girl let it be what you say O daughter, ask for a third boon you have not been sufficiently honoured with two boons. Ever treading the path of virtue you are the foremost of all my daughters. I shall also grant you a law (Aryuna) I said:—

and Sah. illustrious one consciousness deserves a third boon I dare not ask any

35 O king of kings it is ordained that a Vaisya may ask one boon a Kshatriya woman two a Kshatriya three and a Brahmin a one hundred

36 O king these my husbands, freed from the wretched state of slavery will be able to achieve prosperity by their own virtuous acts

Thus ends the seventy first chapter Draupadi's obtaining boon is the Dyuta of the Sabha Parva

CHAPTER LXXII

(DYUTA PARVA)—Continued

Karna said —

1 We have not heard of such an act performed by any woman who are noted in this world for their beauty

2 When the sons of Pandu and Dhritarastra were excited with anger, this Krishna the daughter of Drupada, become the salvation

3 The sons of Pandu were sinking boatless in an ocean of distress this Parthivi becoming a boat to them, brought them safely to the shore

Vaishampayana said:—

4 Hearing the words 'A woman is the refuge for the sons of Pandu' uttered in the midst of the Kurus (by Krishna), the angry Bhishma in great affliction said:

Bhishma said —

5 (O Arjuna), Devaki has said that offspring acts and learning these are the three lights that is in every person for from these (three) has sprung the creation

6 When life becomes extinct and the body becomes impure and is cast off by the relatives these three (offspring acts and learning) become of service to every person.

7 But the light that is in us has been dimmed by this act of insult done to our wife O Dhananjaya how can a son born from this insulted wife of ours prove serviceable to us?

Aryuna said:—

8-9 O descendant of Bharata great men never care about the harsh words that may or may not be uttered by inferior men. Persons that have earned respects for themselves—even if they are able to retaliate—do not remember the acts of hostility done by their enemies but they treasure up only their good deeds

Bhishma said —

10 O king of kings shall I here at once kill all these toes assembled together, or O descendant of Bharata shall I destroy them all by the roots outside the palace?

11 O descendant of Bharata, what need is there for discussion (on this matter) or what need is there for (your) command? I shall kill all these (men) even now and O king (then) rule the whole earth without a rival

Vaishampayana said:—

12 Having said this Bhishma with his younger brothers repeatedly cast his angry glances around as a lion does towards a herd of small animals

13 Partha (Aryuna) of pure faithful pacified him with appealing words became a very mighty armed and powerful he began to burn in the fire of by the ties of

14. O king, fire with smokes, sparks and flames began to issue out of his ears and other senses,—so much angry he became.

15. His face became terrible to look at in consequence of his furrowed brows as that of Yama himself at the time of universal destruction.

16. O descendant of Bharata, thereupon Yudhishthira embracing him with his arms asked the mighty armed hero to forbear, telling him "Be not so. Remain in silence and peace." And

17. Having pacified the mighty armed (Bhima) with eyes red in anger, the king (Yudhishthira) approached his sire Dhritarashtra.

This ends the seventy second chapter, the wrath of Bhima, in the Dyuta of the Sabha Parva.

CHAPTER LXXIII.

(DYUTA PARVA)—Continued.

Yudhishthira said:—

1. O king, you are our lord. Command us what we shall do. O descendant of Bharata, we desire to remain always under your sway.

Dhritarashtra said:—

2. O Ajatasatru, be blessed Go in peace and safety. Rule your kingdom with your wealth at my command.

3. Take to heart the command of an old man, the wholesome advice that I give and which is like a nutritive regimen.

4. O child, O greatly wise Yudhishthira, you are full of humility, and you wait upon the old. You know the path of Dharma is subtle.

5. O descendant of Bharata, where there is intelligence there is forbearance. Therefore follow the path of peace. Axe falls upon wood, it does not fall upon stone.

6. Those are superior men who do not remember the acts of hostility of their enemies, who see only the merits and not the faults of their enemies, and who themselves never enter into hostilities.

7. Those that are good remember only the good deeds of their enemies and not any act of hostility that their enemies might do. The good men do good to others without any expectation of getting a return.

8. O Yudhishthira, only the worst of men use harsh words in quarrel. Men of indifferent character reply to such words when spoken by others. But superior men do not think of such words or reciprocate them.

9—11. Those that are good, taking their own feelings under consideration, can understand the feelings of others. Therefore, they remember only the good deeds, and not the acts of hostility, of their enemies. You have acted, as is done by good men of prepossessing appearance who does not transgress Dharma, Artha and Kama.

12. O child, do not remember the harshness of Duryodhana. If you desire to remember what is only good look at your mother Gandhari and myself.

13—15. O descendant of Bharata, look at me, your father, present here who am old, and blind. It was for meeting with our friends, and also for examining the strength and weakness of my children that I allowed out of policy this match at dice to proceed. O king, there is no fear for those Kurus who are under your sway and who follow the counsel of the greatly intelligent Vidura, learned in all Shastras. In you is virtue, in Arjuna is patience, and in Bhimasena is prowess,

16. And in those foremost of men, the twins (Nakula and Sahadeva), are pure reverence and service to superiors. O Ajatasatru, be blessed. Return to Khandhavaprastha. Let there be brotherly love between you and your cousins. Let your mind be always fixed in virtue.

Vaishampayana said:—

17. Having been thus addressed, and performing all the ceremonies of politeness, the best of the Bharata race, Dharmaraja Yudhishthira, departed with his brothers.

18. Accompanied with Krishna, and ascending their cars of colour of clouds, (Draupidi), they started for that best of cities, Indraprastha.

Thus ends the seventy third chapter, the boon of Dhritarashtra, in the Dyuta of the Sabha Parva.

CHAPTER LXXIV.

(ANUDYUTA PARVA)

Janamejaya said:—

1. How did the sons of Dhritrashtra feel when they came to know that the Pandavas had with Dhritrashtra's permission left Hastinapur with all their wealth and jewels?

Vaishampayana said:—

2. O king, having learnt that the Pandavas had been commanded by the wise Dhritrashtra to return to their capital, Dushashana soon went to his brother,

3 O best of the Bharata race, having come before Duryodhana (sitting) with his counsellors he spoke thus, in a sorrowful heart

Dushashana said —

4 O great car-warrior, the old man has thrown away what we earned with so much trouble. I know that he had made over the whole of that wealth to our enemies.

Vaishampayana said :—

5—6 Thereupon, Duryodhana, and Karna,—all exceedingly proud and vain—being united together and wishing to counteract the Pandavas went in haste and saw the king Dhritarastra the son of Vichitravirya. They spoke to him these smooth and artful words

Duryodhana said —

7 O king, have you not heard what the learned Vrihaspati the preceptor of the celestials, said on morals and politics when advising Sakia (Indra)

8 O chastiser of foes (he said), "Those enemies who always harm by force or stratagem should be destroyed by every means."

9 If we gratify with the wealth of the Pandavas, the kings of the world and then fight with the sons of Pandu, what reverses can overtake us?

10 When one places on his neck and back angry snakes full of venom which has come to bring about his destruction—is it possible for him to take them off?

11 O father, equipped with weapons and seated on cars the Pandavas will annihilate us like angry and poisonous snakes.

12 Even now Aryuna—attired in armour and furnished with couple of quivers—is proceeding frequently taking up the *Gandiva* (bow) and bristling hard and casting angry glances around.

13 We are told that Vikodara (Bhim), hastily ordering his chariot to be made ready and then riding on it frequently whirling his heavy club is proceeding along.

14 Nakula also is proceeding with the sword in his grasp and the semi-circular shield in his hand. Sahadeva and the king (Yudhishthira) have made signs clearly indicating their intentions.

15 Having ascended their cars which were full of all kinds of weapons, they are all whipping their horses (so that they may be able to reach their capital) to assemble their forces.

16 Persuaded (as they are) (by us) they cannot refrain us for those injuries. What is

there amongst them who will be able to forgive the insult to Draupadi?

17 O foremost of all men be blessed. We shall again grumble with the Pandavas in order to send them to exile in the forest. We are able to bring them under our sway in this way.

18 Attired in skins, either they or having (first) been defeated at dice shall into the forest for twelve years.

19 The thirteenth year shall have to be spent in some inhabited country with being recognised. If recognised, in order for another twelve years shall be the consequence (of such recognition).

20 Either they or we shall live (according to this engagement). Let therefore game begin. Throwing the dice, let Pandavas once more play.

21 O best of the Bharata race O king this is our highest duty. This Sakuni highly profane in the whole science of dice playing.

22 We shall in the meantime be firmly rooted in the kingdom and making alliance (with other kings) we shall be able to get together a vast and invincible army able to keep them content.

23 O king O chastiser of foes, we shall then be able to defeat the Pandavas if they reappear. Let this plan recommend itself to you.

Dhritarastra said —

24 Then bring back the Pandavas even if they have gone a great way off. Let them come and throw dice once again.

Vaishampayana said :—

25 Thereupon Drona Somadatta Virata Gothama the son of Drona, the powerful son of Vaisya (Vidura)

26 Bhurisiva Bhurisra and the mighty car-warrior Vikarna all said. Let not the play commence. Let there be peace.

27 But disregarding the counsels of his wise friends and relatives Dhritarastra ever partial to his sons (and) summoned the Pandavas.

Thus ends the seventy-fourth chapter of the summary of Yudhishthira, in the Anudvaya of the Sabha Parva.

CHAPTER LXXV.

(ANUDYUTA PARVA)—Continued.

Vaishampayana said :—

1 O great king, it was then the virtuous Gandhari, afflicted with grief on account of her affliction for her sons, addressed king Dhritrashtra and said

Gandhari said —

2 When Yudhishthira was born, the high souled Kuntī (Vidura) said, 'It is better to send this disgrace of the race (Duryodhana) to the other world'

3 I or he (Duryodhana) cried repeatedly and distressfully like a jackal when he was born. It is certain he will prove the destruction of our race. Like this (the words of Vidura) to heart

4 O descendant of Bharata, do not sink for your own fault in the ocean of calamity. O lord do not approve the counsel of these wicked minded ones who are but boys

5 Do not be the cause of the fearful destruction of this race. Who is there that will break an embankment which has been completed or rekindle a conflagration which has been extinguished?

6 O best of the Bharata race who is there that will provoke the powerful sons of Pritha (Kunti)? O descendant of Asvini! you remember everything, but I shall still call your attention to this

7 The Shastras can never control the wicked minded men either in good or in evil acts. A man of boyish intelligence can never act as an old man

8 Let your sons follow you as their leader. Let them not for ever be separated from you (by death). Therefore, abandon at my word this disgrace of our race

9 O king, O ruler of men, you could not do it before from the affliction you bear for your son. Know that the time has come for the destruction of our race through him.

10 Let your mind guided by counsels of peace, virtue and true policy be what it naturally is. Do not err. The prosperity which is acquired by the act of wicked acts is soon destroyed while that which is won by honest means is a root and descends from generation to generation

Vaishampayana said —

11 Having been thus addressed by Gandhari who pointed out to her the path of virtue, the king replied to her saying, 'If the destruction of our race has come, I will

take place without any hindrance. I cannot prevent it.

12 Let it be what they desire. Let the Pandavas return. Let my sons again gamble with the sons of Pandu'

Thus ends the twenty-fifth chapter, the words of Gandhari, in the Anudyuta of the Sabha Parva.

CHAPTER LXXVI.

(ANUDYUTA PARVA) Continued

Vaishampayana said —

1 Thereupon at the command of the intelligent Dhritrashtra Pratikarma, thus spoke to the son of Pritha, king Yudhishthira who had gone (by this time) to a great distance from Hastinapur

Pratikarma said :—

2 O descendant of Bharata, your father has said 'O Yudhishthira the assembly is ready. O son of Pandu, O king, O Yudhishthira, come and throw the dice'

Yudhishthira said :—

3 All creatures obtain good or evil fruits according to the appointment of the Ordainer of the creation. Whether I play or I do not play, those fruits are inevitable

4 This is a summons to dice, it is also the command of the old king. Though I know it will prove destructive to me, yet I cannot refuse

5 Though (a living) animal made of gold is impossible, yet Ravana suffered himself to be tempted by a (golden) deer. The mind of men over whom calamities bring become deranged and out of order.

Vaishampayana said :—

6 Having said this, the Pandava (Yudhishthira) with his brothers retired. He steps towards Hastinapur. Knowing full well the deception practised by Sakuni, the son of Pritha (Yudhishthira) came back to sit at dice with him again

7 O best of the Bharata race, giving great pain to the hearts of all their friends, those great errors again entered that assembly.

8 Guided by fate they once more sat down at ease for gambling in order to bring about the destruction of men.

Sakuni said —

9 O best of the Bharata race, the king has given you back all your wealth.

That is well But listen to me, there is a stake of great value

10—11 (It is this).—If we are defeated by you at dice, we shall enter the great forest attired in deer skins and live there for twelve years and pass the thirteenth year in some inhabited place unrecognised. If recognised we shall return to an exile of another twelve years

12—14 (On the other hand), if you be defeated by us you shall with Krishna (Draupadi) live for twelve years in the forest and pass the whole of the thirteenth year unrecognised in an inhabited country. If recognised, an exile of another twelve years is to be the consequence. On the expiry of the thirteenth year, each is to have his kingdom surrendered to the other

15 O Yudhishthira, O descendant of Bharata with such stake, play with us again by throwing the dice

Vaishampayana said :—

16 Thereupon those that were present in the Sabha raising up their arms said in great anxiety of mind and in great emotion,

17. "Alas! Fie on the friends of Duryodhana that they do not tell him of his great danger! O best of the Bharata race (Dhritrashtra), whether he understands or not out of his own sense, it is your duty to tell him plainly

18 The king the son of Pritha (Yudhishthira), even hearing these various remarks again at dice from shame and sense of (kshatriya) duty

19 Fully knowing the consequence, the greatly intelligent one (Yudhishthira) again began to play, as if he was fully aware that the destruction of the Kurus were incontestably near at hand

Yudhishthira said :—

20 O Sakuni, how can a king like me who always observe the duty of his order refuse when challenged to dice? Therefore, I shall (again) play with you

Sakuni said :—

21—23 O son of Pandu we have many kine and horses and milch cows and innumerable goats and sheep and elephants treasures, gold and servants, both male and female. All these have been staked by us before. But now, let this be our stake—namely exile into forest (for twelve years) and then living in the thirteenth year unrecognised in an inhabited place. O foremost of men, with this stake let us (now) play.

Vaishampayana said :—

24 O descendant of Bharata, when this proposal about going to the forest was but

once uttered the son of Pritha (Yudhishthira) accepted it, and the son of Suvala (Sakuni) (then) took up the dice (finally) Sakuni said to Yudhishthira, 'Lo! I have won!'

Thus ends the seventy sixth chapter, the defeat of Yudhishthira once again, in the Anudvuta of the Sabha Parva

CHAPTER LXXVII

(ANUDVUTA PARVA)—Continued

Vaishampayana said :—

1 Thereupon the vanquished sons of Pritha, preparing for their exile in the forest, attired themselves in deer skins and Uttaria (upper garment)

2 Seeing those chastisers of foes attired in deer skins and robbed of their kingdom at the point of going to the forest, Dushashana exclaimed

Dushashana said :—

3 The absolute sovereignty of the son of Dhritrashtra the high souled king, (Duryodhana) has (now) commenced. The Pandavas are vanquished and they have been plunged into great misery

4 The gods are propitious to us—whether or not we have proceeded in the very narrow path (of sin) for we are to day superior to our enemy in wealth and in every thing

5 The sons of Pritha are plunged into eternal hell. They are deprived of happiness and kingdom for ever lasting days

6 Those Pandavas who, being intoxicated with the pride of wealth laughed at the son of Dhritrashtra, will now have to go to the forest deserted and deprived of their wealth

7 Let them abandon their variegated armours and their resplendent robes of celestial make. Let them all put on deer skins according to the stake they had accepted of the son of Suvala (Sakuni)

8 The Pandavas, who always boasted that they had no equals in all the world, will now know and regard themselves in this their calamity as grains of sesame without kernel

9 Though in this dress the Pandavas appear like wise and powerful men installed in a sacrifice, but see (consider) them as persons not entitled to perform sacrifices

10 The greatly wise descendant of Somaka, Jaimin (Draupadi), having bestowed the Panchala princess on the Pandava, did not act well. The husbands of Jaimin (Draupadi) are impotent.

11. O Jagmaseni, what joy will you get in seeing these your husbands in the forest attired in skins and rags, and deprived of their wealth and possessions. Select a husband from these present.

12. These Kurus, assembled here, are all forbearing and self controlled. They are all vastly wealthy. Select one amongst these as your husband, so that this calamity may not drag you (in its tram).

13. All the Pandavas are now like grains of sesame that are without kernal, or toy animals incased in skins, or the grains of paddy without kernal.

14. Why do you wait any longer upon the fallen sons of Pandu? The labour is thrown away that is bestowed on pressing the sesame grain that is without the kernal.

Vaishampayana said :—

The son of Dhritarastra (Dushashana) uttered such cruel and harsh words in the hearing of the Pandavas.

15. Having heard them, the unforbearing Bhimasena suddenly rushed towards that prince in anger like a Himalyan lion does towards a jackal. He loudly rebuked him in these words.

Bhima said.—

16. O crooked-minded wretch, you rave in words that are uttered only by the sinful. Being advanced by the skill of the Gandhara king, you (dare to) boast in the midst of these kings.

17. As you pierce our hearts with these your words like arrows, so will I pierce your heart in battle, making you recollect all this.

18. I shall send to the abode of Yama all those with their descendants and relatives who are from anger or covetousness walking behind you as your protectors.

Vaishampayana said —

19. Dushashana, abandoning all sense of shame, danced around in the midst of the Kurus and loudly said, "O cow," "O cow." Bhima uttered these words of wrath, but did nothing, for he could not deviate from the path of virtue.

Bhima said —

20. Wretch, do you dare use harsh words as these? O Dushashana, who should boast having thus won wealth by foul means?

21. I tell you, if Vrikodara, the son of Pritha, does not drink your life-blood piercing open your breast in battle, let him not attain to regions of blessedness.

22. I tell you truly that killing the sons of Dhritarastra in battle in the presence of all the warriors, I shall without the least delay pacify my this anger.

Vaishampayana said :—

23. When the Pandavas were going out of the Sabha, the wicked king Duryodhana from excess of joy mimicked by his own steps the playful and lion-like movements of Bhimasena.

24. Thereupon Vrikodara (Bhima), half turning towards him, said, "O fool, do not think that by this you gain any ascendancy over me. I shall soon kill you with all your followers and answer you recalling all this to your mind."

25. Seeing this insult offered to him, the powerful and proud Bhima, suppressing his rising anger and following the king (Yudhis-thira) spoke these words when going out of the Kuru court.

Bhima said :—

26. I shall be the slayer of Duryodhana, Dhananjaya (Arjuna) will be the slayer of Karna. Sahadeva will kill the gambler Sakuni.

27. I repeat in the midst of this assembly these proud words which the celestials will surely make good, if ever we engage in battle (with the Kurus).

28. I shall kill this sinful wretch Sujoydhan (Duryodhana) in a club-fight. Telling him on the ground, I shall place my foot on his head.

29. As regards this wicked-minded man Dushashana, who is bold in speech, I will drink his blood like a lion.

Aryuna said :—

30. O Bhima, the resolutions of superior men are not known only in words. On the fourteenth year, they will see what will happen.

Bhima said —

31. The earth will drink the blood of Duryodhana, Kunti the wicked-minded Sakuni and the fourth Dushashana.

Aryuna said :—

32. O Bhimasena, I will as you direct, kill in battle this Karna so malicious, jealous, harsh-speeched and vain.

33. For doing what is agreeable to Bhima, Aryuna vows that he will kill in battle with his arrows this Karna with all his followers.

34 I will send to the abode of Yama with my arrows also those other kings that will from foolishness fight against me

35 If my this vow be not carried out, then the Himalaya mountains might be removed from where they are, the maker of the day (Sun) might lose his rays and the Moon his coolness

36 All this will surely happen if on the fourteenth year from this, Duryodhana does not return us our kingdom with proper respect

Vaishampayana said —

37 When Arjuna said this, the handsome and powerful son of Madri, Sahadeva, waving his mighty arms,

38 And sighing like a snail and desiring to kill Sishu, spoke thus with eyes red with anger

Sahadeva said

39 O fool, O destroyer of the fame of the Gandhara kings what you are thinking as dice is not dice. They are sharp pointed arrows which you have invited in battle

40 I shall certainly accomplish all which Bhima has said as regards you with all your followers. If you have anything to do, do it before that day comes

41 O son of Sumati I shall certainly kill you with all your friends and relatives, if you stay in the fight according to the usage of the Kshatriyas

Vaishampayana said —

42 O king hearing the words of Sahadeva, Nakula, the handsomest of men, spoke thus

Nakula said —

43-44 I shall certainly send to the abode of Yama all those wicked minded sons of Dhritarashtra, who, being desirous of death and impelled by fate and also moved by the wish of doing what would please Duryodhana have used harsh and insulting words towards this Jugmansi, (Draupadi) at the gambling match

45 At the command of the king (Yudhishthira) and remembering the wrongs done to (Draupadi) I shall soon make the earth freed from the sons of Dhritarashtra.

Vaishampayana said—

46 Having thus taken many vows those mighty armed and foremost of men (the Pandavas) went to Dhritrashtra

Thus ends the seventy-seventh chapter, going to Dhritrashtra, in the Uttara of the Sabha Parva.

CHAPTER LXXVIII

(ANUDYUJA PARVA)—Continued

Yudhishthira said —

1. I bid farewell to all the descendants of Bharata, to my old grandsire (Bhisma) to king Somadatta, the great king Valhika,

2 To Drona, to Kripa, to all the other kings, to Ashwathama, Vidura, Dhritrashtra, and to all the sons of Dhritrashtra,

3 To Yuyutsu, Sanjaya, and all the *Sabhasadas* (court officials) I bid you all farewell I shall see you (again) on my return

Vaishampayana said :—

4 Those that were present there could not out of shame tell anything to Yudhishthira but they all prayed for the welfare of the intelligent (king)

Vidura said :—

5 The reverend Prithi (Kunti) is a princess. She should not go to the forest. She is delicate and old, and she is ever in happiness

6 The blessed lady ~~will~~ ^{well} ~~respect~~ ^{respect} me O sons of Prithi ~~will~~ ^{will} this, and let safety be yours in every way.

Vaishampayana said —

7 Thereupon they (the Pandavas) all said, "O sinless one, let it be as you say. You are our uncle and (therefore) you are the same as our father. We are all obedient to you

8 O learned man you are our most respected *Guru* (superior). O high souled one, command us what else is there to be done."

Vidura said :—

9 O Yudhishthira, O best of the Bharata race know this to be my opinion that he who is defeated by sinful means need not be pained for such defeat

10 You know every rule of *Dharma*. Dharmaraj (Arjuna) is ever victorious in battle. Bhishma is the slayer of foes, Nakula is the gatherer of wealth

11 Sahadeva has administrative talents, Dharmaraj is the best of all men learned in the Vedas, and the virtuous Draupadi is learned in *Dharma* and *Artha*

12 You are all attached to one another and you all feel delight in one another's presence. Enemies cannot separate you from one another, and you are all con-

13 O descendant of Bharata, for this patient abstraction from the worldly possessions will be of great benefit to you. No enemy, even if he be like Sakra (Indra), will be able to stand it.

14 You were instructed on the mountains of Himalaya by Meru Savarini. You were instructed in Varanavata by Krishna Dwaipayana (Vyasa).

15 On the Vrigu mountain by Rama, on the banks of the Drisadvati by Sambhu (Siva). You have also received instructions from the great Rishi Asita on the Anjana mountains.

16 You became a disciple of Vrigu on the banks of the Kalmishi. Nirada and your this priest Dhaumya will be now your instructors.

17 Do not abandon the excellent lessons, ever adored by the Rishis, as regards the next world. O sons of Pandu, you are in intelligence even Pururava, the son of Iti.

18 In strength all other kings, in virtue even the Rishis. Resolve earnestly to win the victory which is the attribute of Indra, to control anger which is the attribute of Yama.

19 To give in charity which is the attribute of Kuvira and to control all passions which is the attribute of Varuna. Obtain the power of gladdening from the moon the power of sustaining all from the water.

20 Forbearance from earth, energy from the whole of the solar disc, strength from the winds, and assistance from the creatures.

21—22 Welfare and immunity from disease be yours. I hope to see you return (in all safety). O Yudhishthira act properly and duly in all seasons—in the time of distress, in that of difficulty, and in respect of every thing. O son of Kunti O descendant of Bharata, with our permission depart. Blessings be on you.

23 None can say that you have done anything sinful before. We hope to see you return in safety and crowned with success.

Vaishampayana said —

24 Thus addressed the greatly powerful Pandava (Yudhishthira), saying Be it so and bowing low to Bhishma and Drona, went away.

CHAPTER LXXIX

(ANUDYUTA PARVA)—Continued.

Vaishampayana said —

Th reupon, when Krishna (Draupadi) was about to start, she went to the illusious Pritha (Kunti) and asked her leave and that of the other ladies who were all plunged in grief.

2 Saluting and embracing every one of them as each desired she desired to go away. Thereupon loud lamentations rose within the inner apartments of the Pandavas.

3 Kunti, being greatly afflicted on seeing Draupadi on the eve of her journey, uttered these words in a voice choked with grief.

Kunti said —

4 O child do not grieve that this great calamity has overtaken you. You are unaware of all the duties of the female sex. Your character and conduct are as they should be.

5 O lady of sweet smiles I need not instruct you in to your duties towards your lords. You are chaste and accomplished, your qualifications and accomplishments have adorned our two races (those of the Kurus and the Pandavas).

6 The Kurus are (very) fortunate that they have not been burnt by your wrath. O sinless one, go away in safety, blessed by my prayer.

7 The heart of good woman never molested by what is inevitable. Protected by great virtue, you will soon obtain good fortune.

8 While living in the world, keep your eyes always on my child Shikha so that his mind may not sink under this great calamity.

Vaishampayana said —

9 Saying So be it the lady Draupadi, clad in one cloth stained with blood and with dishevelled hair, came out (of the inner apartment) in tears.

10 As she went away weeping in lamenting Pritha (Kunti) herself in grief followed her. She saw her was, that she had ornaments and robes.

Kunti said :—

13—14 You are virtuous and well conducted, you are adorned with all excellent qualities, your behaviour is (always) respectful. You are all high minded, you are (always)

15 Engaged in the service of your superiors, you are ever devoted to the gods and the performance of sacrifices,—why then this calamity has overtaken you? Whence is this your reverse of fortune? I do not see who e wickedness and sin have fallen on you

16 All this must be due to my bad fortune for I have given birth to you. It is for this you have been overtaken by this calamity, notwithstanding your possessing excellent accomplishments

17 You are not wanting in energy, prowess, strength, firmness, and might. How will you live in great wilderness, shorn of your wealth and possession?

18 If I had known before that you were destined to live in the forest, I would not have (then) come after Pandu's death from the mountains of Satasringa to Hastinapur

19 I fortunate was your father. I consider it now for he reaped the fruit of asceticism and therefore did not meet with the misery appertaining to one's sons. He considered the desire to attain to heaven as the most delightful

20 I consider to day the virtuous and the blessed Madri, very fortunate for she had a fore knowledge of what would happen and had thus obtained the great emancipation

21 Madri looked upon me as her stay and her mind and her affections were ever fixed on me. How on my desire of life? I suffer all this woe for it

22 O sons, you are all excellent and you are all dear to me. I have obtained you after much suffering. I cannot leave you. I will go with you. O Krishna, alas, why do you leave me so?

23 Every thing possessing life is sure to perish. Has *Dhatr* (Creator) forgotten to ordain my death? Perhaps it is so and that is why life does not quit me

24 O Krishna, O dweller of Dwarka, O younger brother of Sankarshana (Baladeva), where are you? Why do you not save me and these best of men (the Pandavas)?

25 The men say that you are without beginning and without end and that you save those who think of you. Why does this saying now turn to be false?

26 These my sons are ever attached to virtue, nobility, good fame and prowess

They do not deserve to suffer afflictions. Show kindness towards them

26 When such leaders of our race as Bhishma, Drona and Kripa, all learned in morality and *Artha*, are present, how could such a calamity (at all) happen?

27 Alas Pandu! Alas, lord, where are you? How could you see your good children sent into exile thus persecuted by gambling?

28 Sahadeva, you do not go. You are dearer to me than my own body. O son of Madri, do not forsake me. You should be kind to me

29 If they are bound by the dictates of virtue, let these your (elder) brothers go. You earn that virtue which is the fruit of waiting upon me (a mother)

Vaishampayana said —

30 Consoling their weeping (mother) Kunti and bowing to her, the Pandavas, set for the forest in great grief

31 Vidura himself greatly grieved, consoled the afflicted Kunti with reasons and *Khattwa* (Vidura) then led her slowly to his house

32 The ladies of Dhritarashtra's house, hold, hearing every thing as it had happened namely the exile (of the Pandavas) and the dragging of Krishna (Draupadi) in the assembly of gambling

33 Loudly wept all, greatly censuring the Kurus. The ladies of the royal household sat silent for a long time, covering their lotus like faces with their hands

34 King Dhritarashtra, thinking of the dangers that threatened his sons, became a prey to anxiety and could not get any peace of mind

35 Anxiously meditating on everything and with mind deprived of its equanimity by grief, he sent for *Khattwa* (Vidura) asking him to come (to him) without delay

36 Thereupon Vidura went to Dhritarashtra's palace and the ruler of men, Dhritarashtra, asked him in great anxiety

Th is ends the seventy ninth chapter the colloquy between Draupadi and Kunti, is the Anudyuta of the Sabha Parva

CHAPTER LXXX

(ANUDYUTA PARVA)—Continued.

Vaishampayana said —

1 As soon as Vidura of great foresight came, the king Dhritarashtra, the son of Amika, asked him timidly,

Dhritarastra said.—

2. How does the son of Kunti, and Dharma, Yudhishthira, proceed along? How does Bhimasena, also Sabyasachi (Aryuna) and the two Pandavas, the sons of Madri?

3. O Khattwa, how does Dhaumya? How does the illustrious Draupadi (proceed along)? I desire to hear everything. Describe to me all their acts.

Vidura said:—

4. The son of Kunti (has gone away), covering his face with cloth, the Pandava Bhima has proceeded along looking at his mighty arms.

5. Sabyasachi (Aryuna) has followed the king, (Yudhishthira) scattering sands along. The son of Madri, Sahadeva proceeds (the way) besmearing his face.

6. That handsomest of men in the world, Nakula, has gone following the king in great grief, staining himself with dust.

7. The large eyed and beautiful Krishna (Draupadi) has followed the king, covering her face with her dishevelled hair and bathing in tears.

8. O king, Dhaumya proceeds along with *Kusha* grass in hand, uttering the fearful *Mantras* of the *Sama Veda* relating to Yama.

Dhritarastra said:—

9. The Pandavas are going assuming various guise. O Vidura, tell me why they are going in this way.

Vidura said:—

10. Though persecuted by your sons, and robbed off his kingdom and wealth, the mind of the wise Dharmaraja (Yudhishthira) has not deviated from the path of virtue.

11. O descendant of Bharata, the king (Yudhishthira) is always kind to the sons of Dhritarastra. Deprived of kingdom by foul means, he does not open his eyes in anger.

12. "I shall not consume men by looking at them with fearful eyes,"—thinking this, the Pandava king proceeds along with covered face.

13. Hear, I tell you, why Bhima goes in this way. O best of the Bharata race, thinking "There is none equal to me in strength of arms,"

14—15. O king, Bhima ever proud of his strength of arms, goes repeatedly stretching forth his mighty arms and exhibiting them and desiring to do to his enemies deeds worthy of those arms. The son of Kunti,

Aryuna, capable of using both his arms (in throwing weapon),

16—17. That Sabyasachi, O descendant of Bharata, follows the king, scattering dust emblematical of the arrows he will shower in the battle. O descendant of Bharata, it indicates that as the sand grains are scattered by him with ease, so will he rain arrows with ease on the enemy. O lord, thinking "None may recognise me in this day of calamity,"

18. Sahadeva proceeds along besmearing his face. Nakula goes with his body besmeared with ashes, thinking, "I may steal the hearts of the ladies that may look at me."

19. Draupadi, attired in one piece of cloth, stained with blood, and her hair dishevelled (proceeds along) weeping and saying,

20—21. "The wives of those for whom I have been reduced to such a plight shall, on the fourteenth year hence, deprived of their husbands, sons, relatives and dear ones smeared all over with blood, all in their seasons, and with hair dishevelled enter Hastinapur having offered oblations of water, to the manes of their dead husbands."

22. O descendant of Bharata, the learned and self-controlled priest Dhaumya, holding the *Kusha* (grass) in his hand and pointing them towards the south-west, walks before (the Pandavas) singing the *Mantras* of the *Sama Veda*.

23. Dhaumya is proceeding, saying "When the descendants of Bharata will be killed in battle, the priests and preceptors of the Kurus will thus sing the *Sama Mantra*."

24. "Alas, alas, our lords are going away! O lie on the Kuru chiefs who have acted like children."

25. In thus banishing the heirs of Pandu from covetousness! We shall be masterless, being thus separated from the Pandavas.

26. What love can we bear for the wicked and covetous Kurus? The citizens repeatedly bewailed thus in great grief.

27. The sons of Kunti, all possessing great energy of mind, has gone away to the forest indicating by signs the resolutions that were in their minds.

28. At the departure of those fercest of men from Hastinapur, lightning flashed in the cloudless sky, earth began to tremble.

29. Rahu came to devour the sun, although it was not the day of an eclipse, meteors began to fall, kept the city to their right.

30. Jackals, vultures, owls, and other carrion beasts and birds began to shriek.

from the temples of the gods from the tops of sacred trees and from walls and house tops

31 O king thus extraordinary and fearful protents were seen and heard indicating the destruction of the Bharata race as the consequence of your evil counsels

Vaishampayana said :—

32 O king when the king Dhritarastra and the intelligent Vidura were thus talking there came

33 To the Sabha (and stood) in the midst of the Kurus Narada surrounded by great Rishis He then uttered these terrible words

Narada said :—

34 On the fourteenth year hence for the fault of Duryodhana will be destroyed the Kurus by the prowess of Bhima and Arjuna

Vaishampayana said —

35 Having said this that foremost of all celestial Rishis adorned with surprising Vedic grace disappeared from the scene passing into the sky

36 Thereupon Duryodhana Karna and the son of Suvala Sakuni considering Drona as the island (refuge) offered him the kingdom

37 Then Drona spoke thus to the wicked Duryodhana Dismishana, Karna and all the other Bharatas

Drona said —

38—39 The Brahmins have said that the Pandavas of celestial origin are incapable of being killed The sons of Dhritarastra with all their forces heartily and with reverence have sought my protection I shall look after them to the best of my power I cannot abandon them Destiny is Supreme

40 The sons of Pandu being defeated at dice are going to the forest to save their virtue The Pandavas will live for twelve years in the forest

41 Practising *Brahmacharya* The Pandavas will to our great grief return in anger (at the end of the thirteenth) to take great vengeance on their foes

42 I formerly deprived Drupada of his kingdom in a quarrel over friendship O descendant of Bharata robbed of his kingdom the king (Drupada) performed a sacrifice to slay a son who would kill me

43 By that great power of Vajra and Ugrjaya he has given a son from the sacrifice (and thus) Drona has and (a

daughter) the faultless Krishna (Drupada), both risen from the sacrificial altar

44 Dhristadyumna is the brother in law of the sons of Pritha by marriage he is ever engaged in doing the favourite works of the Pandavas I have, therefore a great fear

45 Of celestial origin and of effulgence as that of fire he was born with bow arrows and armour I have great fear from him

46 The slayer of hostile heroes the son of Prisata (Drupada) has taken the side of that young hero who stands at the head of all great car warriors

47 I shall have to lose my life if he and I have ever to meet each other in battle O Kurus what could be a greater grief to me than this in the world?

48 Dhristadyumna is the slayer of Drona is the general belief I have heard that he is born to kill me This is also widely known in the world

49 For your sake that fearful time of destruction has come Do without any loss of time what may be beneficial to you

50 Your happiness will last but for a moment as the shadow of the top of the palm tree rests in winter only but a moment at its base Before various sacrifices, enjoy—and give away every thing at your heart's content

51 On the fourteenth year a great calamity will overwhelm you

Vaishampayana said —

Having heard the words of Drona, Dhritarastra said

Dhritarastra said —

52 O Kuntia (Vidura) the preceptor has said what is true Go and bring back the Pandavas If they do not come back, let them go but after being treated with respect and affection let my these children (the Pandavas) go with arms soldiers and cars, enjoying every good thing

Thus ends the eightieth chapter the words of Dhritarastra in the Anudvita of the Sabha Parva

CHAPTER LXXXI.

(ANUDVITA PARVA)—Continued.

Vaishampayana said —

1 At the departure of the Pandavas to the forest after being defeated at dice,

the great king Dhritarastra was afflicted with great anxiety

2 When the ruler of men Dhritarastra was thus seated in anxiety and restlessness and sighing in grief, Sanjaya came to him and spoke thus

Sanjaya said —

3 O lord of the world you have (now) obtained the whole earth with all its wealth you have banished the Pandavas — why then do you grieve so?

Dhritarastra said —

4 What have they not to grieve for who will have to meet in battle those foremost of heroes the Pandavas those great car warriors aided by allies

Sanjaya said:—

5 O king this is assuredly a great act of yours — this great hostility which is inevitable and which will cause the destruction of the whole world

6—7 Forbidden by Bhishma Drona and Vidura your wicked minded and shameless son Duryodhana sent his Patalakarna born in the Suta caste commanding him to bring into the Sabha the beloved and virtuous wife of the Pandavas

8 The celestials first deprive that man of his reason to whom they ordain defeat and disgrace. It is for this, he sees every thing in a strange light

9—10 When destruction is at hand evil appearing as good to the mind polluted by sin remains stuck to it. That which is improper appears as proper and that which is proper appears as improper to a man overwhelmed by destruction. And this he (ajayasa) likes

11 The Time that brings on destruction does not come with uprised club to smash one's head. Peculiarity of Time is this that it makes a man see evil in good and good in evil

12 The wretches have brought on themselves this fearful wholesale and horrible destruction by dragging into the Sabha the ascetic princess of Panchala

13—14 Who else than that false player at dice (Duryodhana) could bring into the Sabha with insults the daughter of Drupada possessing beauty and intelligence being conversant with every rule of morality and duty and sprung not from any woman's womb but from the sacred fire. That beautiful lady was in her season covered with blood

15—16 And in one cloth Panchal (Draupadi) saw the Pandavas, plunged in

slavery and robbed of their wealth,* of their kingdom of their attire of their beauty and of every object of enjoyment. Bound by the tie of virtue they were then unable to exert their prowess

17 In the midst of the Kuru assembly, Duryodhana and Karna spoke cruel and harsh words to the distressed and enraged Krishna (Draupadi) who did not deserve such treatment

Dhritarastra said —

18 O Sanjaya, the glances of the afflicted Draupadi may consume the whole world. Is there any chance of any of my son's living?

19 The ladies of the Bharata race with Gandhari seeing the virtuous, young and beautiful Krishna (Draupadi), the wedded wife (of the Pandavas), dragged into court wept aloud. They are even now weeping every day along with all (my) subjects

20 Enraged at the persecution on Draupadi all the Brahmanas refrained from performing the Agnihotra in the evening

21—23 The winds frightfully begun to blow as they do at the universal destruction. A fearful thunder-storm raged. Meteors fell from the sky and devoured the sun and unseasonably and fearfully alarmed all the people. The fire came blazing out from the chariot house

24 All their flag staffs fell down foreboding evil to the Bharatas. Jackals fearfully cried out within the sacred fire chamber of Duryodhana

25 Asses from all directions began to bray in response (to the jackal). O Sanjaya, then left the assembly Bhishma Drona with

26 Kripa, Somadatta and the high-souled Valhika. It was then at the advice of Vidura I spoke thus (to Draupadi)

27 O Krishna I shall grant you all none whatever you desire to have. Panchali (Draupadi) begged of me the liberation of the Pandavas

28 I then set free the Pandavas and commanded them to go away with their cars bows and arrows. It was then the greatly intelligent Vidura spoke thus

Vidura said —

29 This will prove the destruction of the Bharata race — namely the dragging of Krishna into the Sabha. This excellent daughter of the Panchala is Sree (the goddess of wealth) herself

30 Of celestial origin Panchali is the wedded wife of the Pandavas. The worthless sons of Prithvi will never forgive this insult offered to her

31 The mighty bowmen of the Vrishni race and the mighty Panchal car warriors will not suffer this in silence Supported by Vasudeva (Krishna),

32 Viatsu (Aryuna) will certainly come back surrounded by the Panchala heroes Among them the great bowman and greatly powerful Bhimasena

33—34 Will also come back whirling his club like Yama himself his mace There will be no kings who will be able to stand the sound of the Gandiva (bow) of the intelligent Partha (Aryuna) and the terrible force of the club of Bhima Therefore it seems to me to be the best to have peace and not hostility with the sons of Pritha

35 The Pandavas are always stronger than the Kurus. The greatly effulgent king Jarasandha

36 Was killed in battle by Bhima with his bare arm O best of the Bharata

race you should therefore make peace with the Pandavas

37 O great king without scruples of any kind—unite the two parties If it is done you are sure to obtain good fortune

Dhritarastra said :—

38 The son of Gavalgana Khattwa (Vidura) spoke in words replete with *Dharma* and *Artha* I did not accept his words moved by the affection I bear for my sons

Thus ends the eighty first chapter the reflections of Dhritarastra in the Anudjita of the Sabha Parva

FINIS

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT)

VANA PARVA.

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT, M.A., M.R.A.S.,

RECTOR, KESHUB ACADEMY,

*Author of the English Translations of the Ramayana, Vishnupuranam,
Srimaddbhagabatam, Bhagabat Gita and other works*

CALCUTTA.

PRINTED BY H. C. DAS, ELYSIUM PRESS

65½, BEADON STREET

1896.

VANA PARVA.

CONTENTS.

Aranyaka Parva

The Pandavas retire into exile. The attempt of the citizens to make them desist. The arrival of the Pandavas at the banian named *Praman*, Yudhishtira's endeavour to dismiss the Brahmanas, Saunaka's exhortation to Yudhishtira regarding *Dharma* and *Artha*. Yudhishtira laments for his inability to feed his regenerate followers, Dharmya advises him to invoke Surya, The hundred and eight names of Surya, Surya shows himself to Yudhishtira and presents him with a miraculous copper vessel, Yudhishtira entertains the Brahmanas with the food from that inexhaustible vessel, The Pandavas set out for the woods of Kamyaka, Vidura advises Dhritarashtra to recall Yudhishtira and give him back his kingdom, Vidura leaves Dhritarashtra for joining the Pandavas, The arrival of the Pandavas at Kamyaka, The arrival of Vidura at Kamyaka, Dhritarashtra sends Sanjaya to recall Vidura, Vidura comes back to Dhritarashtra, Duryodhana resolves to slay the Pandavas and is prevented by Vyasa, Vyasa reproves Dhritarashtra for exiling the Pandavas, The story of of Indra and Surabhi, Vyasa advises Dhritarashtra to conclude peace with the Pandavas, Maitreya's advice to Duryodhana for peace with the Pandavas, Maitreya's advice to Duryodhana for peace, Duryodhana slights Maitreya and is cursed by him.

Kirmira badha Parva

Vidura narrates the death of Kirmira at Bhuma's hands

P. 16

Arjunabhisgamana Parva

The Bhogas the Vrishnis, and the Andhakas come to see the Pandavas, Arjuna recites the achievements of Krishna in his former lives, Draupadi's lamentation to Krishna, Krishna's consolation to Draupadi, Krishna narrates Shalwa's attack on Dwaraka and the destruction of his aerial city by himself, Krishna leaves the Pandavas for Dwaraka, The Pandavas go to Dwaitavana, Markandeya comes to see Yudhishtira, Markandeya's consolation to Yudhishtira, Draupadi exhorts Yudhishtira to wreak vengeance on the foe, Draupadi

relates the conversations between Prahlada and Vali on the ever forgiving and the never forgiving, Prahlada indicates occasions of forgiveness, Yudhishtira expatiates over the evil of anger, 'Forgiveness is the highest virtue,' Draupadi's remarks on consequence of acts, Draupadi's scepticism, Yudhishtira refuses his wife and maintains that virtue is its own reward, Draupadi extolls the virtues, Draupadi's censure of those that believe in Chance and Destiny, Bhishma's remarks on virtue, Bhishma exhorts Yudhishtira to snatch the kingdom by force, Yudhishtira's unwillingness to violate his pledge, Bhishma censures Yudhishtira as weak, Yudhishtira's depreciates immediate action, Vyasa comes to the Pandavas, He imparts to Yudhishtira the knowledge called *Pratismruti*, Yudhishtira goes back to Kamyaka, Yudhishtira imparts to Arjuna the knowledge called *Pratismruti*, Arjuna sets out for seeing Indra, Arjuna meets with Indra in the guise of an ascetic.

P. 18

Kairata Parva.

Arjuna's asceticism on the Himavat, Mahadeva comes to Arjuna disguised as a *Kirata*, The combat between Mahadeva and Arjuna, The Kairata discovers himself to Arjuna, Arjuna's hymn to Mahadeva, Mahadeva bestows the *Pasupata* weapon on Arjuna, Indra and the other deities come to see Arjuna.

P. 62

Indralokagamana Parva.

The gods give all their weapons to Arjuna, Matsya takes Arjuna to heaven, Description of the city of Indra, Arjuna obtains celestial weapons, Urvashi goes to Arjuna's abode at night, Urvashi discovers to him her passion, Arjuna declines to gratify her, Urvashi curses Arjuna, The curse changed into a blessing by Indra, Lomasa goes to Yudhishtira at the command of Indra, Conversation between Dhritarashtra and Sanjaya.

P. 65

Nalopakhyaana Parva

Conversation of Yudhishtira and Bhishma, Virhadasya comes to the Pandavas, The story of Nala and Damayanti, Nala and Damayanti conceive a passion for each other, The feathery messengers to Damayanti, The announcement of Damayanti's

Syamvara, The celestials intercept Nala, Nala repairs to Damayanti as messenger of the celestials, Nala requests her to accept Indra or any of the other celestials for her lord, Damayanti declines, Damayanti openly chooses Nala for her lord, Kali possesses Nala in rage Nala loses to Pushkara at dice his kingdom and goes to exile, Nala forsakes his wife in the forest, The power of chastity, Damayanti's lamentation Damayanti beholds an asylum of ascetics, The asylum vanishes from her sight, Damayanti meets with a caravan, Damayanti flees from the merchants, Damayanti goes to the city of Suvaraha, The Queen-mother receives Damayanti hospitably, Nala saves a snake and is bit by it for his good act, Nala goes to king Rituparna, Bhima sends out Brahmanas in quest of Nala and Damayanti, Sudeva discovers Damayanti, Damayanti returns to the city of her father, Brahmanas despatched to search for Nala, Damayanti sends Sudeva to Rituparna, Report of Damayanti's second *Syamvara*, Rituparna sets out for the city of the Vidarbhas, Rituparna exchanges with Vahuka his skill at dice for the latter's knowledge of horses, Kali leaves Nala, Damayanti sends her maid Kesini to Vahuka, Conversation between Vahuka and Kesini, Kesini comes back to Vahuka with Damayanti's children, Vahuka is brought before Damayanti, Nala's identity with Vahuka, The conversation between husband and wife, The Wind-god vindicates Damayanti's charity, Rejoicings in the city, Nala's return to his own, Nala wins back his kingdom from Pushkara, Damayanti brought back from her father's city. P. 77

Tirtha Yatra parva

The lamentation of the Pandavas for Arjuna, Narada describes the merits of visiting *tirthas*, The merits of *Pushkara*, Directions for visiting the *tirthas* successively, *Kurukshetra* and other places, The story of Mainaka, Various *tirthas* and the merits thereof, The country between Ganga and Yamuna, *Prayaga*, *Pratisthana*, etc the sacrificial platforms of the Creator, No *tirtha* like Ganga, Dharmya enumerates various holy spots, Lomasha brings from heaven tidings of Arjuna, The Pandavas visit various *tirthas*, Description of the *tirtha* called *Brahmasara*, The destruction of *Vatapi* by Agastya, Birth of Lopamudra, Agastya marries Lopamudra, Conversation between Agastya and Lopamudra, Agastya goes to Ilwala, Agastya cuts up *Vatapi*, Meeting of Rama and Parashu-Rama, Rama discovers his native forin, Parashu-Rama proceeds to the Mahendra mountains, The origin of the thun-

der-bolt, The encounter of the gods and the *Danavas*, The destruction of *Vitra* by Indra, Agastya drinks up the ocean, The sixty thousand sons of Sagara reduced to ashes, Bhagiratha's austerities for gratifying Ganga, Bhagiratha brings down Ganga from heaven, The wonderful birth of Rishyasringa, The courtezans allure Rishyasringa, Rishyasringa brought to king Lopamudra, Parasu-Rama slays his mother, Parasu-Rama slays Kritavirya's son Arjuna, Arjuna's son slays Jamadagni, Parasu-Rama visits various sacred spots, The *Vrishnis* visit Yudhishthira, Valarama's lament for the exile of the Pandavas, Satyaki proposes for immediate retaliation, Krishna and Yudhishthira pacify him, The departure of the *Yadavas*, Chyavana weds Sukanya, Chyavana attains youth and beauty through the aid of the twin Acwins, Indra's arm paralysed by Chyavana, Indra chastised by Chyavana and the twin Acwins made *Soma* drinkers at sacrifices, Wonderful birth of Mandiata, King Somaka offers his son Jantu as a victim, Somaka liberates himself and his priest from hell, Indra and Agni test the merit of Ucinara, Ucinara cuts off his own flesh to save the pigeon from the hawk, The birth of Ashtavakra, Ashtavakra repairs to king Janaka's sacrifice, Ashtavakra's controversy with Vandi, Vandi defeated enters into water, Austerities practised by Yayakrita, His violent death, Bharadwaja ascends the funeral pyre, Bharadwaja and Yayakrita restored to life, Yudhishthira's grief for Arjuna, Destruction of Naraka by Vishnu, The Earth sinks in consequence of over population, Vishnu becomes a boar for raising her up, The Pandavas proceed to the Gandhamadana, Draupadi faints on the way, Ghatotkacha comes to the Pandavas, Ghatotkacha bears Krishna on his back, The asylum of Nara and Narayana, Bhima's journey for celestial lotuses, Bhima meets with Hanuman, Bhima's conversation with Hanuman, Bhima's discomfiture, Hanuman describes to Bhima the nature of the different Yugas, Bhima beholds Hanuman's former shape, Hanuman's instructions to Bhima as regard the duties of the several orders, The arrival of Bhima at the lotus-lake, Bhima's encounters with the *Yakshas*, Yudhishthira and the others search for Bhima. P. 118

Yaksha-yudha parva.

Yudhishthira, the twins and Krishna carried off by a *Rakshasa*, Bhima slays the *Raksha*, Description of the Gandhamadana, The Pandavas come to the hermitage of Arishtishena, Bhima goes to procure flowers for Draupadi, Bhima defeats and slays the *Yaksha* Miniman, Vakraavana comes to the Pandavas, His instructions

to Yudhishthira, Arjuna's return from heaven P. 228

Nivata-kavacha yudha Parva.

Indra comes to the Pandavas, Arjuna relates his encounter with Mahadeva, Arjuna describes his experience, Arjuna describes his fight with the *Nivata-kavachas*, Arjuna's destruction of the aerial city called Hiranyapura, Arjuna's exhibition of celestial weapons to Yudhishthira, Narada interferes to stop it P. 241

Ajagara Parva

The Pandavas go to the Kailasa, Bhima is caught by a mighty snake, The snake narrates its history to Bhima, Yudhishthira sets out to search for Bhima, The snake puts questions to Yudhishthira, Yudhishthira puts questions to the snake, The snake or Nahusha liberates Bhima who goes to heaven P. 256

Markandeya-Samasya Parva

Krishna comes to see Arjuna, Krishna conveys to Draupadi tidings of her sons, Markandeya comes to the Pandavas, Markandeya's disquisition on the chastening effects of affliction, The wonderful revival of the sage Tarkshya's son, Atri obtains wealth from king Venya, Saraswati mentions the fruits of various virtuous acts, History of Vaivasvata Manu, The ship in deluge, Markandeya describes the characters of the different Yugas, The conflagration and deluge at the end of the Yuga, Markandeya's experiences in Vishnu's stomach, Narayana describes his own nature to Markandeya, Markandeya's description of the practices of the *Kali* age, Revival of the creation after the *Kali* age, Return of the *Krita* age, Markandeya instructs Yudhishthira in his duties, Story of king Parikshit, Story of Vamadeva and Sala and the latter's violent death, Story of king Dala, Meeting of Vaka and Indra, Wonderful self-sacrifice of Sivi, Sivi slays his own son to feed a Brahmana, Story of king Indradynia's longevity, Markandeya on the various modes of charity, the merits of entertaining guests, Purity relative to the Brahmanas, The mysteries of charity, Devotions of the *Rishi* Utanka, How Vishnu slew Madhu and Kaitava, Destruction of Dhundhu by Kuvalacwa, story of the good housewife, Kauca goes to the fowler, the fowler speaks of the various duties of kings, and of the supreme importance of virtue, the fowler expounds the nature of virtue, he defends the eating of animal food, the doctrine of *Karma*, etc., the righteous and the unrighteous characterized, Self discipline, the nature of the attributes *Sattva*, *Rajas*, and *Tamas*, the fowler's filial piety, the fowler's previous life, Genealogy of the family of *Angiras* the origin of the five tribes, various

kinds of *Agni* Indra's encounter with Kecin the wonderful planetary conjunction, Adbhuta knows Swaha, the birth of Skanda, Description of his form, Indra's encounter with Skanda, Indra appoints Skanda as generalissimo of the celestial hosts, Skanda's marriage with Devasena, Origin of Sita, Putana, Skanda marches forth surrounded by the celestial hosts, Defeat of the Danavas by Skanda, the overthrow of Mahisha, the various names of Skanda, Markandeya's hymn to Skanda P. 264

Draupadi Satyabhama Samvada Parva.

Draupadi explains to Satyabhama how she may win the affections of Krishna, Draupadi instructs Satyabhama on the duties of a wife, Krishna's departure P. 344

Ghosha-yatra Parva

Dhritarashtra's lament, Karna advises Duryodhana to behold the Pandavas in exile, Dhritarashtra dissuades Duryodhana, Duryodhana goes to Dwaitavana, Quarrel and encounter with the Gandharvas, Karna's defeat and flight, the message to Yudhishthira, Yudhishthira urges his brothers to rescue the captives, Arjuna's fight with Chitrasena, the heroism of the Pandavas and the cessation of the fight, Yudhishthira's liberation of Duryodhana, Duryodhana's despondency, Karna's efforts to soothe Duryodhana, Duryodhana resolves to die, Duryodhana carried away by the Danavas, the Danavas unfold to Duryodhana who he is, Karna comforts Duryodhana, the Vaishnavi sacrifice, Karna sets out on a career of conquest, Karna's victories and conquest, Duryodhana celebrates the Vaishnavi sacrifice, The Pandavas are invited to it, the message of Bhima to Duryodhana, Yudhishthira's vision of the deer, the Pandavas repair to Kamyaka, Vyasa's visit to the Pandavas, Vyasa instructs Yudhishthira in morality, the self-denial of Mudgala, the celestial messenger describes the felicities of heaven, the disadvantages pertaining to the celestial regions, Mudgala declines to go to heaven, Mudgala finally attains to *nirvana* P. 349

Mrigasapno Ivaba parva

P. 371

Vrihadrounika parva

Draupadi-karana, Ramopakhyana parva

The sage Durvasa comes to Duryodhana, the boon he grants to Duryodhana, Durvasa goes to the Pandavas after Draupadi's meal, with ten thousand disciples, Draupadi invokes Krishna, Krishna comes and performs a miracle, Jayadratha on his way through the woods beholds Draupadi, Draupadi's offer of hospitality to Jayadratha, Jayadratha's insulting overtures to Draupadi, Draupadi carried off by Jayadratha, The Pandavas set out to rescue Draupadi,

Draupadi describes the Pandava to Jayadratha, Encounter of the Pandavas with Jayadratha Defeat and slaughter of Jayadratha's followers Jayadratha pursued by Bhima and Arjuna, Jayadratha disfigured and led captive before Yudhishthira, Jayadratha's adorations to Mahadevi Mahadevi confers a boon on him, Mahadeva describes to Jayadratha the antecedents of Arjuna and Krishna Yudhishthira's despondency, Markandeya begins to narrate the history of Rama Birth of Rama and his brothers Ravana and his brothers perform austerities and obtain boons from Brahma The celestial Dundubhi is born as Manthara Dasaratha intends to instal Rama as Prince Regent, Kaikeyi insists on the king to banish Rama, Rama sets out for the forest, The mutilation of Surpanakha by Lakshmana Surpanakha goes back to Ravana, Ravana desires Maricha to entice Rama away from his forest abode Maricha entices away Rama, Maricha's imitation of Rama's voice, Ravana carries away Sita Encounter between Ravana and the vulture Jatayu Defeat of Jatayu, Rama obtains tidings of Sita from the expiring Jatayu The grief of Rama and his wanderings, Metamorphosis of the Gandharva Viswavashu, Rama's meeting with Sugriva, Encounter between Sugriva and Vali Sita in the Asoka woods, Injata comforts Sita, Ravana endeavours to seduce Sita, Sita's speech Hanuman brings tidings of Sita The description of Hanuman's journey, The monkeys flock to Sugriva, The monkey chief Nala constructs a bridge across the ocean Description of Lanka Angada's embassy to Ravana The siege of Lanka, Engagement with the Rakshasas, Kumbhakarna fights with Lakshmana and is slain by him, Indrajit enters the field He overpowers Rama and Lakshmana, Indrajit is slain by Lakshmana, Ravana's fight with Rama, Ravana is slain Sita is led from the Asoka woods to the presence of Rama, The celestials vindicate Sita's purity and chastity, The monkeys slaughtered in battle are restored to life Sita confers immortality on Hanuman and food and drink in profusion forever, Installation of Vibhishana on the throne, Rama's return to Ayodhya, Installation of Rama on the throne, Markandeya comforts Yudhishthira

376

Pativrata-mahatmya Parva

The story of Savitri, Birth of Savitri, Savitri goes in search of a husband, Narada solves the one defect of Satyavan, Savitri persists in wedding Satyavan, Marriage of Savitri with Satyavan, Savitri observes a difficult vow Savitri goes to the deep woods with her lord Satyavan's sudden death

ache and death, Yama appears before Savitri, Yama carries away Satyavan's life, Savitri follows Yama, Savitri obtains various boons from Yama, Savitri obtains Satyavan's life, Satyavan restored to consciousness, Satyavan sets out for the hermitage The *Rishis* console Dyumatsena afflicted with grief at the absence of Satyavan Savitri returns to the hermitage, Savitri relates everything to the *Rishis*, People come to Dyumatsena from Siva Dyumatsena sets out for his own kingdom and is placed on his throne P. 418

Kundala-karana Parva.

Deprivation of Karna's ear-rings by Indra, Surya in a dream warns Karna of Indra's intention Karna's determination to give away the ear rings and coat of mail, Surya advises Karna to give away the ear-rings and mail only on one condition, The secret of Karna's birth, A holy Brahmana comes to king Kuntibhoja, Kuntibhoja desires Kunti to serve the Brahmana, Kunti deputed to serve the Brahmana, The Brahmana's boons to Kunti, Kunti invokes Surya from girlish curiosity Surya succeeds in persuading Kunti, Surya begets upon Kunti a son by *Yoga* power Kunti gives birth to a god-like son, Kunti consigns her offspring to the river Aswa, Her lamentations, Radha finds the basket containing the child, Karna reared by Adhiratha of the *Suta* caste, Karna sent to Hastinapura, Karna becomes a mighty bowman, Indra comes to Karna as Brahmana for the ear rings Karna consents to give the ear rings in lieu of an infallible dart, Karna receives a dart from Indra and peels off his natural mail, The admiration of the celestials, The sorrow of the Dhartarashtras, The joy of the Pandavas P. 432

Aranya Parva.

The Pandavas return to Dwaitavana, The Pandavas set out to rescue a Brahmana's firesticks carried away by a deer, The Pandavas fail to overtake the deer, The Pandavas overcome with hunger and thirst sit down to talk over their calamity, Nakula, Sahadeva, Arjuna, and Bhima one after another, set out to fetch water and fall down dead at the lake, Yudhishthira goes to the lake Yudhishthira's lament on beholding his brothers, An aerial voice speaks to Yudhishthira, The Yaksha appears before Yudhishthira, The Yaksha's interrogatories to Yudhishthira and the latter's answers, The Yaksha revives Yudhishthira's brothers, The Yaksha discovers himself to be Dharma Dharma's boons to Yudhishthira especially about the period of concealment, Dharmya consoles Yudhishthira, The Brahmanas bid farewell to the Pandavas

THE MAHABHARATA.

(IN ENGLISH)

VANA PARVA.

CHAPTER I

(ARANYAKA PARVA)

Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara) and also the Goddess of Learning (Sarasvati), let us cry "success!"

Janamejaya said:—

1—2 O best of Brahmanas, having been deceitfully defeated at dice by the sons of Dhritarastra with their counsellors, and having been provoked by the wicked-minded ones (the Kuru princes) who thus brought about a fearful hostility by addressing them in cruel words—what did the Kurus, my grandsires do?

3 How did the sons of Pritha (the Pandavas) equal to Sakra (Indra) in effulgence, thus suddenly robbed of their affluence and overwhelmed with misery, pass their days in the forest?

4 Who are the men that followed them, (the Pandavas) that were plunged in great affliction? What was their conduct, what was their food, and where did those illustrious ones live?

5 O great Rishi O best of the Brahmanas how did the twelve years of those heroes those slayers of foes, pass away in the forest?

6—7. How did that foremost of all women, the royal princess (Draupadi), ever devoted to her husbands—greatly fortunate and truthful,—undeserving of suffering and misery, endure that painful exile in the forest? O great ascetic, tell me all this in detail.

8 O Brahmana, I desire to hear the story of those greatly effulgent heroes rated by you I am in great curiosity

Vaishampayana said:—

9 Having been thus defeated at dice and provoked by the wicked minded sons of Dhritarastra with their counsellors the sons of Pritha (the Pandavas) set out from Hastinapur.

10 Coming out through the Vardhamana gate of the city, the Pandavas with Krishna and with their arms went away in a northerly direction

11. Indrasena and others, taking with them their fourteen servants with all their wives, followed them on their swift cars

12. Having learnt that they had gone away, the citizens were overwhelmed with great grief, and having all met together, they began without fear to censure amongst themselves Bhishma Drona, Vidura and the son of Gotama (Kripa)

The citizens said —

13 When the sinful Duryodhana, helped by the son of Suvila (Sakuni), Karna and Dushashana, aspires to this kingdom, our families, our homes, nay we ourselves are all gone,

14 When this sinful man with the help of other sinful men aspires to the kingdom, our families, usages virtue and prosperity are all doomed. How can there be happiness (where these are destroyed)?

15 Duryodhana is malicious towards his superiors, he has abandoned all good conduct, he is covetous, vain, mean, and by nature cruel

16 Where Duryodhana is the king, there the whole earth is doomed. Let us proceed there where the virtuous Pandavas are going

17 They are self controlled, high souled, victorious over foes, endured with modesty and renown and devoted to virtue

Vaishampayana said —

18 Having said this they all went together after the Pandavas. With joined hands they thus spoke to the sons of Kunti and Madri

The citizens said —

19 Be blessed Where will you go leaving us (behind) who are in great grief? We shall go where you will go

20 We have been greatly distressed in learning that you have been defeated with sinful means by the cruel enemies. You should not forsake us,

21 Who are your devoted and loving friends and who are ever engaged in doing your good and seeking your welfare. We all do not desire to meet destruction by living in the kingdom of a bad king.

22 O foremost of men, listen to the merits and demerits, as we indicate, that respectively arise from associating with what is good and what is bad.

23 As cloth, water, sesame seeds and ground are perfumed by their association with flowers, so qualities are derived from association.

24 Association with the fools produces delusion as daily association with the honest and good produces virtue.

25 Therefore those who are virtuously inclined should associate with men who are wise, old, honest and pure in conduct and who are ascetics.

26 Those whose triple possessions, namely knowledge, birth and acts, are pure, should be waited upon. To associate with them is superior to the study of the *Shastras*.

27 Without performing any special virtuous act, we shall be able to reap religious merits by associating with the righteous. We shall assuredly get sin by serving the sinful (*Duryodhana* and others).

28 The very sight and the touch of the sinful and conversation and association with them cause diminution of virtue. Men (who act thus) never attain purity of soul.

29 Association with the mean and the low makes one's understanding mean and low. Association with the indifferent makes it indifferent, and association with the good makes it good.

30-31 All those attributes which are spoken of in the world as the source of religious merit, worldly prosperity, and sensual pleasure which are highly regarded by men extolled in the Vedas and approved by the good, exist in you separately and jointly. Desiring our own welfare we wish to live amongst men who possess such attributes.

Yudhisthira said:—

32 Bless! are we since moved by affection and compassion our subjects headed by the Brahmins, credit us with merits we do not possess.

with

33 I with my brothers would ask all of you to do one thing. For the sake of the love you bear for us, you should not act otherwise.

34 Our grandfather *Bhisma*, the king (*Dhritarastra*), *Vidura*, our mother (*Kunti*), and our other friends are all in *Hastinapur*.

35 They are overwhelmed with sorrow and afflictions, if you want to please me, uniting all together, (go and) cherish them with care.

36 Grieved at my departure you have come far away. Go back. Let your heart be afflictionately directed towards the relatives whom we leave behind as our pledges to you.

37 This is the one act on which my heart is set. If you do it, you will give me the greatest satisfaction and pay your best regards.

Vaishampayana said:—

38 Having been thus exhorted by *Dharmaraja* (*Yudhisthira*) the subjects raised up all together a fearful wail exclaiming: Alas, O king!

39 Afflicted and overwhelmed with grief, they unwillingly retraced their steps after asking leave of the *Pandavas* and remembering the virtues of *Prithvi* sons.

40 At the departure of the citizens, the *Pandavas* ascended their cars and came to a great banyan tree, named *Prmana*, on the banks of the *Ganges*.

41 Coming to the banyan tree at the close of the day, the heroic *Pandavas* became purified by touching the water. They then passed the night there.

42-43 Afflicted with grief, they passed that night living on water only. Some Brahmanas both those that remained fire and those that did not followed the *Pandavas* there for the love they bore for them. Surrounded by those Brahman knowing men the king (*Yudhisthira*) shone resplendent.

44 That terrible evening hours became in a moment delightful on account of those Brahmanas lighting their fires chanting the Vedas and holding mutual conversations.

45 Those foremost of Brahmanas with their sweet voices spent the night in comforting that best of kurus, the king (*Yudhisthira*).

Thus ends the 1st chapter the returning of the citizens, in the *Aranyaka* of *Vana Parva*.

CHAPTER II.

(ARANYAKA PARVA) *Continued.*

Vaishampayana said :—

1. When that night passed away and morning appeared, those Brahmanas, who supported themselves by alms, stood before those doers of exalted deeds (the Pandav as) who were on the point of entering the forest.

2. Thereupon the son of Kunti, king Yudhishthira, thus spoke to them, "We are robbed of our kingdom, prosperity and everything."

3. Living on fruits, roots and meat we go to the forest in sorrow. The forest is full of dangers, and it abounds in reptiles and beasts of prey.

4. It appears to me that you will have to suffer much privations and misery there. The sufferings of the Brahmanas may overwhelm even the celestials,—what to speak of me! O Brahmanas, go back wherever you like.

The Brahmanas said :—

5. O king, we are ready to go where you are going. You should not abandon us who are devoted to you and who follow the path of the true religion.

6. The celestials have compassion on their devotees, specially on the Brahmanas whose conduct is pure.

Yudhishthira said :—

7. O Brahmanas, I have always great devotion towards the Brahmanas. But this destitution has overwhelmed me.

8—9. My these brothers who are to procure fruits and roots and the deer are stupefied with grief for the afflictions that have overtaken them, and for the distress of Draupadi, and for the loss of our kingdom. Alas,—as they are distressed, I cannot employ them in painful tasks!

The Brahmanas said :—

10. O king, do not allow any anxiety for our maintenance to find a place in your heart. Procuring our food ourselves, we shall follow you.

11. And we shall do you good by meditation and prayers, and we shall entertain you with pleasant conversations, and we shall ourselves be cheered in return.

Yudhishthira said :—

12. There is no doubt that it must be as you say. I am ever pleased with the company of Brahmanas. But my fallen condition

makes me regard myself as an object of reproach.

13. How shall I see you all, my well-wishers, who do not deserve to suffer any trouble, subsist on food procured by yourselves? O fie on the sons of Dhritarastra!

Vaishampayana said :—

14. Having said this, that king (Yudhishthira) sat down weeping on the ground. Then a learned Brahmana, named Saunaka, who was learned in the philosophy of the soul, and in the Sankhya and Yoga, thus spoke to the king.

Saunaka said :—

15. Thousand causes of grief and hundred cruises of fear overwhelm the ignorant day after day, but not the learned.

16. Intelligent men like you never allow themselves to be deluded by acts which are opposed to true knowledge, which is fraught with every kind of evil, and which is destructive of salvation.

17. O king, the understanding with the eight attributes, which is said to be capable of providing against all evils which results from the study of the *Srutis*, is in you.

18. Men like you are never stupefied by poverty or by meeting with difficult ways, or by afflictions that overtake his friends, or by bodily or mental miseries.

19. Hear, I shall recite to you the *slokas* which were chaunted by the high-souled Jnana of old on the subject of controlling the soul.

20. This world is afflicted with both bodily and mental sufferings. I sten to the means of allaying them as I indicate them both briefly and in detail.

21. Disease, contact with painful things, toil and want of objects desired,—these are the four causes of the sufferings of the body.

22. Disease may be allayed by the application of medicine, but mental ailments are cured by *Yoga* meditation.

23. Therefore, intelligent physicians first seek to allay the mental sufferings of their patients by agreeable conversations and by the offer of desirable objects.

24. As a hot iron ball makes the water of a fire hot, so mental grief brings in bodily pains.

25. As water quenches fire, so knowledge allays mental ailments. When mind enjoys peace, body also enjoys peace.

26. It appears attachment is the root of all mental agonies, it is attachment that

makes every creature miserable and brings on every kind of woe

27 Attachment is the root of all misery and of all fear. Attachment produces joy and grief of every kind.

28 From attachment spring all worldly desires, and it is from attachment that springs the love of worldly goods. Both of these are evils, but the first is worse than the second.

29 As fire in the hollow of a tree consumes the tree itself to its roots so attachment, however little it may be, destroys both *Dharma* and *Artha*.

30 He who has merely withdrawn from possessions, cannot be regarded as to have renounced the world. He, however, who remains in contact with the world, but sees its faults, may be said to have truly renounced the world. Such a man becomes freed from all evil passions, and his soul is dependent on nothing.

31 Therefore none should place his attachment on either friends or on wealth which he has earned. The attachment to wards one's own body is destroyed by knowledge.

32 Like the lotus leaf which is never drenched by water, souls of those men who are capable of knowing the everlasting, and of men who are devoted to the pursuit of the eternal learned in the *Shastris* and purified by knowledge, can never be touched by attachment.

33 The man that is influenced by attachment is tortured by desire, and from the desire that springs up in his heart, his thirst for worldly possessions increases.

34 This thirst is sinful, and is regarded as the source of all anxieties. It is this terrible thirst fraught with sin, that leads to unrighteous acts.

35 Those men, who can renounce this thirst, which can never be renounced by the wicked, which decays not with the decay of the body and which is a fatal disease, can be freed from misery.

36 This thirst has neither beginning nor end. Like the fire of incorporeal origin, it destroys creatures by living within their hearts.

37 As a log of wood is consumed by the fire that is fed by that log, so a person of impure soul meets with destruction from the covetousness born in his own heart.

38 Creatures endued with life have always a dread of death, so men having wealth are in constant dread of the king, the water, the fire, the thief and his relatives.

39 If a piece of meat be in the air, it may be devoured by the birds, if it is on the grounds, it may be devoured by beasts of prey, and if in the water, by the fishes, so a man having wealth is exposed to dangers wherever he might be.

40 To many men the wealth they possess is their bane. The man, who sees happiness in wealth and becomes attached to it, knows not what true happiness is.

41 Therefore, the accession of wealth is what increases covetousness and folly. It is the root of niggardliness, boastfulness, pride, fear and anxiety.

42-43 These are the miseries that wise men see in wealth. Men have to suffer infinite miseries in the acquisition and retention of wealth. Its expenditure also is painful. Sometimes men are even killed for the sake of wealth. To abandon wealth is painful, even those men who are cherished become enemies for the sake of wealth.

44 As the possession of wealth is fraught with such misery, one should not (at all) mind its loss. Ignorant men alone are discontented but the wise men are always contented.

45 The thirst for wealth can never be assuaged. Contentment is the highest happiness, therefore the wise men consider contentment to be the highest object to attain.

46 The learned men knowing youth, beauty, life, treasure, prosperity, and association with beloved ones to be (all) unstable, never covet them.

47 Therefore one should refrain from the acquisition of wealth and thus avoid the sufferings of misery. The man of wealth can never be without dangers. For this reason virtuous men praise those who have no desire for wealth.

48 As regards those that acquire wealth for the virtuous purposes, it is better for them not to do it at all. It is better not to touch mud than to wash it off after being besmeared with it.

49 O Yudhishthira, you should not covet anything. If you want to acquire virtue, free yourself from all desires for the possession of wealth.

Yudhishthira said:—

50 O Brahmana, this my desire for wealth is not for the purpose of enjoying it when obtained. I do not desire it through avarice. I desire it only for the support of the Brahmanas.

51 O Brahmana, for what purpose would one like to lead a domestic life, if he

cannot cherish and support those that follow him ?

52 All creatures are seen to divide their food amongst those that depend on them. So should a person leading a domestic life give a share of his food to *Bruhmacharis* who have given up cooking.

53 The houses of good men can never be in want of grass, space, water and sweet words, the fourth.

54 Bed to the tired, seat to one who is fatigued by standing, water to one who is thirsty and food to one who is hungry should be always given.

55 Pleasant looks, cheerful heart and sweet words are due to a guest. Rising up, the host should advance towards the guest, he should offer him a seat, and duly worship him. This is the eternal *Dharma*.

56—57 They who do not perform *Agnihotra*, they who do not wait upon bulls and cherish their kinsmen, guest, friends, sons, wives and servants, for such negligence are consumed with sin. None should cook his food for himself, none should kill any animal for nothing. None should eat that food which is not duly dedicated.

58 By scattering morning and evening food on the earth for dogs, *Chandalas* and birds, a person should perform the *Vishwadeva* (sacrifice).

59 He who eats *Vighasa* eats ambrosia. That which remains after dedication in a sacrifice, is (also) regarded as ambrosia.

60 The pleasant looks (one casts on his guests), the attention he devotes to him, the sweet words with which he addresses him, the respect with which he follows him, and the food and drink with which he treats him, are the five *Dakshinas* in that sacrifice.

61 He, who gives food freely to a fatigued way-farer, whom he has never seen before, obtains great virtuous merit.

62 He who leading domestic life follows such practices, obtains it is said, great religious merit. O Brahmana, what is your opinion ?

Saunaka said :—

63 Alas alas this world is full of contradictions ! That which makes the good and the honest ashamed gratifies the wicked.

64 Moved by ignorance and passions and becoming slaves to their senses, ignorant men perform many acts to gratify their stomachs and sexual organs.

65 Men are led astray by their seducing senses as a charioteer who has lost his senses (is led astray) by wicked horses.

66 When any of the six senses finds its particular object, the desire springs up in the heart to enjoy that particular object.

67 Thus when one's mind proceeds to enjoy the objects of any particular sense, a wish is entertained, that wish in its turn gives birth to a resolve.

68 As an insect falls into a flame from love of light man falls into the fire of temptation as it were pierced by (the arrows of the objects of enjoyments) which are discharged by the desire which is the seed of resolve.

69 Blinded by sensual pleasure which he freely seeks and steeped in dark ignorance and folly which he mistakes for happiness, he thenceforth knows not himself.

70—71 Like a wheel that is incessantly whirling every creature, from ignorance, acts and desire, roves in various states in the world wandering from one birth to another, ranging from *Brahma* to a blade of grass, and taking birth again and again now in water, now in earth and now in the sky.

72 This is the career of those that are without knowledge. Listen to that of the wise, the men who are intent on virtue and who are desirous of *Moksha* (Liberation).

73 This is the word of the Vedas—act, but act with renunciation. Therefore you should act renouncing *Abhimana*.

74 Performances of sacrifices, study, gifts, penance, truth, forgiveness subduing the senses and renunciation of desire,—these are the eight *Dharmas* declared by the *Smritis*.

75 Of these the first four pave the way to the region is of *Patris*. Therefore it is the duty of all to act by renouncing *Abhimana*.

76 The last four are always observed by the pious who aspire to attain to the region of the celestial. The men of pure soul should observe these eight (paths).

77—79 Those who wish to subdue the world for the purposes of salvation, should always act by fully renouncing all motives and by subduing their senses rigidly observing vows devotedly serving their preceptors, austere regulating their food diligently studying the Vedas, renouncing action as mean and restraining their hearts. By renouncing desire and aversions, the celestial have obtained prosperity.

80 It is for the virtue of their wealth of *Ioga*, that the Rudras, the Sadhyas, the Adityas, the Vasus and the Aswins support all these creatures (of the world).

81 O son of Kunti, O descendant of Bharata therefore you too like them, entirely renouncing actions with motive, try to obtain success in Yoga and austerities.

82 You have already obtained success as far as your debts to the *Pitris*, both male and female are concerned and you have obtained that success also which is derived from action. Try now to obtain success in penances in order to support the Brahmanas.

83 Those that are crowned with ascetic success can by virtue of that success do whatever they like. Therefore practising asceticism, realise all your wishes.

Thus ends the second chapter the Pandava's reflections, in the Aranyaka of the Vana Parva

CHAPTER III

(ARANYAKA PARVA) — *Contd.*

Vaishampayana said. —

1. Having been thus addressed by Saunaka the son of Kunti Yudhisthira, coming to his priest thus spoke to him in the midst of his brothers.

Yudhisthira said :—

2 The Brahmanas, learned in the Vedas are following me who am departing. Afflicted with many calamities I am unable to support them.

3 I cannot forsake them but I have no power to provide them with their sustenance. O exalted one, tell me what should be now done by me.

Vaishampayana said —

4 After reflecting for a moment to seek out the (proper) course by the help of his Yoga prowess, that foremost of all virtuous men, Dhaumya, thus spoke to Yudhisthira.

Dhaumya said :—

5 In the days of yore all living beings that had been created were greatly afflicted with hunger. Thereupon Savita (sun) took compassion on them, as a father (does to his children).

6 Going to the Northern declension on the sun drew up water by his rays and then coming back to the Southern declension and having centered his heat in himself, he stayed over the earth.

7 While the sun so stayed the lord of the vegetable world (moon) converting the effects of the sun's heat (vapours), created the clouds.

8 Thus it is the sun himself who, being drenched by the lunar influence is transformed from the sprouting of seeds into holy vegetables furnished with the six tastes. It is this which constitutes the food of all creatures on earth.

9 Thus the food which supports the lives of creatures is the sun, and therefore he is the father of all creatures. Therefore take shelter in him.

10 All illustrious kings of noble birth and great deeds are known to have delivered their people by practising high asceticism.

11 Bhaumya, Kartavirja, Vamya and Nahusha all protected their subjects from dangers by virtue of ascetic meditation and vows.

12 Therefore, O descendant of Bharata, O virtuous one as you are purified by acts, you too, like them support virtuously the Brahmanas by entering upon a life of austerities.

Janamejaya said —

13 How does for the sake of the Brahmanas that foremost of the Kurus King Yudhisthira, worshipped the sun of wonderful appearance?

Vaishampayana said :—

14 O king (first) purify yourself and (then) withdrawing your mind from all (the worldly) objects, (at that appointed hour) hear it with all attention. O king of kings, appoint a time. I shall (then) tell you every thing in detail.

15 O high souled one listen to the one hundred and eight names (of the sun), as they were told by Dharmya to the greatly illustrious son of Pritha (Yudhisthira).

Dhaumya said :—

16—27 Surya, Arjuna, Bhaga, Tasta, Pusha Arka, Savita, Ravi, Gbhastin, Aja Kala, Mityu, Dhata Probhakar, Prithvi, Apa, Teja, Kha, Vyu, Parayana, Soma, Vrihaspati Sukra, Budhi, Angaraka, Indra, Vivasvata, Diptangsu, Suchi, Soura, Sanachira, Brahma, Vishnu, Rudra, Skanda, Vaisravata, Yama, Vaidyut, Jatharagni, Vindhata, Tejaspata, Dhuma, dhvaja, Vedakrta, Vedanga, Vedavahana, Krita, Preta, Dvapara, Kala, Kala, Kishira, Muhurta, Kshira, Yama, Kshira, Samvatsarakara, Asvatha, Kalachakra, Bibhabasu, Purusha, Sasvata, Yogan, Vyakta, Avyakta, Samatana, Kaladhaksha, Projadhoksha, Vishwakarma, Tamra, Varuna, Sagara, Ansa, Janata, Janaka, Anila, Bhutraya, Bhutapita, Srasta, Samvata, Vaha, Sarvada, Abolupa, Ananta, Kapila, Bhana, Kamprada, Sar-

valamukha, Jaya, Visata, Varada, Minas, Suparna, Bhutadi, Sighraga, Pranadharna, Dhanwantari, Dhunaketu, Adideva, Aditi, suta, Dwadasatna, Arabindaksha, Pitr, Matri, Pitamaha, Swirgadara, Projad vara, Mokshadara, Prasanatma, Viswatma, Vishwatumukha, Characharatman, Sukshatma and the merciful Mantra.

28. These are the one hundred and eight names of immeasurably effulgent Surya as told by the self-created (Brahma).

29. O Bhaskara (sun), who blazes like gold or fire, who is worshipped by the celestials, the Pitris, the Yakshas, and who is adored by Asuras, Nishacharis, and Siddhas, I bow to you for the acquisition of prosperity."

30. He who recites with fixed attention this hymn at sunrise, obtains wife, offspring, riches, and the memory of his former existence. Men always get patience and memory (by reciting it).

31. Let a man, concentrating his mind, recite this hymn of the foremost of gods (the sun). He will be proof against grief, forest fire and ocean; and he will obtain every object of desire as he will wish for

Vaishampayana said —

32—33 Having, heard these words uttered by Dhaumya suitable to the occasion, Dharmaraja (Yudhishthira), moved by the desire of supporting the Brahmanas of controlled and pure souls and of austere vows, began to observe excellent asceticism. Worshipping the sun with flowers and other articles,

34. And turning his face towards the lord of day (the sun), he bathed in the water. That virtuous minded man became rapt in Yoga, living on air and becoming a victor over his passions.

35. Purifying himself with the touch of the Ganges water, and restraining his speech, he practised *Pranayama* (one of the processes of Yoga) for some time, and he then recited this hymn of praise.

Yudhishthira said —

36. O sun, you are the eye of the universe. You are the soul of all corporeal existences. You are the creative organ of all things. You are the acts of all religious men.

37. You are the refuge of all Shramkhyas (the followers of Sankhya philosophy) and you are the support of all Yogins (the followers of Yoga philosophy). You are the door with bolts unfastened, you are the refuge of men aspiring to salvation.

38. You support the world, you make it manifest, you purify it and support it from compassion.

39. The Brahmanas, learned in the Vedas, adore you by coming to you in proper time, and by reciting the hymns from the respective branches (of the Vedas whith each of them follows). You are the adored of the Rishus.

40. The Sidhyas, the Charanas, the Gandharvas, the Yakshas, the Guhakas and the Nagas, being desirous of obtaining boons, follow your moving celestial car.

41. Thirty three gods, with Upendra (Vishnu) and Mohendra (Indra) and the *Paimanikas* (an order of celestials) have all attained success by worshipping you.

42. By offering you garlands of the celestial *Mandaras* (celestial flowers), the best of the *Vidyadharas* have obtained all their desires.

43. The *Guliyas* and the seven orders of the *Pitris*,—both divine and human,—have attained superiority by adoring you.

44. The Vasus, the Marutas, the Rudras the Saddhyas, the Marichipas, the Vaikunthiyas, and the Siddhas have (all) attained prominence by bowing to you.

45. There is nothing that I know in the whole of the seven worlds including that of Brahma which is beyond you.

46. There are other beings both powerful and great, but none of them possesses lustre and prowess as you do.

47. All light is in you. You are the lord of all light. In you are the elements, you are the knowledge, and you are all the ascetic properties.

48. The discus, by which the wielder of the *Saranga* (the bow of Vishnu) humble the pride of the Asuras and which is furnished with a beautiful nave, was made by Vishwakarma with your effulgence.

49. You draw by your rays moisture from all corporeal existences, and from plants and liquid substances in summer. You pour it down (on the earth as rain) in the rainy season.

50. Your rays are warm, and they scorch (things). Becoming clouds they roar and flash with lightning; they pour down showers when the season comes.

51. Neither fire, nor shelter, nor woolen blankets give greater comfort to one in cold than what is got from your rays.

52. You illuminate by your rays the whole earth with her thirteen islands. You alone are (ever) engaged in doing good to the three worlds.

53 If you do not rise the universe becomes blind. The learned men cannot employ themselves in the attainment of *Dharma, Artha* and *Kama*.

54 It is through your grace that the Brahmanas, Kshatriyas and Vaisyas are able to perform *Adhana, Pashabandha Ishti, Mantra, Yajna* and *Iapakrya* (names of various duties, sacrifices and vows).

55 Those that know all about the Time say that you are the beginning and the end of one *Brahma* day which consists of full one thousand *Yugas*.

56 You are the lord of the Manus of the sons of Manus of the universe of man kind of the Manwantaras and of all lords.

57 When the time for final dissolution comes, the *Samartaka* fire born of your anger, only exists and reduces the three worlds to ashes.

58 Clouds of various colors born of your rays, accompanied by *Astravata* (Indra's elephant) and the thunder, produce the appointed deluges.

59 Dividing yourself into twelve parts and becoming as many suns, you then drink up the ocean with your rays.

60 You are called *Indra*, you are *Vishnu*, you are *Rudra*, (you are) *Prajapati*, you are fire, you are the subtle mind, you are the lord and the eternal *Brahma*.

61 You are *Hansa*, you are *Savitri*, you are *Vanu*, *Aungsumali*, *Vrisakapi*, *Vaiswama*, *Mihira*, *Pusha*, *Mitra* and *Dharma*.

62 You are thousand rayed sun, you are *Tapana*, the lord of rays. You are *Martanda*, *Arka*, *Ravi*, *Surya*, *Saranga*, the maker of the day.

63 *Divakara*, *Saptasasti*, *Dhruvakeshin*, *Virochana*, *Ashvannu*, *Iamagna*, and *Hantashwa*.

64 He who reverentially worships you on the sixth or the seventh lunar day with humility of mind obtains the grace of *Lashmi* (goddess of wealth).

65 Those that adore and worship you with undivided attention are delivered from all dangers, agonies, and afflictions.

66 Those that believe you in every thing becoming freed from all disease and all sins grow happy in all their life.

67 O lord of all food, you should grant me abundance of food to entertain all my guests with reverence.

68—69 I bow to all your followers that have taken your feet—(namely, *Mathura Aruna*, *Drida* and others including *Isani Kihara* and others). I also bow to the

celestial mothers of all creatures, namely *Kshaya* and *Watri*, and to the others of the class. Let them deliver me who am suppliant (at their feet).

Vaishampayana said:—

70 Thereupon the sun became gratified and that maker of day, self luminous and blazing like fire, appeared before the *Pandava* (*Yudhishthira*).

The Sun said:—

71 You shall get all that you desire to have. I shall provide you with food for all the twelve years (of your exile).

72—73 O king, accept this copper vessel that I present you. O man of excellent vows, so long the *Panchala* Princess (*Draupadi*) will hold this vessel without partaking of its contents—fruits, roots, meat and vegetables cooked in your kitchen—the four kinds of food—shall from this day be (there) inexhaustible. You shall regain your kingdom on the fourteenth year from this.

Vaishampayana said:—

74 Having said this, the deity (*Sun*) then and there vanished away. He who with the desire of obtaining a boon recites this hymn concentrating his mind with ascetic abstraction obtains it from the sun, however difficult of acquisition it may be.

75—76 A man or a woman that recites or hears this hymn day after day—if he or she is desirous of a son obtains one, if desirous of wealth obtains it, and if desirous of learning obtains it. The man or woman who always reads it in the two twilights (early morning and evening).

77 Is delivered from danger and is freed from the bonds. This hymn was given of old to the high souled *Sakra*.

78 From *Sakra* it was obtained by *Narada* and from *Narada* by *Dharmya*. Receiving it from *Dharmya*, *Yudhishthira* obtained all that he desired.

79 It is by the virtue of this hymn one may win victory in a war and acquire immense wealth. Making one freed from all sins, it leads a man to the region of the sun.

80 The virtuous son of *Kunti* (*Yudhishthira*) having obtained the boon, rose from the water. He then took hold of *Dharmya's* feet and then embraced his brothers.

81 O lord the *Pandava* (*Yudhishthira*), going to the kitchen with *Draupadi* and being duly worshipped by her, began to cook food.

82. The food, however little that was cooked,—becoming four kinds,—increased and became inexhaustible. With them he (Yudhishthira) fed the Brahmanas.

83. After the Brahmanas had been fed and his younger brothers also, Yudhishthira himself ate the food that remained and which was called *Vighasa*.

84. After Yudhishthira had partaken his food, the daughter of Prisata (Draupadi) took what remained. After Draupadi had taken her meal, the food became exhausted.

85. The lord (Yudhishthira), as resplendent as the sun, thus obtaining the boon from the sun, entertained the Brahmanas agreeably to their wishes.

86. Obedient to his priest, he performed sacrifices with due *Mantras* and according to the ordinances and *Shastras* on auspicious lunar days, constellations and conjunctions.

87. Thereupon the Pandavas, blessed by the auspicious rites and accompanied by Dhaumya and surrounded by the Brahmanas, set out for the forest of Kamyaka.

Thus ends the third chapter, Pandavas' departure for the Kamyaka, in the Aranyaka of the Vana Parva.

CHAPTER IV.

(ARANYAKA PARVA)—Continued.

Vaishampayana said:—

1. After the departure of the Pandavas to the forest, the son of Amvika (Dhritarastra) whose knowledge was his eye, became exceedingly sorrowful. The king, excited at his case, thus spoke to the virtuous-minded and highly intelligent Vidura.

Dhritarastra said —

2. Your intelligence is as great as that of Bhargava (Sukra); you know all the subtleties of holy *Dharma*. You look on all the Kurus with an equal eye. Tell me what is good for me and for them (the Kurus).

3. O Vidura, things having taken this course, what should be done by us? How can we secure the adoration of the citizens? How can we avoid the danger of total annihilation? Tell us (what we should do), for you are conversant with all excellent expedients.

Vidura said —

4. O king, *Trivarga* (*Dharma*, *Artha* and *Kama*) has its foundation on virtue, and

the sages say that a kingdom also stands on virtue as its basis. O king, therefore cherish with virtue and to your best power your own sons and those of Pandu.

5. Virtue was destroyed by the wicked souls (the Kuru princes) with Suvala's son (Sakuni) at their head when your sons invited the virtuous Yudhishthira to play and defeated him at dice.

6. I see this expiation of this deed of utter iniquity. O chief of the Kurus, your son (Duryodhana) may win by it a position among good men.

7. Let the Pandavas have what was given to them by you. The highest morality is that a king should remain content with his own and never covet the possessions of others.

8. Your good name would not then suffer, family dissensions would not then ensue, you will live then no unrighteousness. This is your first duty,—(namely) to gratify the Pandavas and to disgrace Sakuni.

9. O king, if you wish to restore to your sons the good fortune they have lost, then speedily act as I say. O king, if you do not act thus, the Kurus will be soon destroyed.

10—11. For neither Bhishma, nor Arjuna, if angry, will leave any of their enemies unslain. What is there in the world which is unattainable to those who count amongst their warriors Sahyasaschi Arjuna, well skilled in war, who possess the Gandiva, the most powerful of all weapons in the world, and who have the mighty Bhima as a warrior.

12. I told you formerly as soon as your son was born, "Abandon this inauspicious child of yours. The good of your race lies in it (abandoning)." But you did not accept my advice. If you did as I advised you to do, you would not have repented.

13. If your son consent to reign jointly in peace with the sons of Pandu, you will then pass your days in happiness, and you shall not have to repent.

14. Putting aside Duryodhana, install the son of Pandu (Yudhishthira) in the sovereignty. Let Ajatasatru (Yudhishthira), who is free from passion, rule the earth virtuously.

15. O king, all the monarchs of the world then like Vaisya will pay homage to us. O king, let Duryodhana, Sakuni, Suta's son (Karna) gladly wait upon the sons of Pandu.

16. Let Dushasana ask pardon of Bhishma and of the daughter of Drupada (Draupadi) in open court. After pacifying Yudhishthira,—place him on the throne with all respects. O king, asked by you, what

else can I advise? If you do this, you will do what is proper

Dhritarastra said —

17 O Vidura the words you have spoken in this assembly with reference to the Pandavas and myself are for them and not for our good. My mind does not approve them.

18 How have you settled all this in your mind? When you have spoken all this on behalf of the Pandavas I perceive you are not at all friendly to me. How can I forsake my son for the sake of the sons of Pandu?

19 There is no doubt they (the Pandavas) too are my sons, but Duryodhana has sprung from my (own) body. Speaking impartially how will you advise me to renounce my own body for the sake of others?

20 Vidura though I hold you in great esteem (yet I must say) all that you have said is crooked. Stay (here) or go (away) as you please. However in unchaste wife is humoured, she forsakes her husband.

Vaishampayana said —

21 O king, having said this Dhritarastra suddenly rose and went into the inner apartments. Saying this race is doomed Vidura (also) went away where the sons of Pritha were.

Thus ends the fourth chapter the words of Vidura in the Aranyaka of the Vana Parva

CHAPTER V

(ARANYAKA PARVA) Continued

Vaishampayana said —

1 Being desirous of living in the forest, those foremost men of the Bharata race the sons of Pandu went with their followers from the banks of the Ganges to the Kurukshetra.

2 Performing their ablutions in the Sarasvati the Drisadvati and the Yamuna they went from one forest to another travelling in an westerly direction.

3 Then (at last) they saw before them the forest of Kamyaka on the banks of Sarasvati and on a level and wild place which was ever charming to the ascetics.

4 O descendant of Bharata entertained and comforted by the Minis there did they live in that forest abounding in birds and animals.

5 Vidura ever longing to see the Pandavas, went (alone) in a single car to the forest of Kamyaka abounding in every good thing.

6 Thereupon going to the Kamyaka forest on a car drawn by swift horses he saw Dharmaraja (Yudhishthira) at a retired part (of the forest) sitting with Draupadi and surrounded by his brothers and the Brahminas.

7 Thereupon seeing Vidura coming in speed the virtuous king spoke thus to his brother Bhurisena. With what message Khyati (Vidura) comes to us?

8 Does he come here having been despatched by the son of Suvala (Sakuni) to invite us again to a game at dice? Does the mean minded Sakuni desire to win our weapons by playing again at dice?

9 O Bhurisena if challenged by one who says Come, I am unable to stay if our possessions of the Gandiya (bow) be doubtful—then the acquisition of our kingdom again will be (equally) doubtful.

10 Then the Pandavas all rose up and welcomed Vidura with all respects. Received by them that descendant of Ajamira (Vidura) sat in their midst and made to the sons of Pandu the usual enquiries.

11 After Vidura had taken some rest, those foremost of men (the Pandavas) asked him the reason of his coming and he related to them in detail everything with regard to the conduct of the son of Amvika, Dhritarastra.

Vidura said —

12 O Ajatasatru Dhritarastra summoned me as a dependent—and honouring me duly, he said. How have thus fared. Tell me what is good for me as well as for them (the Pandavas).

13 I told him what was good for the Kurus and for Dhritarastra. But he did not relish what I said. I did not consider any other course to the beneficial.

14 O Pandavas, what I advised was highly beneficial, but the son of Amvika, (Dhritarastra), did not care to accept it. As medicine is not acceptable to a man who will so my advice failed to please the king.

15 O Ajatasatru, as an unchaste wife of a man of noble birth can never be brought back to the path of virtue, (so is the case with Dhritarastra). As a young damsel does not certainly like a husband of sixty years so that foremost of Bharata race did not like my words.

16 O king the destruct on of the Kurus is certain, Dhritarastra will never meet with good fortune. As water dropped on a lotus

19 The greatly powerful and energetic Dhritarashtra thus spoke to him O virtuous man, O sinless one by good luck alone I have got you By good luck alone, you have remembered me

20 O best of the Bharata race, I was sleepless through the day and through the night I was suing myself as one that has been lost on earth

21 He then took Vidura on his lap and smelt his head He said 'O sinless one, forgive me for the words that I spoke to you

Vidura said —

22 O king I have forgiven you You are my *Guru* (superior) worthy of my highest respect I have speedily come here, being eagerly desirous of seeing you

23 O best of men all virtuous men are partial to those that are distressed O king, this is scarcely the result of deliberations

24 O descendant of Bharata your sons are as dear to me as those of 'Pandu But as they are now in distress, my mind yearns for them

Vaishampayana said :—

25 Addressing each other thus in apologetic words the two illustrious brothers Vidura and Dhritarashtra, became greatly happy

Thus ends the sixth chapter the returning of Vidura to the Aranyaka of the Vana Parva

CHAPTER VII

(ARANYAKA PARVA) — *Continued*

Vaishampayana said —

1 Having heard that Vidura had returned and he has been consoled by the king the wicked minded son of Dhritarashtra (Duryodhana) began to burn in grief

2 His intelligence (fully) clouded by ignorance he summoned the son of Suvala (Sakuni) Karis and Dushashana and thus spoke to them

Duryodhana said :—

3 The intelligent minister of Dhritarashtra (Vidura) has returned The learned Vidura is the friend of the sons of Pandu and he is ever engaged in doing good to them

4 So long Vidura does not succeed to induce him (Dhritarashtra) to bring back the Pandavas let us think what may benefit us

5 If ever I see the sons of Pritha (the Pandavas) returned to the city,—I shall again be emaciated by abandoning food and drink

6 I shall either take poison or hang myself, (I shall) either enter a pyre or kill myself with my own weapon I shall not be able to see (endure) their (the Pandavas) prosperity

Sakuni said :—

7 O king O ruler of the world, what folly has taken possession of you? They have gone (to the forest) after making a pledge Therefore what you fear can never take place

8 O best of the Bharata race, all the Pandavas follow the path of truth They will never accept your father's words

9 If however they accept them (the words of your father) and again come to the city, violating their vow,—this will be our conduct

10 Assuming an aspect of neutrality and in apparent obedience to the will of the king (Dhritarashtra), we keeping our counsel to ourselves will closely watch the Pandavas

Dushashana said —

11 O greatly intelligent uncle it is exactly as you say The words of wisdom you utter always recommend themselves to me

Karna said :—

12 O Duryodhana all of us seek to accomplish your wish O king I observe unanimity of opinion amongst us all

13 These self controlled men (the Pandavas) will never return without living (in the exile) the promised period If however they come from delusion, defeat them again at dice.

Vaishampayana said .—

14 Having been thus addressed by Karna king Duryodhana with cheerless heart turned his face (from them)

15—16 Marking all this Karna expanding his beautiful eyes and vehemently moving his arms and limbs spoke thus in great anger to Dushashana to the son of Suvala (Sakuni) and to him (Duryodhana) O rulers of land know what is my opinion

17 We all went with joined hands like the servants of the king (Duryodhana) We must do what is agreeable to him But we are not always able to seek his welfare with promptness and activity

18. Let us now, attired in our armour and armed with our weapons, mount on our chariot and go in a body to kill the Pandavas now living in the forest.

19. When they (the Pandavas) will be rooted out and when they will go to the unknown journey, both ourselves and the sons of Dhritarastra will be in (eternal) peace.

20. As long as they are in distress, as long as they are in sorrow, and as long as they are destitute of allies and friends, so long we will be able to destroy them. This is my opinion."

21. Having heard his these words, they repeatedly applauded him, and they all replied to the Suia's son (Karna) saying "Be it so."

22. Having said this, each of them being full of hopes of success separately mounted their chariots. They then started in a body with the resolve of killing the Pandavas.

23. Knowing by his spiritual eyes that they had gone away (to kill the Pandavas), that lord the pure-souled Krishna Dwaipayana (Vyasa), came.

24. The illustrious lord, ever worshipped by all the world, commanded them to stop. He then soon appeared before the king whose knowledge was his eye sitting at his ease.

Thus ends the seventh chapter the arrival of Vyasa, in the Aranyaka of the Vana Parva.

CHAPTER VIII.

(ARANYAKA PARVA)—Continued.

Vyasa said :—

1. O greatly wise Dhritarastra, hear my words. I shall tell you what will be the great good of all the Kurus.

2. O mighty armed hero, it has not pleased me that the Pandavas have gone to the forest, having been dishonestly defeated by Duryodhana and others.

3. O descendant of Bharata, on the expiration of the thirteenth year recollecting all their woes, they may shower virulent poisons on the Kurus.

4. Why does your wicked minded and sinful son angrily want to kill the Pandavas for the sake of the kingdom?

5. Let the fool be checked, let your son remain quiet. In attempting to kill them (the Pandavas) now living in the forest, he will lose his own life.

6. You are as pious as the wise Vidura, Bhishma, myself, Kripa or Drona.

7. O greatly intelligent man, dissension with relatives is improper. It is sinful and reprehensible. O king, you should desist from it.

8. O descendant of Bharata, he (Duryodhana) looks towards the Pandavas with such jealousy that unless you interfere great harm will be the consequence.

9—10. Or let this wicked son of yours go to the forest alone and unaccompanied. O king, O lord of men, if the Pandavas, from association with him, feel an attachment for your son, then good fortune will be yours.

11. O great king, it has been heard that a man's nature derived from his birth does not leave him till death.

12. What do Bhishma, Drona, and Vidura think? What do you think? What is proper should be done at once, else your purposes will ever remain unrealised.

Thus ends the eighth chapter, the words of Vyasa in the Aranyaka of the Vana Parva.

CHAPTER IX.

(ARANYAKA PARVA) Continued.

Dhritarastra said :—

1. O illustrious one I did not like this business of gambling. O Rishi I think I was made to give my consent having been drawn by Fate.

2. Neither Bhishma, nor Drona, nor Vidura, nor Gandhari, liked this game at dice. There is no doubt it was begot by *Moha* (delusion).

3. O illustrious one, O (Rishi), who delights in observing sons, knowing every thing, but yet for the sake of paternal love, I was unable to abandon the senseless Duryodhana.

Vyasa said :—

4. O king, O son of Vichitravirya, what you say is right. We too know it for certain that the son is the greatest of all things. I here is nothing greater than the son.

5. Instructed by the Suravi (celestial cow), Indra came to know that the son surpasses in worth over their valuable possessions.

6. O king, I shall relate to you in this connection the excellent and best of stories, the conversation between Indra and

7. O king, O child, in the days of yore Suravi, the mother of cows, was once weeping in the celestial regions. Indra took compassion on her.

Indra said:—

8. O blessed one, why do you weep? Is everything well with the celestials? Has any misfortune, however so little, befallen on the world of men or of the Nagas.

Suravi said.—

9. O lord of heaven, I do not see any evil that has befallen you. I am agrieved on account of my son, O Vasava, therefore I weep.

10—11. O chief of the gods, O lord of the celestials, see the (your) cruel husband-man belabouring my weak son with the wooden stick, and oppressing him with the stick, for which my son is afflicted with agony and he is falling on the ground and is at the point of death. I am filled with compassion and my mind is agitated.

12. One of those (in the plough) is the stronger (of the pair) and bears his burden of greater weight (with ease), but the other (my son) is lean and weak and but a mass of veins and arteries.

13. O Vasava, he bears his burden with difficulty. Therefore, I am weeping. Being whipped again and again and harassed exceedingly,

14. O Vasava, look he is unable to bear the burden. Therefore afflicted with grief for his sake, I weep in agony, and tears of sorrow roll down my eyes.

Indra said —

15. O handsome one thousands of your sons are oppressed (all over the world) why do you then grieve for one who is under afflictions?

Suravi said:—

16. Though I have thousands of offspring yet my affection flows equally towards them all. But, O Sakra, I feel greater compassion for one who is weak and honest.

Vyasa said:—

17. Having heard the words of Suravi, Indra was much surprised. O descendant of Kuru, he became convinced that a son is dearer than one's own life.

18. Thereupon the illustrious chastiser of Paka (Indra) suddenly poured a very great shower of rains. Thus he caused obstruction to the husbandman's work.

19. O king as Suravi said, your affection flows equally towards all your sons.

Let it be greater towards those that are weak.

20. O son, as my son Pandu is to me, so are you and also greatly wise Vidura. It is out of affection I tell you all this.

21. O descendant of Bharata, you possess one hundred and one children. Pandu has only five. They are in misery, and they are greatly afflicted.

22. "How might they save their lives how might they thrive?" Such thoughts about the distressed sons of Pritha make me agrieved.

23. O king, if you wish to keep all the Kurus alive, let your son Duryodhana make peace with the Pandavas.

Thus ends the ninth chapter, the anecdote of Suravi, in the Aranyaka of the Vana Parva.

CHAPTER X.

(ARANYAKA PARVA)—Continued.

Dhritarastra said —

1. O greatly intelligent Rishi, it is exactly as you say. I know it well, as do all these kings.

2. O Rishi, what you consider beneficial for the Kurus was pointed out to me by Vidura, Bhishma and Drona.

3. If I deserve your grace and if you have kindness for the Kurus, then teach my wicked son Duryodhana (to be good).

Vyasa said:—

4. O king, after having seen the Pandava brothers there comes the illustrious Rishi Maitreya with the desire of seeing us.

5. O king, this great Rishi will admonish your son Duryodhana for the sake of the welfare of this race.

6. O descendant of Kuru, what he will advise should be done without any hesitation for if what he will recommend is not done, the Rishi will curse your son in anger.

Vaishampayana said:—

7. Having said this Vyasa went away, and Maitreya came there. The king with his sons received with all respect.

8. That way worn chief of the Rishis, by offering him *Arghya* and performing other rites. The son of Amvika king Dhritarastra then asked him these questions,

Dhritarastra said —

9 O illustrious one has your journey from the Kurujangal been a pleasant one? Are the heroes, the five Pandava brothers, living happily (there)?

10 Do those foremost (heroes) of the Kuru race intend to pass all the time (they have pledged?) Will the brotherly affection of the Kurus remain unimpaired?

Maitreya said :—

11 Setting out on a pilgrimage I arrived at the Kurujangal. I suddenly met there Dharmaraja (Yudhishthira) in the forest of Kamyaka.

12 Attiring himself in deer skin and wearing matted locks he is living in the forest in asceticism. O lord, many Rishis have assembled there to see him.

13 O great king, it was there that I heard of the grave errors that your sons have committed and also of the (approaching) calamity and fearful danger that have arisen from gambling.

14 Therefore, I have come to you for the good of the Kurus. O lord, my affection for you is great, and I am always pleased with you.

15 O king, when yourself and Bhishma are (still) alive, it is not proper that your sons should quarrel amongst themselves.

16 O king, you are (as it were) the stake at which bulls are tied. You are competent to punish and reward. Why do you then overlook this great evil that is about to overtake all?

17 O descendant of Kuru, O king, as these wrongs have been perpetrated in your Sabha,—wronges that are like the acts of thieves—you cannot shine in the assembly of ascetics.

Vaishampayana said —

18 Thereupon turning to the angry Duryodhana, the illustrious Rishi Maitreya spoke to him thus in soft words.

Maitreya said —

19 O mighty armed Duryodhana. O best of all eloquent men. O blessed one, listen to the words I utter for your good.

20 O king do not quarrel with the Pandavas. O best of men, thus accomplish the good of your own, of the Pandavas, of the Kurus and of all the world.

21 All these foremost of men (the Pandavas) are heroes of great prowess in war. They are endowed with strength of ten thousand elephants, their bodies are as hard as the thunder.

22 They are all truthful and proud of their manliness. They have killed the enemies of the celestials the Rakshasas, who are able to assume any form at will.

23—24 (The Rakshasas) such as were headed by Hidimba, Vala, and Kirmira. When departing from this place he (Kirmira) of fearful soul obstructed in the night the path of those high souled ones like an immovable hill, that foremost of all strong men, Bhishma, ever delighting in fight,

25 Killed him like a beast, as a tiger kills a small deer. O king, see how Bhishma, when out for conquest, killed.

26 The great bow man Jarasandha who possessed the strength of ten thousand elephants. Refted (as they are) with Vasudeva (Krishna) and having sons of Prisata (Drupada) as their brothers in law,

27 Who is there such a hero who being subject to old age and death will cope with them? O best of the Bharata race, let there be peace between you and the Pandavas. Follow my advice, surrender not yourself to danger.

Vaishampayana said :—

28 O king, having been thus addressed by Maitreya, Duryodhan slapped his thigh which resembled the trunk of an elephant, and he then smilingly began to scratch the ground with his foot.

29—30 That wicked wretch (Duryodhana) did not speak a word but he hung down his head. O king, seeing Duryodhana thus offer an insult to him by silently scratching the earth (by his foot) Maitreya became angry. That best of Rishis, Maitreya, overwhelmed with anger,

31 And, as if commissioned by fate set his mind to curse him. Thereupon touching water, and with eyes red in anger,

32 Maitreya cursed the evil minded son of Dhritarastra, saying. Since slighting my words you decline to follow my advice, you shall soon reap the fruit of your this insolence.

33 In the great war which will spring out of the wrongs perpetrated by you, (on the Pandavas) the mighty Bhishma shall smash your that thigh with a blow of his club.

34 When the Rishi had thus spoken, the ruler of earth Dhritarastra, began to gratify the Rishi, so that what he had said may not happen.

Maitreya said —

35 O king, if your son make peace (with the Pandavas) then, O child, my curse will not take effect. Otherwise it would.

Vaishampayana said :—

36. The king of kings, the father of Duryodhana (Dhritarastra), thus averting the curse, asked Maitreya (to tell him) how Kirmira had been killed by Bhima,

Maitreya said —

37. I shall not again speak to you as my words are not accepted by your son. When I shall go away, Vidura will tell you all.

Vaishampayana said :—

38. Having said this Maitreya went away whence he came. Duryodhana (also) went away much agitated by the thought of the death of Kirmira.

Thus ends the tenth chapter, the words of Maitreya, in the Aranyaka of Iana Parva.

CHAPTER XI

(KIRMIRA BADHA PARVA)

Dhritarastra said :—

1. O Khatwa, I desire to hear (the account) of the destruction of Kirmira. Tell me how the encounter between Bhimasena and the Rakshasa (Kirmira) took place.

Vidura said —

2. Hear that feat of Bhimasena of super-human deeds. I have heard of it in my conversation with them.

3. O king of kings, having been defeated at dice, the Pandavas departed from this place. Traveling for three days and three nights, they arrived at a forest, called Kamyaka.

4. O king, after the dreadful hours of midnight were passed and when all nature fell asleep, then man-eating Rakshasas of fearful deeds began to wander.

5. (Therefore) the ascetics, the cowherds and other rangers of forests used to shun that forest for the fear of the cannibals.

6. O descendant of Bharata as they (the Pandavas) were entering that forest a fearful Rakshasha with flaming eyes stood before them with a lighted brand and obstructed their path.

7. With outstretched arms and terrible face he stood obstructing the way on which those perpetrators of the Kuru race (the Pandavas) were proceeding.

8. With his eight teeth stretching out with his copper-coloured eyes with the hair

of his head blazing and standing erect, he looked like a mass of clouds, mingled with the rays of the sun, charged with lightning, and adorned with a flock of cranes (flying underneath those clouds).

9. Uttering fearful yells and roaring like clouds charged with rain, he spread the Rakshasha illusion.

10. Being terrified by his yells, birds along with other creatures that live on land or in water uttering cries of fear dropped down in all directions.

11. In consequence of the deers, the leopards and the buffaloes and the bears flying in all directions it appeared as if the forest itself was in motion.

12. Blown by the wind roused by his thighs, creepers growing at a great distance from that place seemed to embrace in alarm the tree of coppery leaves.

13. At that time a violent wind began to blow and the sky became darkened with the dust that it covered it.

14. As grief is the greatest enemy of the objects of the five senses so that unknown foe appeared to the five Pandavas.

15. Seeing from a distance the Pandavas clad in black deer skin he obstructed their path through the forest like the Mainaka mountain.

16. At the sight of that fearful creature never seen by her before, the lotus-eyed Krishna (Drupadi), being much terrified, closed her eyes.

17. She whose hair was dishevelled by the hand of Dushashana stood in the midst of the Pandavas like an agitated river amid five hills.

18. Seeing her overwhelmed with fear, the five Pandavas supported her, as the (five) senses influenced by desire are supported by the worldly objects.

19—22. (Thereupon) the greatly powerful Dhaumya destroyed in the presence of the sons of Pandu, the fearful Rakshasha illusion by applying various Mantras calculated to destroy the Rakshasas. Seeing his illusion destroyed, that Rakshasha of crooked ways, who was capable of assuming any form at will expanded his eyes in anger and he appeared like Death himself. Then the greatly intelligent Yudhishthira thus spoke to him.

23. Who and whose are you? Say what we shall do. That Rakshasha thus replied to Dharmaraja Yudhishthira.

Kirmira said —

24. I am the brother of Vakra, and I am known by the name of Kirmira. I live in

this uninhabited Kamyaka forest in comfort and ease.

25 Defeating men in battle I always eat them. Who are you that have come before me as my food? Defeating you all in battle, I shall eat you in comfort.

Vaishampayana said:—

26. O descendant of Bharata, having heard the words of that wretch, Yudhishthira told him his name and lineage.

Yudhishthira said:—

27—28. I am the son of Pandu, Dharmaraja (Yudhishthira), you may have heard of me Deprived of my kingdom, I with my brothers, Bhima, Arjuna and others have come in my wanderings to this fearful forest which is your dominion. I desire to pass the period of my exile here.

Vidura said:—

29—30. Kirmira replied, "By good luck, Fate has accomplished to-day my long cherished desire. With weapons upraised, I have been continually wandering over the earth with the object of killing Bhima. But I did not find him. By good luck that slayer of my brother (Vaka) whom I have been seeking so long has come before me

31. O king, it is he who, in the disguise of a Brahmana, killed my beloved brother Vaka in the Vetrakeya forest

32. Through his knowledge of skill only. He has no strength of arms. My friend Hidimva, who lived in the forest,

33. Was formerly killed by this wretch, and he then took possession of his sister. That fool has now come to my this deep forest,

34. At a time when the night is half-spent and when we wander about, I shall to-day kill him, and (I shall now) wreak my vengeance on my old enemy.

35. I shall gratify (the wishes) of Vaka with plentiful blood of his (body). I shall to-day be freed from my doubts which I owe to my friend and brother.

36. I shall obtain great peace by killing to-day this enemy of the Rakshasas. If Bhima was formerly allowed to escape from the hands of Vaka,

37. O Yudhishthira I shall to-day devour him in your presence. Killing this huge bodied Vrikodara (Bhima) to-day,

38. I shall eat him up and digest him as Agasta did the great Asura (Vatapi). Having been thus addressed, the virtuous-minded and steady fast in his pledges, Yudhishthira,

39. Saying "It cannot be," rebuked the Rakshasi in anger. Thereupon the mighty armed Bhima soon tore up a tree,

40—42. Of the length of ten Vyomas and stripped it of its leaves. Within a twinkling of an eye the ever victorious Arjuna stringed the Gandiva (bow) of the force of the thunder. Making Ishnu (Arjuna) assist, Bhima said to that Rakshasha in a voice as that of the roaring lions "Stay, Stay." Saying this, the Pandava Bhima tightened the cloth round his waist in anger.

43. Rubbing his palms and biting his nether lips, the heroic Bhima, armed with the tree, rushed towards him,

44. As Maghavata (Indra) hurls his thunderbolt, so he (Bhima) made it (the tree), which was like the mace of Yama, descend with force on his (Kirmira's) head.

45. The Rakshasha was seen to stand in the battle unmoved. He hurled his lighted brand (at Bhima) which was as flaming as the lightning.

46. But that foremost of all warriors (Bhima) turned it off with his left foot, and it then went back towards Rakshasha.

47. Kirmira also, suddenly tearing up a tree, himself angrily rushed to fight with the Pandava (Bhima) like mace bearing Yama.

48. That battle, so destructive to the trees, looked like that of the old one which was fought for the sake of a woman between Vali and Sugriva.

49. The trees, struck at the heads (of the two combatants), were broken into minute pieces, like lotus-stalks thrown on the temples of mad elephants

50. In that great forest innumerable trees, crushed like reeds, lay scattered like rags

51. O best of the Bharata race, that fight with trees between that foremost of Rakshasas (Kirmira) and that best of men (Bhima) lasted but for a moment.

52. Thereupon the angry Rakshasha hurled a stone at Bhima standing in the fight, but Bhima did not waver.

53. Thereupon as Rahu goes to devour the sun, shadowing his rays with out-stretched arms, so did the Rakshasha rush upon Bhima who had remained firm under the blow that was inflicted by the (Rakshas) with the stone.

54. Grappling and dragging each other in various ways, they appeared like two infuriated bulls struggling with each other,

55. Or like two mighty tigers armed with teeth and claws. The fight between them was fierce and hard.

56 Virkodara (Bhima) being proud of his strength of arms and conscious of Krishna's (Draupadi's) looking at him, and remembering their disgrace at the hand of Duryodhana, began to swell in vigour

57—58 Inflamed with wrath, Bhima seized the Rakshasha by his arms as one elephant in rut seizes another. The mighty Rakshasha also in his turn seized his adversary, but that foremost of all warriors Bhimāsenā threw the cannibal down with violence

59 The sounds that rose from those mighty combatants pressing each others hands were fearful. They resembled the sounds of splintering bamboos

60 Hurling the Rakshasha down, Virkodara seized him forcibly by the wrist and he then began to shake him, as trees are shaken by the wind

61 Having been thus seized by the mighty Bhima, he became weakened in the fight with that strong man. But thus being shaken he still pressed the Pandava (Bhima) with all his strength

62 Finding him (the Rakshasha) fatigued, Virkodara (Bhima) turned his own arm round the body of the enemy, as one binds a beast with a cord

63 The monster then roared fearfully like a trumpet out of order. But the hero (Bhima) whirled him for a long time till he became insensible

64 Finding the Rakshasha exhausted the son of Pandu (Bhima) took him up on his arms without loss of time, and he then killed him like a beast

65 Placing his knees on the breast of that wretch of a Rakshasha and seizing his throat, Virkodara (Bhima) began to press his neck

66 Then dragging along on the earth the bruised body of the Rakshasha whose eye lids were about to close, Bhima spoke thus

67 "O sinful wretch, you will no more have to wipe away the tears of Hidimbi and Vaka, for you too are going to the abode of Yama"

68 Having said this and seeing the Rakshasha destitute of clothes and ornaments and insensible that foremost of men, his heart filled with wrath left him dead

69 When that cloud coloured Rakshasha was killed the son of the great king (Pandava i.e. Yudhishthira) praised Bhima for his many qualities. And then placing Krishna (Draupadi) in their room, they set out for the forest of Dandya

70 O ruler of men, O descendant of Kuru, it was thus that Kirmira was killed by Bhima at the command of Dharmaraja (Yudhishthira)

71 Having made the forest free from its pest, the invincible and virtuous man (Yudhishthira) lived with Draupadi there in their abode

72 Comforting Draupadi, those foremost of heroes of the Bharata race with glad hearts praised Virkodara cheerfully

73 After the Rakshasha had been killed by the strength of arms of Bhima, the heroes (the Pandavas) entered that peaceful forest (now) being free from its pest

74 Passing through that great forest I saw the body of the wicled and fearful Rakshasha lying killed by Bhima's prowess

75 O descendant of Bharata I heard there (in the forest) of this great deed of Bhima from the Brahmanas who had assembled there (round the Pandavas).

Vaishampayana said, —

76 Having thus heard of the account of the destruction of that foremost of Rakshashas known as the king (Dhritrashtra) sighed in sorrow and became absorbed in thought

Thus ends the eleventh chapter, the words of Vidura in the Kirmira Balha of the Iana Parva

CHAPTER XII

(ARUNABHIGAMANA PARVA).

Vaishampayana said:—

1 Having heard that the Pandavas had been banished the Bhogys with the Virsni and the Andhaks went to the afflicted Pandavas in the great forest

2 The relatives of (the king) Prachara, Dhristadyumna the king of Chedi and the greatly powerful and renowned brothers the Krikeyas

3 Went to see the sons of Pritha in the forest. Their heart inflamed with wrath, they reproaching the sons of Dharmarashtra said, 'What should we do?'

4 All those foremost of Kshatriyas with Vasudeva (Krishna) at their head sat around Dharmaraja Yudhishthira. Solving that chief of the Kurus, Keshava (Krishna) spoke thus in sorrow.

Krishna said —

5 The earth will drink the blood of Duryodhana, Karna, Sakuni and the fourth (of their allies) Dushshana.

to all Rishis You will submerge it into the ocean at the end

34 O slayer of Madhu, O descendant of Dasahara race how can crookedness be in you, devoid as you are of anger, envy, untruth and cruelty?

35 O undeteriorating one, all the Rishis come to you when seated in your glory on the sacrificial ground and seek your protection

36 O slayer of Madhu O chastiser of foes contracting all things and withdrawing this universe into your own self, you stay at the end of Yuga

37 O descendant of the Vrisni race there at the beginning of the Yuga sprang from your lotus like navel Brahma himself who is the lord of all mobile and immobile things and whose is this entire universe

38—39 O Hari, when the fearful Danavas Madhu and Kaitava were bent on killing Brahma, seeing the impious endeavour you grew angry and from your head then sprang Sambhu the holder of trident, the deity of three eyes Thus have these two foremost of the deities sprung from your body to accomplish your work

40 It was Varada who has told me (all) this O Narayana you performed in the forest of Chitraratha a grand sacrifice with multitudes of rites and plentiful of gifts

41—42 O lotus eyed deity the feats you accomplished with your prowess aided by Valadeva have never before been done by others They are not capable of being done by others in future You dwell even in Kailasha accompanied by Brahmanas

Vaishampayana said:—

43 Having spoken thus to Krishna, the high-souled Pandava (Arjuna) who was his (Krishna's) soul became dumb Janardana (Krishna) then thus replied to Partha (Arjuna).

Krishna said:—

44 You are mine and I am yours All that is mine is yours also He who hates you hates me, and he who follows you follows me

45 O irrepressible hero you are *Nara* and I am *Narayana* (*Hari*) We are the Rishis *Nara* and *Narayana* born in the world of men for a special purpose

46 O Partha you are from me and I am from you O best of the Bharata race you can understand the difference that exists between us

Vaishampayana said:—

47—48 When the high-souled Krishna said this in the midst of that assembly

of the heroic kings, who were all excited with anger

49 The Panchala princess (Draupadi), surrounded by Dhristadyumna and her other heroic brothers came to the lotus-eyed one (Krishna) who was seated with his cousins. Desirous of getting protection she spoke thus to the refuge of all (Krishna) in angry words

Draupadi said:—

50 Asita and Devala have said that in the matter of creation of things you have been indicated is the only Prajapati and the creator of all the worlds

51 O irrepressible one, Jamadagni says you are Vishnu O slayer of Madhu, you are the sacrifice you are the sacrificer, and you are he for whom the sacrifice is performed

52 O best of Purushas (male beings), the Rishis call you Forgiveness and Truth Kashyapa has said that you are the sacrifice sprung from Truth

53 O lord Narada says that you are the God of the Sadhyas and of the Sivas, you are the creator and the lord of all

54 O foremost of men as children sport with their toys you repeatedly sport with the celestials including Brahma, Sankara (Siva) and Sakra (Indra)

55 O lord the firmament is covered by your head and the earth by your feet These worlds are your womb, and you are the Eternal one

56 You are the best of all objects to those Rishis who have been sanctified by the Vedic lore and asceticism, whose souls have been purified by penance, and who are contended with some visions

57 O best of Purushas you are the refuge of all royal sages, who are devoted to piety who never turn their looks on the field of battle and who possess every accomplishment You are the lord of all you are omnipresent you are the soul of all things, you are the active power pervading every thing

58 The rulers of the several worlds—the seven worlds themselves the stellar conjunctions, the ten points of horizon, the firmament the moon and the sun are all established in you

59 O mighty armed hero, the mortality of all creatures and the immortality of the universe are established in you

60 O slayer of Madhu impelled by the affection, you bore for me I shall relate to you my griefs You are the supreme lord of all creatures, both celestial and human.

meet with destruction with my sons who are but children!

Draupadi said:—

89 Thereupon the mighty armed Bhima Vrikodara whose prowess is like that of wind, comforted the revered madam (Kunti) and his brothers.

Bhima said:—

90 I will spring up into the air like the son of Vinata that best of birds, Garuda. We have no fear from this fire.

Draupadi said:—

91 Then taking the revered lady (his mother) on his left flank and the king (Yudhishthira) on the right, the twins on each shoulder and Vivatsu (Aryuna) on his back,

92 The powerful hero (Bhima), taking all of them cleared off the fire at one leap and thus delivered his mother and brothers from the conflagration.

93 Setting out that night with their illustrious mother they (the Pandavas) came near the great forest, the forest of Himachal.

94 Fatigued and distressed they fell asleep with their mother. A Rakshasha woman named Hidimbi then came to them.

95 Seeing the Pandavas asleep on the ground with their mother and being influenced by desire she sought to have Bhimaisena as her lord.

96 That weak and blessed one (the Rakshasha woman) then took up Bhimaisena from the ground and pressed them with her soft hands.

97 The tremendously strong and impressively powerful and greatly strong Bhima then awoke and said, "O faultless one, what do you wish (here)?"

98 Having been thus addressed by Bhima, the faultless Rakshasha woman who could assume any form it will thus replied to the high-souled Bhimaisena.

99 "Speedily fly from this place, my powerful brother will (soon) come to kill you. Therefore speed away, do not tarry here any longer."

100 Thereupon Bhima spoke thus in haughtiness, "I do not fear him. If he comes here, I shall kill him."

101 Having heard their conversations, that worst of Rakshashas of fearful form and dreadful appearance uttered a loud cry as he came.

The Rakshasha said:—

102 "O Hidimbi, with whom are you

talking? Bring him to me, I will eat him up. You ought not to tarry."

Draupadi said:—

103 But moved by compassion the faultless-featured and pure-hearted Rakshasha woman did not speak a word out of pity.

104 Then the man-eating Rakshasha, uttering dreadful cries, rushed with great force at Bhimaisena.

105 Coming furiously and angrily at him, the mighty Rakshasha caught hold of Bhimaisena's hand by his own.

106 Catching hold of his other hand and making it as hard as the thunder of Indra, he suddenly struck Bhima a blow that descended with the force of lightning.

107 His hand having been seized by the Rakshasha, the mighty armed Vrikodara (Bhima), without being able to brook it, flew into rage.

108 Then a fearful combat took place between Bhimaisena and Hidimbi—both skilled in all sorts of weapons,—like the battle between Vajra (Indra) and Vritra.

109 O senseless one after playing with (the strength of) the Rakshasha for a long time, the powerful and greatly energetic Bhima killed him when he became exhausted and weak.

110 Having thus killed Hidimbi Bhima proceeded with his brothers placing Hidimbi in their front—(Hidimbi) of whom Gratiakcha was born.

111 Thereupon all those chastisers of foes reproached by their mother and surrounded by many Brahmins, proceeded towards Lichchavi.

112 In their this journey, Vajra ever engaged in their warfare became their counsellor. Then the Pandavas of rigid vows, arriving at Ekachakra,

113 Killed there a greatly strong man-eating monster, named Vidura, who was as terrible as Hidimbi.

114 Having killed him that foremost of smiters Bhima with all his brothers went to the capital of Drupada.

115 O Krishna as you have obtained Rukmini the daughter of Bhisma, so Saivya-sachi (Aryuna) obtained me while he lived there (at Drupada's capital).

116 O slayer of Madhu I was thus obtained in the Saumara by Partha (Aryuna) who performed a feat difficult of achievement by others and who fought with the assembled kings.

3-4 And by inviting to my help Bhishma, Drona, Kripa and Valluka O descendant of Kuru I would have said to the king, the son of Vicitravirya, for your sake, 'O lord of kings your sons should desist from gambling.' I would have also pointed out the evils by which you have been reduced to this distress,

5 And in the days of yore Virsena's son was deprived of his kingdom O king of the earth, gambling brings on unthought of misfortunes.

6 I would have also described duly the continued desire of playing.

7 Women, gambling, hunting and drinking which originate from desire have been designated as the four evils by which people are deprived of their prosperity.

8 Those conversant with the sacred lore observe that evils exist in all these, and the wise consider that they particularly exist in gambling.

9 From gambling proceeds the destruction of property, misfortune, the squandering of untasted wealth and the use, of harsh words only.

10 O mighty armed hero O descendant of Kuru, approaching the son of Amvika, I would have pointed out these evils of gambling, and other attendant evils.

11 Being thus accosted by me if he had listened to my words the well being and the virtue of the Kurus O enhancer of the Kuru race would have been secured.

12 And if he had not accepted O king of kings, my sweet words like medicine O foremost of the Bharata race I would have compelled him to accept them by force.

13 And if he had been supported by his courtiers who pass for his friends but who are in reality his enemies I would have destroyed all his revenue and the gamblers present there.

14 O descendant of Kuru, it is on account of my absence at that time from the country of Anartha that you have been beset by the misfortunes engendered by gambling.

15 Having reached Dwarka O foremost of Kurus O son of Pandu, I heard all about your misfortune from Yuyudhana.

16 Having heard this O king of kings, and having been stricken with grief as he came I have speedily come here,

Rakshasha said.—

102 O O! If I dwell with whom are you

along with your brothers sunk in misfortune.

Thus ends the thirteenth chapter, the words of Krishna, in the Arjunabhisgamana of the Vana Parva,

CHAPTER XIV.

(ARYUNABHIGAMANA PARVA)

—Continued—

Yudhishtira said:—

1. O Krishna, O son of Vrishni, why were you absent? Where did you live in your sojourn and what did you do?

Srikrishna said:—

2 O Bharata chief, O foremost of the Kurus I went to destroy the city of Salya, listen to the reasons thereof.

3-4 O foremost of the Bharatas, at the sacrifice of Rijasuya, the heroic son of Duna-husha, the highly effulgent, the mighty armed, and the illustrious king Shishupala was killed by me for he could not bear to see the first worship offered to me.

5 O descendant of Bharata having heard of his destruction, Salya, stricken with dread and anger, went to the empty Dwarka, —myself living here—

6 Having reached there, O king, in a chariot, coursing at will, made of precious metals and called accordingly *Saubha*, he fought ruthlessly with the young and leading princes of the Vrishni family.

7 Thereupon slaying a numberless young princes of the Vrishni race, the wicked minded one laid waste all the gardens belonging to the city.

8-9 O mighty armed hero, he (Salya) said, 'Where has that greatly vicious-minded son of Vasudeva, that disgrace of the Vrishni race Vasudeva (Krishna) gone? I shall humiliate in battle his pride. Tell me truly, O Anarthas, I shall repair where he has gone.'

10 I shall go back after slaying that destroyer of Kansa and Kesi; I swear by my weapon that I shall not return without slaying him.

11 (Exclaiming repeatedly) 'Where is he? Where is he?' the lord of *Saubha* being desirous of fighting with me again and again rushed hither and thither in battle.

12 Being enraged at the destruction of Shishupala, I shall despatch to day to the abode of Yama that mean, and treacherous wight of vicious deeds.

13 Oh king of the earth, "I shall slay him, vicious charactered as he is, by whom, my brother, the great king Shisupala, was killed."

14. My royal brother was a boy, and that hero was killed in the battle field unprepared, and therefore I shall kill Janardana."

15 O great king, having thus bewailed, and abused me, O descendant of Kuru, he rose up in the sky in (his car) *Saubha*, coursing at will

16 Returning there, O descendant of Kuru, I heard all that the vicious-minded and evil-souled king of Marika had said regarding myself.

17 Thereupon, O descendant of Kuru, O king having my mind agitated by wrath and resolving in my mind to kill him, I determined to do it.

18 O descendant of Kuru, having heard of his oppressions on the *Anarthas*, of his vilifying me, and also of the increasing arrogance of that one of impious deeds (I resolved upon his destruction)

19 Thereupon, I proceeded, O lord of the earth, to destroy *Saubha*. He (*Salya*) was spied by me in an island in the midst of an ocean.

20 Thereupon, O king, blowing my conch, called *Panchajanya*, obtained from the ocean and inviting *Salya* to an encounter I prepared myself for battle

21. Hero took place at once a dreadful encounter between me and the *Danavas* and they were all vanquished and prostrated on the ground by me

22. I did this, O mighty armed hero, could not come to you. But no hero of the unfair gambling at your than I have come here to see have been thus sunk in calamity

23. This is the fourteenth chapter, the action of *Saubha* in the *Aryunabhis* part of the *Van* Parva.

CHAPTER XV.

(ARYUNABHIGAMANA PARVA)

—Continued

Yudhisthira said :—

1 O *Vasudeva*, O mighty-armed and high-minded hero, tell me in detail the account of the death of the king of *Saubha*. I am not as yet fully satisfied

Krishna said :—

2. O mighty-armed king, O best of the *Bharata* race, having heard that the son of *Srutasrava* (*Shisupala*) was killed, *Salya* came to the city of *Naravati*

3 O son of *Pandu*, the wicked-minded *Salya*, stationing his forces in battle array, invaded that city all around, and from above.

4 Thereupon, that ruler of earth, stationing himself in the sky, began to fight with that city. The battle commenced with a thick shower of weapons from all sides.

5 The city (was then) well furnished with pennons, arches, soldiers, walls, turrets, engines and miners,

6. With streets barricaded with spiked wood-works, with towers and edifices on gateways, with plentiful provisions, with offensive weapons, with engines for hurling burning brands and fires,

7 O best of the *Bharata* race, O king, with deer-skin vessels (for carrying water), with trumpets, tabors and drums, with lances and forks and *Satagnis*, with ploughshares,

8 With rockets, stones, battle-axes and other weapons, with shields protected by iron with engines for hurling balls and bullets and fires

9 O best of the *Bharata* race, all this was kept according to the *Shastras*. It was also well protected by numerous cars, and also by *Gada*, *Samba*, *Udhava* and others,

10, O best of the *Kurus*, and also by warriors of prowess, all well-versed in battle, all well born, and all capable of encountering any foe

11 All these warriors, placing themselves in commanding positions and being aided by cavalry and standard bearers, began to protect the city.

12 To prevent carelessness and to avoid danger *Ugrasena*, *Udhava* and others, proclaimed throughout the city that none should drink liquor.

13 Well-knowing that they would be killed by king *Salya*, if they became intoxicated all the *Vrisnis* and the *Andhakas*, remained sober and watchful.

14 The guards soon drove out of the city all actors, dancers and singers of the *Anartha* country

15—16 O descendant of Kuru, all the bridges over rivers were destroyed and boats were forbidden to ply (in those rivers) and the trenches around the city were spiked with poles at the bottom, O best of

the Kurus, the land around the city for full two miles was rendered uneven, and holes and pits were dug there combustible were secreted below its surface

17 O smless one, our fort is naturally strong. It is always well defended and filled with all kinds of weapons

18 And in consequence of the preparations made, our city became then more prepared than ever to meet the enemy. O best of the Bharata race, in consequence of all this it looked like the abode of Indra.

19 O king, when Salya thus came, none could without presenting the sign, that it was agreed upon, either enter or leave the city of the Vrishnis and the Andhakas.

20 O descendant of Kuru O great king all the streets of the city and its open spaces were filled with numerous horses and elephants

21 O mighty armed hero, the soldiers were all gratified with the allowances, wages, rations weapons and dresses (that were given to them).

22. Among those soldiers there was none who was not paid in gold, who was not paid at all who was not somehow obliged and who was not of tried valour

23 O lotus eyed hero it was thus that Dwarka abounding in well ordered arrangements, was defended by Ahuka (Ugrasena)

Thus ends the fifteenth chapter the destruction of Saubha, in the Arjunaabhisamana of the Vana Parva

CHAPTER XVI

(ARJUNABHIGAMANA PARVA)

—Continued

Krishna said :—

1 O king of kings the lord of Saubha Salya, came to the city of Dwarka with numerous men, elephants and soldiers

2 The army headed by king Salya consisting of four kinds of troops, occupied a level ground where there was plentiful supply of water

3 Avoiding cremation grounds temples of gods sacred trees and grounds covered with ant hills, his army occupied every other places

4 O king, the roads (leading to Dwarka) were all blocked up by the (various) divisions of his army and the secret passages (from the city) were also all blocked up by the encampment of Salya's troops

5—7 O descendant of Kuru, O best of men, like the king of birds (Garuda), he rushed upon Dwarka, with his army, equipped with every kind of weapons skilled in all arms, furnished with numerous chariots elephants and cavalry,—full of pennons and banners—and strengthened with well-paid, well-fed and greatly powerful foot soldiers who bore every mark of heroism and who used wonderful chariots and bows

8 Seeing the army of the king Salya approached, the youthful prince of the Vrishni race sallied out with the desire of giving him battle.

9 O descendant of Kuru, without being able to bear the pride of king Salya, Chakrudhara Samba and the great car-warrior, Pradyumna,

10 Clad in armour and adorned with ornaments with color flying, sallied out on their chariots with the desire of meeting the numerous great warriors of king Salya

11 Samba, taking up his bow, eagerly attacked on the field of battle Kshemaviddhi the minister and the commander of Salya's army

12 O best of the Bharata race, as Indra showers down rain, so did the son of Jambhavati (Samba) shower down arrows in a continuous stream

13 O great king, the commander of (Salya's) forces Kshemaviddhi, bore that shower of arrows (and stood) as immovable as the Himilayas

14 O king of kings, thereupon Kshemaviddhi, aided by his power of illusion, poured a great shower of arrows.

15 Then dispersing by counter illusion that shower of arrows aided by illusion, Samba showered on his (adversary's) car one thousand arrows.

16 Then pierced and overwhelmed by the arrows of Samba, the commander of (Salya's) forces, Kshemaviddhi fled from the field with the help of his fleet steeds.

17 When the crooked-minded commander of Salya's army fled from the field, a powerful Dautya, named Vegavan, rushed at my son

18 O king of kings thus attacked the heroic Samba the perpetuator of the Vrishni race, withstanding the attack of Vegavan, kept his ground

19 O son of Kunti the heroic and irresistibly powerful Samba, whirling a swift going club soon hurled it at Vegavan

20 O king thus struck with it, Vegavan fell on the ground like a faded, weather-beaten and decayed rooted lord of the forest (banian tree).

CHAPTER XVII

(ARYUNABHIGAMANA PARVA)

—Continued.

21. When that heroic and great Asura was killed with the club, my son rushed into (enemy's) troops and began to fight with all

22 O great king, a well known Danava, named Vivandha, a great car warrior and a great bow man, then rushed upon Charudeshna

23 O king, the battle between Charudeshna and Vivandha was as fierce as that in the days of yore between Vira and Vasava (Indra)

24 Enraged with each other, the combatants pierced each other with their arrows and uttered loud roars like two powerful lions

25 Having first vivified it with incantations the son of Rukmini fixed on his bow-string a powerful weapon which possessed the splendour of the sun or the fire and which was capable of destroying all foes

26 O king, that great car warrior, my son inflamed with anger, challenged Vivandha and discharged the weapon at him. He (the car) struck and fell dead

27. Seeing Vivandha killed and his army (very much) agitated Salva came back again on his (car) Saubha, capable of going everywhere at will

28 O mighty armed king thereupon seeing Salva seated on his (car) Saubha, the warriors of Dwarka became very much alarmed

29 O descendant of Kuru Pradyumna rallied out and asked the Anarthas not to lose courage. He then thus spoke

30 "O warriors, do not lose courage stay and see me fight. I shall repel with force (the car) Saubha with the king (Salva) on it

31 O Yadavas I shall this day destroy the army of the lord of Saubha with my serpent like weapons discharged from my bow with my hand

32. Be of good cheer. I fear not. I shall kill him. Attracted by me the wicked minded (Salva) with (his car) Saubha will be destroyed

33 O son of Pandu, O hero, when Pradyumna thus spoke with a cheerful heart, the Yadava warriors stood on the field and began to fight cheerfully

Thus ends the sixteenth chapter, the destruction of Saubha, in the Aryunabhigamana of the Vana Parva.

Krishna said:—

1 O best of the Bharata race, having thus spoken to the Yadavas, the son of Rukmini (Pradyumna) ascended on his golden car yoked with horses clad in armour

2 On it (the car) stood a standard, bearing, the figure of a gipping-mouthed Makara. It was as fearful as Yama himself. He rushed upon the enemy with his steeds who were either flying than running over the ground

3—4 The hero equipped with quiver and sword, and with his fingers incased in leather, strung with great strength the bow which possessed the splendour of lightning. Transferring it from hand to hand as if in contempt of the enemy, he spread confusion amongst the Danavas and the other warriors, the inhabitants of Saubha

5 As he went on killing the Danavas in battle and as he sat in contempt of the foe (on his car), none could mark the slightest interval between the successive arrows (shot by him)

6 The color of his face did not change and his limbs did not tremble. People only heard his lion-like roars which indicated his wonderful valour

7 The aquatic creature (Makara), that devourer of all fishes, which was on the golden flagstaff of that best of cars with wide opened mouth, struck terror into the hearts of all the warriors of (king) Salva

8 O king that chastiser of foes, Pradyumna rushed there with speed against Salva himself who was so desirous of fighting with him

9 O perpetuator of the Kuru race, challenged by the heroic Pradyumna in that great battle, the angry Salva could not bear it

10 Resolved to fight with Pradyumna and maddened with anger, that conqueror of hostility Salva, then descended from his beautiful car of unchecked speed

11. All the people (as spectators) looked at that battle between Salva and that foremost of the Vrishni heroes (Pradyumna) which was like the battle between Vasava (Indra) and Vali.

12—13 O hero, O lord, O descendant of Kuru, ascending on his beautiful, illustrious

and best of all chariots, decked with gold and furnished with flags and flagstaves and (equipped) with quivers the illustrious and the mighty Salya began to discharge his arrows at Pradyumna

14 Thereupon Pradyumna also overwhelmed Salya in the battle by a thick shower of arrows shot by the strength of his arms

15 The king of *Saundhya* thus attacked did not endure it. He discharged at my son arrows that were like blazing fire

16 That great warrior (my son) drove off that shower of arrows. Seeing this he (Salya) rained on my son other weapons of blazing splendour

17 O king of kings having been thus pierced the son of Rukmini without loss of time discharged an arrow which was capable of reaching the vitals of a foe

18 That winged arrow, discharged by my son pierced his (Salya's) armour and entered into his heart, whereupon he fell down in a swoon

19 When the heroic king Salya fell down senseless all the chief Danavas rending the earth beneath their feet fled away

20 O ruler of earth, seeing the king, the lord of *Saundhya* drop down senseless (on the ground) the soldiers of Salya sent up exclamations of Oh and 'Alas

21 O descendant of Kuru (soon) regaining his consciousness that greatly powerful hero (Salya) suddenly discharged arrows at Pradyumna

22 Thereupon the heroic and the mighty-armed Pradyumna having been thus severely wounded about his throat by his adversary in the battle, was enfeebled on his car

23 O great king thus wounding the son of Rukmini Salya roared like a lion and filled the entire earth with his roars

24 O descendant of Bhārata, thereupon when my son became senseless, he (Salya) without losing a moment again discharged at him other weapons, all difficult to withstand

25 O best of Kurus, thus pierced with numberless arrows and deprived of his consciousness, Pradyumna fell (on his car) motionless in the field of battle

Thus ends the seventeenth chapter, the destruction of *Saundhya* in the *Aryunabhisgamana* of the *Vana Parva*

CHAPTER XVIII

(ARYUNABHIGAMANA PARVA)

—Continued—

Krishna said :—

1—2 O king when Pradyumna (wounded by the arrow) became very much disheartened and aggrieved the *Vrishnis* in the *Andhakas* began to exclaim Oh and Alas. The enemies (Salya's men) became exceedingly joyful

3 Having seen him thus unconscious, his trained charioteer the son of *Daruta* carried him off the field with the help of his fleet steed

4 The chariot had not been taken far off when that foremost of warriors (Pradyumna) regained his consciousness. Taking up his bow he thus spoke to his charioteer

Pradyumna said .—

5 O son of *Sita* what have you done? Why do you go away leaving the field of battle? This is not the usage of the *Vrishni* heroes in battle

6 O son of *Suta* have you been bewildered at the sight of Salya in this great battle? Have you been disheartened at the sight of the battle? Tell me truly your mind

The Charioteer said :—

7 O son of *Jinaraddana*, I am not bewildered. Fear has not taken possession of me. But O son of *Ishbhava*, I think it is difficult to defeat Salya

8 Therefore O hero I am slowly retiring from the field. This wretch is stronger than you. A charioteer ought to protect the warrior on his car when he is deprived of his senses in battle

9 O hero of long life you should always be protected by me as you ought to protect me always. Thinking that a warrior on a car should always be protected by his charioteer I am carrying you away (from the field of battle)

10 O mighty armed hero you are but only one whereas the *Danavas* are many. O son of *Rukmini* thinking that you are not equal to them in battle, I am going away (from the battle)

Krishna said .—

11 O descendant of Kuru when the son of *Suta* thus spoke the *Mitara* standard hero (Pradyumna) said to the *Suta* Turn back the chariot

12 O son of Daruka, never do so again
O son of Suta, never turn back from the
battle till I am alive

13 He is no son of a Vrisni who for-
sakes the field of battle who kills the enemy
fallen at his feet and crying 'I am yours,'

14 Who kills a woman a boy, an old
man or a warrior who is in distress and who
is deprived of his car or whose weapons are
broken

15 You are born in the race of Sutas
(charioteers) and you are well skilled in
your profession O son of Daruka, you
know the usage of the Vrisnis in battle

16 Conversant as you are with all the
usages of the Vrisnis in battle O son of
Suta, you should never again fly from the
field as you have done now

17 What will the irrepressible Madhava,
the elder brother of Gada, say when he will
hear that I have run away from the battle
in bewilderment and that I have been
struck on my back?

18 What will the elder brother of
Kushava the mighty armed Valadeva who
is clad in blue and inebriated with wine,
say when he will return?

19 O Suta what will that best of men,
the grandson of Sini that great bowman
(Sityaki) say when he will hear that I have
run away from the battle? What will the
ever victorious Sambha,

20 O charioteer and irrepressible Charu-
desha Gada, Sarana and the mighty-
armed Akruva say to me?

21 What will the wives of the Vrisni
heroes when they would meet together say
of me who have been hitherto considered as
brave, well conducted, respectable and
possessing manly pride

22 They will say 'Here comes Pradyu-
mna, the coward running away from the
great battle I see on him' They will never
say 'Well done?'

23 O son of Suta ridicule with the ex-
clamation of 'he is to me or to a person like
me is more than death' Therefore never
again leave the field of battle

24 Giving charge (of the city) to me
the slayer of Madhu Hari (Krishna) has
gone to the sacrifice of the foremost of the
Bhara race (Yudhishthira) Therefore I
cannot bear to be quiet now

25 O son of Suta, when the hero Kri-
tavarma was coming out to meet Salva I
made him desist, saying 'I will resist him
(Salva) You better stay'

26 The son of Hridika (Kritavarma)
desisted in order to honour me, Having

left the field of battle what shall I say to
that great car warrior?

27 When that irresistible and mighty-
armed hero that holder of the conch the
discus and the club will return, what shall
I say to that lotus eyed one?

28 What shall I say to Sityaki, Vala-
deva and others of the Vrisni and the
Andhika races who are my boast of me?

29 O son of Suta having left the battle
and having been struck at the back with
arrows and carried away by you (from the
field of battle) as I was insensible I shall
by no means be able to live (any longer)

30 O son of Daruka turn speedily the
chariot back again Never act in this way
again, even not at the time of the greatest
danger

31 O son of Suta having fled from the
field like a coward and having been wound-
ed at the back by arrows I consider life
worth nothing?

32 O son of Suta have you ever seen
me fly from the battle like a coward?

33 O son of Daruka, you ought not to
have left the battle while my desire for fight
had not been gratified Therefore, go back
to the battle again

*Thus ends the eighteenth chapter, the tes-
tification of Sambha in the Arjunabhig-
yana of the Yana Parva.*

CHAPTER XIX

(ARJUNABHIGYANA PARVA)

—Continued—

Krishna said:—

1 O son of Kunti having been thus
addressed the son of Suta (the charioteer)
then replied to Pradyumna that foremost
of heroes in these six words

The Charioteer said:—

2 O son of Rukmini, I am not afraid
to guide horses in battle I am acquainted
with the usage of the Vrisnis in war. It
is in no way otherwise

3 O hero of long life, those that are
placed as charioteers (on the cars) are taught
to protect the warriors on their chariots.
You were greatly afflicted,

4 O hero, you were very much wounded
by the arrows shot by Salva, you were
also deprived of your senses Therefore I
retired (with you) from the field of battle.

5 O foremost of the Satvatas, O son of Keshava now that you have regained your senses, without further trouble you will now see my skill in guiding the horses

6 I am born of Daruka and I have been duly trained (in my art), I shall now enter into the well arranged army of Salva without the least fear.

Krishna said:—

7 O hero having said this, the charioteer pulled the reins and led the horses with great speed to the field of battle

8—9 O king, struck with the whip and pulled by the reins those excellent horses, appeared as if they were flying in the air by performing various beautiful motions, now circular, now similar, now dissimilar, now going to the right, and now going to the left

10 O king those horses understanding as it were the desire of the son of Daruka became as if burned with energy and seemed to fly without touching the ground with their feet

11 O foremost of men he wheeled round Salva's army so easily that they who witnessed it became very much surprised

12 Being unable to bear that manœuvre of Pradyumna, the king of *Saubha* instantly discharged three arrows at the charioteer (of his adversary)

13 O mighty armed hero without taking any notice of the force of those arrows the son of Daruka continued to lead the chariot round the (Salva's) army as he was doing (from the start)

14 O hero thereupon the king Salva again discharged at my son the son born of Rukmini a shower of various kinds of weapons

15 But that slayer of hostile heroes the son of Rukmini smilingly showed the lightness of his hand and cut off all those weapons before they reached him

16 Seeing all his weapons cut down the *Saubha* king taking recourse of the terrible illusion, natural to the Asuras, poured a shower of weapons

17 Cutting off those greatly powerful weapons of the Daitya in the mid air by means of the *Brahma* weapon he (Pradyumna) discharged winged weapons of other kinds

18 These (weapons) which ever delighted (in tasting) blood warded off the arrows of the Daitya and pierced his head, bosom and face Thereupon he (Salva) fell down senseless

19 When wounded by arrows the mean minded Salva fell down, the son

of Rukmini discharged at him another arrow capable of destroying every enemy

20 When that arrow, which was worshipped by all the *Dasarahas*, which was flaming like the fire, and which was as fatal as a venomous snake was fixed on the bowstring that sight filled the air with cries of "Oh" and "Alas"

21 Thereupon all the celestials with Indra and the lord of wealth (Kusera) at their head sent (to Pradyumna) Narada and the god of wind (Vayu) with the speed of mind

22 These two (celestials), coming to the son of Rukmini, thus told him the message (sent) by the celestials They said 'O hero, the king Salva is never to be killed by you'

23 There is none who cannot be killed by that arrow He is however unslayable by you in battle, therefore draw back the arrow

24 O mighty armed hero the creator has ordained that he will be killed by Krishna, the son of Devaki Let it not be falsified

25 Thereupon that excellent hero, Pradyumna withdrew that foremost of arrows from his excellent bow and kept it back into his quiver

26 O king of kings, then the mighty Salva pierced with the arrows of Pradyumna rose up disheartened, and he then speedily fled away

27 O king of kings, the wicked minded (Salva) thus defeated by the *Vrisnis* as cended (his car) *Saubha* made of precious metals, and leaving Dwarka he disappeared through the skies

Thus ends the nineteenth chapter, the defeat of Salva, in the *Aryunabhigamana* of the *Vana Parva*

CHAPTER XX

(ARYUNABHIGAMANA PARVA)

—Continued

Krishna said:—

1 O king, when he (Salva) left the city of the *Anarhas* I returned there on the completion of your great *Rajshuya* sacrifice

2—3 O great king, on my arrival I found Dwarka shorn of its splendour Vedic recitations and sacrificial offerings were stopped beautiful damsels were destitute of ornaments and the gardens were devoid of beauty Alarmed by the sight, I asked the son of Hridika,

4. "O best of men, why are the men and the women of the Vrisni race are all woe-begone I desire to hear all about it."

5 O best of kings, having been thus addressed by me, the son of Hiridika narrated to me in detail the invasion of the city by Salya and his subsequent defeat and departure

6 O best of the Bharata race, thereupon having heard all, I instantly made up my mind to kill king Salya

7-8 O best of the Bharata race, encouraging the citizens, I thus addressed with cheerfulness king Ahuka and Anikadunduvu and also all the chief heroes of the Vrisni race, "O best of the Yadavas, stay all of you in the city with all caution

9 Know, I shall go to kill Salya Without killing him, I shall not return to the city of Daravati.

10 I will again come back to you after destroying Salya with his city *Saubha* made of precious metals Strike up the thies notes of the *Dunduvu* (musical instrument) which are so dreadful to the foes

11. O best of the Bharata race thus adequately encouraged by me, they all with cheerful hearts said to me, "Go and kill the enemy."

12-13 O king, having received the benedictions of those cheerful heroes, and having caused the Brahmanas to utter suspicious words, and having also bowed down to the best of Brahmanas and to Siva I started on my car yoked with (my horses) *Saraya* and *Sugriva*, filling all directions with the clatter of its wheels and blowing that best of conches named the *Panchajanya*

14. O best of men, surrounded by my invincible and victorious army consisting of four kinds of troops, all so persevering in battle, I started

15 Passing over many countries, mountains and trees, many lakes and rivers, I at last arrived at the country of Martikavarta

16. O best of men, here did I hear that Salya was coursing in his (car) *Saubha* near the ocean I soon followed him there.

17. O slayer of foes, having reached the ocean (I saw) Salya on his (*Saubha*, car made of precious metals in the midst of the ocean full of heaving billows.

18. O Yudhishthira, having seen me from a distance, that wicked-minded (Asura) challenged me again and again to the fight.

19. Many arrows, each capable of piercing to the very heart, discharged from my bow, did not reach his car. Thereupon I became filled with wrath.

20 O king, that greatly sinful and irrepressively powerful wretch of a Daitya's son began to shoot at me thousands of arrows in torrents.

21 O descendant of Bharata, he showered arrows on my soldiers, on my charioteer, and on my horses. But without much caring for his arrows, we continued to fight

22 Thereupon those warriors who were at the command of Salya showered on me thousands of straight arrows

23 The Asura heroes covered my horses, my car and my charioteer, Daruka, with arrows each capable of piercing to the very heart

24 O hero, I could not at that time see either my car, or horses, or my charioteer Daruka. For I and my soldiers were covered with arrows

25 O son of Kunti, thereupon I too discharged from my bows tens of thousands of arrows inspiring them with proper *Mantras* and shooting them with celestial methods.

26 O descendant of Bharata, as that (car) *Saubha* made of precious metals was in the sky full two miles off, it could not be seen by my troops.

27 Therefore, they only looked on from that field of battle like (so many) spectators in a place of amusement but they cheered me on by clappings and by shouts loud as the roars of lions.

28 The beautiful arrows discharged from the fore part of my hard penetrated into the bodies of the Danavas like biting insects.

29. Thereupon loud cries of those dying of the wounds inflicted by the arrows rose on the *Saubha* (car), and they (those wounded) fell into the water of the great ocean.

30 Having lost their arms and necks and having appeared like *Karandas* (a sort of headless ghosts), the Danavas fell (down into the sea) with fearful cries.

31-32 As they fell, they were devoured by the animals, living in the waters of the ocean Thereupon I powerfully blew the (conch) *Panchajanya*, which was obtained from the waters and which was as graceful as the lotus stock and as white as the milk, or the *Kunda* flower, or the moon, or the silver. Having seen them fall, the king of *Saubha* Salya

33-34 Began to fight with me with the help of illusion Then he began to hurl upon me clubs, plough-shares, winged darts, lances, javlins, thunder bolts, nooses, broad swords, bullets, shafts, axes and rockets

35 Allowing them to come towards me, I soon destroyed them all by counter illusion. On his illusion being rendered ineffectual, he began to fight with mountain-peaks

36 O descendant of Bharata, then there was darkness and light alternately the day was now fair, now gloomy, and now hot and now cold

37 There was a fearful shower of coals, ashes and weapons. Creating such illusions, the enemy fought with me

38 Knowing this, I destroyed his illusion by counter illusion and at the proper times I showered arrows all around

39 O great king, O son of Kunti then the sky blazed forth with one hundred suns with one hundred moons, and thousands and tens of thousands of stars

40 None could ascertain whether it was the day or night. None could distinguish even the points of heaven. Thereupon becoming bewildered I fixed on my bow string the weapon named *Pragnastra*

41 O son of Kunti that weapon rushed onwards like flakes of cotton blown away by the winds. Then a great and hair-stirring battle took place. O king of kings having regained light, I again fought with the enemy

Thus ends the twentieth chapter, the destruction of Saubha in the Arjuna-bhigamana of the Vana Parva

CHAPTER XXI

(ARJUNA-BHIGAMANA PARVA)

—Continued—

Krishna said:—

1 O best of men, the great enemy the king Salya, thus encouraged by me in battle, again rose in the sky

2 O great king thereupon eagerly desiring victory thither came minded (Dana-va) hurled at me *Sitigris* great maces, flaming lances, big clubs and swords

3 As the weapons came down through the sky I speedily stopped them with my swift arrows. I cut them off into two or three pieces before they could reach me. Thereupon a great uproar rose in the sky

4 He (Salya) then covered Daruka my horses and car with hundreds and thousands of straight arrows

5 O hero Daruka who was about to faint away, spoke thus to me, As it

is my duty to stay, therefore I stay, though severely afflicted with the arrows of Salya. But I am unable any longer to stay,—my body has become weak

6 Hearing these piteous words of my charioteer, I looked at him and saw that my charioteer had been fearfully wounded with arrows

7 O best of the Pandavas there was not a spot on his breast or on his head or in his body or in his two arms which was not covered with arrows

8 Blood flowed profusely from his wounds thus inflicted by the arrows. He looked like a hill of red chalk after a shower of rain

9 O mighty armed hero seeing my charioteer thus pierced and enfeebled by the arrows of Salya with the reins still in his hands I cheered him

10 O descendant of Bharata, (at this time) a certain person quickly came to my car and addressed me like a friend

11 O hero, O Yudhisthira know he appeared (to me) to be a servant of Ahuka, and he delivered to me a message from him (Ahuka) in a sad and choked voice

12 (He said) 'O hero, the king of Dwarka Ahuka, has said thus to you.' O Keshava hear what your father's friend has said

13 O descendant of Vrishni rice, O irrepensible hero, Salya came to Dwarka in your absence, and by main force he has killed the son of Sura (Vasudeva, Krishna's father)

14 O Janardhana, therefore there is no need of fighting here. Cease fighting and defend Dwarka. This is (now) your principal duty

15 Having heard his words, my heart became heavy and I could not ascertain what I should do and what I should not

16 O hero, having heard of this great evil I mentally cursed Satyaki Valadeva, and also the great car-warrior Pradyumna

17 O descendant of Kuru having reposed on them the duty of protecting Dwarka and my father I had come to the destruction of Saubha

18—19 I asked myself in sorrow Do that slayer of foes Valadeva Satyaki the son of Rukma (Pradyumna) the greatly powerful Charudeshina Simba and others live? O best of men, if they were alive

20 Even the wielder of thunder (Indra) could not have killed the son of Sura (my father). It is evident the son of Sura is dead, it is also evident that the others

21 With Valadeva at their head have all lost their lives. This is my firm belief." I was again and again filled with the thought of their destruction. I was overwhelmed with grief, O great king, but I again fought with Salva.

22. O great king, O hero, I now saw the son of Surā (my father) himself falling from the *Saubha* (car). At this sight I fainted away.

23. O ruler of men, my father appeared like Yyati when he (that king) losing all his virtues fell down towards earth from heaven.

24. I saw my father falling like a luminary whose merit is lost, his headgear pile and loosely flowing his hair and dress disordered.

25. O son of Kunti, thereupon my *Saranga* bow fell from my hand, I flung away and sat down on the side of the car.

26 O descendant of the Bhārata race, seeing me in a swoon on the car and one like dead, my soldiers all exclaimed, "Oh" and "Alas!"

27 My father with out-stretched arms and legs appeared like a bird dropping from the sky.

28 O mighty-armed hero, when he was thus falling, the hostile warriors with lances and axes in their hands began to strike him grievously. At this my heart trembled.

29 O hero, regaining my consciousness soon after, I did not find them in that great battle either the (car) *Saubha* or the enemy Salva, or my old father.

30 I then concluded in my mind that it was nothing but illusion. Thereupon regaining my senses, I again began to discharge hundreds of arrows.

Thus ends the twenty first chapter, the destruction of *Saubha* in the *Arjunabhigama* of the *Vana Parva*.

CHAPTER XXII

(ARJUNABHIGAMA PARVA)

—Continued.

Krishna said:—

1. O best of the Bhārata race, then taking up my beautiful bow, I begin to cut off with my arrows the heads of the enemies of the celestials from the (car) *Saubha*.

2 I began to discharge from the *Saranga* (bow) in my excellent arrows of the forms of snakes, each capable of going to a great height and each possessing great energy.

3. O perpetrator of the Kuru race, I could not then see the *Saubha*, for it had then

disappeared on account of the illusion (displayed by the *Danava*). I became astonished.

4. O descendant of Bhārata, O great king, the host of *Asuras* of fearful visages and hair then sent up a loud roar as I was waiting for it (*Saubha*).

5 In that great battle, I then with the object of destroying them, fixed on my bow-string the weapon capable of piercing the foes, if only their voice could be heard. Hereupon their roarings ceased.

6. But all those *Danavas* that had sent up that shout were killed by my those arrows, which were as blazing as the sun and which were capable of striking (at a foe) if only his voice could be heard.

7. O great king, when the shout (of the *Danavas*) ceased at one place, it arose at another place. There also I sent up my arrows.

8 O descendant of Bhārata, in this way the *Asuras* sent up roars from all the ten quarters, above and across. But they were all killed by me.

9 O hero, bewildering my eyes, and going to Pragotisha the *Saubha*, capable of going every where at will, reappeared again.

10 Thereupon those agents of destruction, the *Danavas* of fearful forms suddenly covered me with a great shower of rocks.

11. O king of kings, he tried to kill me again and again by showers of rocks, and I looked like an ant hill covered with those rocks.

12 O king, being covered with those rocks along with my horses, charioteer, (car) with flagstaff, I altogether disappeared from the view.

13 Thereupon the foremost heroes of the *Vrisni* race who were in my army were seized with panic, and they suddenly began to fly in all directions.

14. O king, seeing me in that state, the heaven, the sky and the earth were all filled with exclamations of "Oh" and "Alas".

15 O king, my friends, afflicted with sorrow and grief, then wept and wailed in sorrowful hearts.

16 O hero, O undeteriorating one, delight filled the hearts of the enemies as sorrow filled those of my men. I heard of this after I had defeated the enemy.

17 Then wielding the thunder, the favourite (weapon) of Indra, which is (ever) capable of grinding stones, I destroyed that entire mass of rocks.

18. O great king, my horses, afflicted with the weight of the rocks and almost at the point of death, stood trembling

19. Seeing me all my friends rejoiced as men are rejoiced on seeing the sun rising in the sky after dispersing the clouds.

20. Seeing my horses, afflicted with the weight of the rocks and almost at the point of death, my charioteer spoke to me in words suitable to the occasion.

21. "O descendant of the Vrisni race, behold there stays Salya, the lord of *Saubha*. Do not disregard him. Exert yourself

22. O mighty armed Keshava abandon all mildness and consideration for Salya. Kill him,—do not allow him to live (any longer).

23. O hero, O slayer of your enemies, a foe should be killed with all exertion. Even a weak enemy should not be disregarded by a strong man,

24. Even if he is at his feet, not to speak of one who dries to stay in battle. O best of men, O lord put forth every exertion

25—26. And conquer him. O best of the Vrisni race, O hero, do not make any further delay. That one is not to be killed by milder means. In my opinion he can never be a friend who devastated Dwarka and who is now fighting with you." O son of Kunti, hearing such words of my charioteer

27. And knowing that what he had said was true, I again engaged myself in the fight with the intention of killing Salya and destroying his *Saubha* (car).

28—29. O hero, telling Daruka "Stay for a moment," I then in that *Danava* destroy ing battle fixed on my bow string my favourite fire weapon of celestial origin, of blazing splendour of irresistible force, of great effulgence and of bursting energy, incapable of being ever bristled, and capable of penetrating into every thing

30—32. "Destroy *Saubha* with all the enemies that are in it" and saying this, after having inspired it with *Mantras*, I hurled in anger with the strength of my arms the greatly powerful discus which reduces to ashes all the *Yakshas*, *Rikshas*, *Danavas* and kings born in impure races and which is as sharp edged as the razor, which is without stain as *Yima* himself, which is uncomparable and which kills all enemies

33. Rising into the sky the *Sudharsana* (discus) seemed to look like the exceedingly effulgent sun at the end of the Yuga

34. Approaching the city of *Saubha* the splendour of which had disappeared it went right through it as a saw divides a tall tree

35. Cut in twain by the force of the *Sudharsana*, the *Saubha* fell like the city of *Iripura* shaken by the weapon of the great God (Siva)

36. When the *Saubha* fell, the discus came (back) to my hand. Taking it up I once more hurled it with great force, saying 'Go to Salya'

37. Thereupon it suddenly cut Salya in twain who was at the point of hurling a great club in that great battle. With its effulgence it soon set the foe (Salya) ablaze

38. When that brave warrior was killed by my bow, the disheartened *Danavas* fled in all directions, exclaiming "Oh!" and "Alas"

39. Thereupon taking my chariot in front of the city of *Saubha*, I cheerfully blew my conch and gladdened the hearts of my friends

40. Seeing their city as high as the peak of the *Muru* (mountain) with its palaces and gate-ways utterly destroyed and all ablaze (in fire), the *Danavas* all fled in fear.

41. Having thus killed Salya and destroyed *Saubha* I returned to the *Anarthas* and delighted my friends.

42—43. O king, O slayer of hostile heroes, this is the reason why I could not come to Hastinapur. If I had come *Duryodhana* would not have been alive and the grumbling match would not have taken place. What can I do to dry? It is difficult to stop the water when the dam is broken.

Vaishamparyana said:—

44. Having thus spoken to the Kurus, that handsome slayer of *Mridhu*, that foremost of men, that mighty armed hero, saluting the *Pandavas*, was prepared to go away

45. The mighty armed hero was saluted in return by king *Dharmaraj* *Yudhishthira*. And the mighty armed *Bhima* also smelt the crown of his head.

46. He was embraced by *Arjuna*, and the twins (*Nakula* and *Sahadeva*) saluted him with all reverence. He was duly honoured by *Dharmaraj* and worshipped by *Draupadi* with her tears

47. Crossing *Subhadra* and *Abhimanyu* to ascend his golden car, *Krishna*, being duly worshipped by the *Pandavas*, ascended it himself.

48. Consoling *Yudhishthira* *Krishna* started for *Dwarka* on his car which was as effulgent as the sun and to which were yoked (his horses) *Saubha* and *Sugriva*.

49. When the hero of the Dasarha race had gone away, Dhristadyumna, the son of Prishata, taking with him the son of Draupadi started for his own city.

50. After seeing the Pandavas the king of Chedi, Dhristaketu also, taking his sister (Karenumatī, the wife of Nākula) started for his beautiful city, named Suktamatī.

51. O descendant of Bharata, the Kaikeyas also, with the permission of Kuntī's immeasurably energetic son (Yudhishthira) and having reverentially saluted all the Pandavas went away.

52. Though the Brahmanas, the Vaisyas and the (other) inhabitants of his kingdom, were repeatedly requested to go, but they did not leave the Pandavas.

53. O king of kings, O best of the Bharata race, the crowd of people that surrounded those high-souled men the (Pandavas) in the forest of Kamyaka was extraordinary.

54. Honouring those high-souled Brahmanas, Yudhishthira in due time ordered his men to "Make ready the chariots."

Thus ends the twenty second chapter, the destruction of the Saubha in the Arjunabhigamana of the Vana Parva.

CHAPTER XXIII.

(ARJUNABHIGAMANA PARVA)—

Continued.

Vaishampayana said:—

1—2. When the chief of the Dasarhas had gone away, Yudhishthira, Bhuma, Arjuna, the twins (Nākula and Sahadeva), Krishna, Draupadī and the priest (Dhaumya) riding costly chariots yoked with white horses, departed for another forest. The heroes, each looking like the lord of the universe (Siva) distributed (at the time of their departure) *Nishkas* of gold, cloth, line to the Brahmanas, learned in *Sikha*, *Upanishads* and *Mantras*.

3. Their body-guards followed them armed with bows, bowstrings, blazing weapons, shafts, arrows and other engines of destruction.

4. Taking the clothes, the ornaments, the nurses and the maid-servants, Indraseni soon followed (the princes) on another chariot.

5. Thereupon the high-souled citizens, approaching that best of Kurus, walked round him. The principal Brahmanas of Kurujangala cheerfully saluted him.

6. Dharmaraja (Yudhishthira) together with his brothers saluted them cheerfully in return. Seeing the concourse of the people of Kurujangala, the virtuous-minded king stayed there for some time.

7. The high-souled hero, the foremost of the Kurus, felt for them as a father feels for his sons; and they too felt for the Kuru chief as sons feel for their father.

8. That great crowd (of the people of Kurujangala) coming near the Kuru chief stood around him. O king, overwhelmed with shame and with tears in their eyes, they all exclaimed, "Alas, O lord," "Alas, Oh Dharma!"

9. (They said), "You are the chief of the Kurus, you are our king,—we are your subjects. O Dharmaraja, where do you go leaving all these citizens and the inhabitants of the country (your kingdom) as a father leaves his sons."

10. Fie on the cruel-hearted son of Dhritarashtra! Fie on the evil-minded son of Suvala (Suhani)! Fie on Karna! O ruler of men, those sinful wretches always wish evil to you who are so firm in virtue.

11. O virtuous-minded Dharmaraja of extraordinary deeds, having yourself founded the matchless city of Indraprastha having the splendour of the city of the great god (Kailash), where do you go leaving us?

12. O virtuous-minded Dharmaraja, leaving that matchless *Sabha*, built by Maya, which possesses the splendour of the celestial *Sabha*, which is like a celestial illusion itself and which is ever guarded by the celestials themselves, where do you go?

13. To them in a loud voice said Vaisa (Arjuna), learned in the rules of *Dharma*, *Artha* and *Kama*, "By living in the forest the king (Yudhishthira) intends to take away the fame of his enemies."

14. O men, with the Brahmanas at your head, all learned in *Dharma* and *Artha*, going to the ascetics, separately and each praying for their grace, represent to them what is for your supreme good."

15. O king, at these words of Arjuna, the Brahmanas and the men of other orders saluted him cheerfully and walked round that foremost of all virtuous men.

16. Then bidding farewell to the son of Pritha (Yudhishthira), Vrikodara (Bhuma) Dhananjaya and Jismatseni (Draupadi) and the twins (Nākula and Sahadeva), they at the command of Yudhishthira, sorrowfully returned to their respective house in the kingdom.

Thus ends the twenty third chapter, the departure of the citizens, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXIV (ARJUNABHIGAMANA PARVA)

—Continued.

Vaishampayana said:—

1. They having gone, the virtuous-souled son of Kunti, Yudhishthira, of firm vows addressed all his brothers.

2-3 "We shall have to live in this lonely forest for twelve years, do you find out in this huge forest a spot, charming, auspicious and abounding in many deer, birds, flowers and fruits, and filled with pious men, where we may live happily for all these years."

4 Being thus addressed, Drona (Yudhishthira) having honored him as if he were his spiritual guide

Arjuna said:—

5 You have respectfully worshipped the old and great Rishis there is nothing on this earth which is unknown to you

6 O best of the Bharatas, you have always worshipped the Brahmanas of great austerities such as Dwapayana and Narada,

7 Who having controlled over senses, always wander over all the regions from the region of the celestials to those of Brahma, Gandharvas and Apsaras

8 You know well without any doubt the opinions of all the Brahmanas, you know O king the prowess of all

9 You know also O king, what conduces to our well being, and wherever you wish, O great king, we shall fix our habitation

10 Here is the lake called *Dwastavana*, resorted to by the pious, abounding in many flowers and fruits charming and inhabited by birds of diverse species

11 If you please, O king, we would like to live here for twelve years, do you think otherwise?

Yudhishthira said:—

12 I do fully approve of what you have said O Partha let us repair to that sacred and celebrated lake *Dwastavana*

Vaishampayana said:—

13 Thereupon the pious sons of Pandu, followed by numberless Brahmanas all resorted to the holy lake *Dwastavana*

14-15 The Brahmanas some offering sacrifice to the fire some without it, some engaged in the study of the Vedas, some ending upon alms and some living in the

forest—all these numberless Brahmanas as well as hundreds of *Mahatmas* of accomplished ascetic piety and hardy and surrounded Yudhishthira.

16 And setting out with these numberless Brahmanas the Bharata chiefs sons of Pandu, entered the holy and charming forest of *Dwastava*.

17 The king saw that huge forest covered, at the end of summer, with *Shilpims*, mangoes, *Madhukas*, *Nipas*, *damras*, *Sarjars*, *Arjunas*, *Karniks* clothed with flowers,

18 And peacocks, *Datyuhias*, *Clakor Varhins* and *Kokilas* sat on the top of the highest trees and emitted their sweet notes

19 In that forest the king (also) as the leaders of elephant-herds gigantic hills with temporal juice trickling down the season of rut and accompanied by herds of she-elephants.

20 And approaching the picture of *Bhogvati* (*Saraswati*) he saw many herds of accomplished piety in that forest floor in the hermitages of pious (Rishis) of purified mind and wearing bark and matted locks

21 Thereupon descending from his chariot, the king, the foremost of the Bharatas with his brothers and followers, entered the forest like *Indra* of immeasurable prowess entering heaven

22 With a view of seeing the truth he king many Charanis and Siddhas, he Drona truthfully chided him, and the dwellers of the forest stood encircling that highly intelligent king

23 Then saluting all the Siddhas and being adored by them in return like a god or a god that foremost of the pious the king pained by all the leading twice born, the accompanied (the forest).

24 And being worshipped in recompense those pious ascetics who had a share in him that pious and high souled hero was washed down with them at the foot of a *Yuga* Yuga, sat covered with flowers like her fatigued Bhimga tree in the days of yore

25 Bhuma, Krishna (Draupadi) Arjuna, Jaya, the twins and all their *Shridevi* shant wearing and leaving conveyance He sat on all sides of that foremost of kings and

26 The huge tree, bent down with the weight of creepers with those bowmen sitting under it for rest and the illustrious like a mountain with five *gigantic* *Krishna*, *Krishna*, *Krishna* appeared resting at its side Pandava's elephants

Thus ends the twenty-fourth chapter, the Pandavas' entrance into the forest in the Arjunabharata Parva

CHAPTER XXV.

(ARJUNABHIGAMANA PARVA)

—Continued.

Vaishampayana said :—

1. Having arrived at that forest those princes resembling Indra, (formerly) used to happiness, (but now) labouring under misfortune, began to sport in that sacred forest of *Shala* trees washed by *Saraswati*.

2. In that forest, that king, the foremost of the Kurus, began to please all the *Yatis*, *Munis* and all the leading Brahmanas by offering them excellent fruits and roots.

3. And their highly energetic priest *Dhaumya* like a father, began to perform *Yajna* for those Pandavas living in the forest, the sacred sacrificial rites (in honour of their departed *Manes*) of *Ishtis* and *Pastreya*.

4. The old Rishi *Mrkandeya*, of profound and increasing energy, approached as guest to the hermitage of the illustrious Pandavas who had repaired there on the loss of their kingdom.

5. The high minded Kuruch of Yudhishtira of incomparable energy and prowess welcomed that great ascetic, who had come here gifted with the effulgence of blazing and worshipped by the celestials.

6. Seeing *Draupadi*, *Yudhistira*, *Bhishma* and *Arjuna* in the midst of the ascetics, the illustrious and omniscient ascetic of Arjuna's incomparable prowess, smiled thinking of him in his mind.

7. The pious *Yudhistira* who was beside himself (with grief) said :— ' All these ascetics are sorry for seeing me here, why is gone that you alone smile, as if in delight, before all these? '

8. *Mrkandeya* said :—

9. I am not delighted, O my child, but am struck with amazement, nor does the greatness begotten of delight possess me. I am seeing your calamity to day I think of *Dasa*.

10. O son of *Pritha* at the behest of his (Rama) resided in the forest I saw the days of your wandering with desire on *Mukha*.

11. He was equal to *Sakra* in prowess, high-minded and invincible in warfare, still he had to range the forest, renouncing pleasure, therefore, none should act unrighteously thinking " I am powerful "

12. Having conquered by truth this earth bounded by seas the kings headed by *Nabhaga* and *Ulagiratha* obtained, O my son, all the regions hereafter. Therefore, none should act unrighteously thinking " I am powerful."

13. O foremost of men, for forsaking his kingdom and wealth, the pious and truthful king of *Kashi* and *Karusha* was called a mad-dog. Therefore, none should act unrighteously thinking " I am powerful."

14. O best of men, O son of *Pritha*, for satisfying the ordinances, laid down by the Creator himself in the *Vedas*, the seven pious *Rishis* shone brilliantly in the sky. Therefore, none should act unrighteously, thinking " I am powerful "

15. Behold, O king O foremost of men, (even) the powerful elephants, having tusks as high as the mountain tops do not pass by the laws of the Creator. Therefore none should act unrighteously, thinking, " I am powerful."

16. Behold, O king of men, all creatures act according to the laws (of their species) as laid down by the Creator. Therefore none should act unrighteously thinking, " I am powerful "

17. O son of *Pritha* you have excelled all men in truth, piety, decorum and modesty, your fame and energy are brilliant as fire or the sun.

18. O great king, having spent the painful days of your exile in the forest as promised, you shall again snatch from the *Kuravas* your blazing property by dint of your own energy.

Vaishampayana said :—

19. Having addressed these words to him in the midst of the ascetics with friends, the great Rishi saluting *Dhaumya* and all the Pandavas, proceeded towards the north.

Thus ends the twenty fifth chapter, the Pandavas' entrance into the *Draupadavana*, in the *Arjunabhigamana* of the *Vana Parva*.

CHAPTER XXVI

(ARJUNABHIGAMANA PARVA)

—Continued.

Vaishampayana said:—

1 The high minded Pandavas while residing in the forest of *Dvārta* that great forest was filled with Brahmanas

2 Resounding always and all over with the recitations of the Veda, the lake of the forest became as holy as the region of *Brahma*

3 The sounds of *Yajus Riks Saman* and other words uttered by the Brahmanas, were exceedingly charming

4 The Vedic recitations of the high minded Brahmanas mingling with twang of the bows of the sons of *Pritha* brought about a delightful union of the *Brahmana* and *Kshatrya* customs

5 Thereupon one evening (the Rishi) *Valka* of the *Drahyā* family addressed the son of *Kunti*, the pious king *Yudhisthira* seated in the midst of the Rishis

6 "Behold, O *Partha* O *Kuru* chief, in this forest *Dvārta* the hour of the ascetic Brahmanas for performing *Homa* when the (sacred) fires have all been kindled

7—8 Being protected by you they of firm vows, are observing their religious rites in this sacred (forest) *Bhrigu* and *Angiras* together with *Vashistha* and *Kashyapa* the renowned sons of *Agastya* the offspring of *Attri* all of excellent vows in fact all the leading Brahmanas of the world are united with you

9 O son of *Pritha* O son of *Kunti* O descendant of *Kuru* hear along with your brothers what I speak to you

10 *Brahma* energy combined with *Kshatrya* energy, *Brahma* prowess united with *Kshatrya* prowess, when rendered strong might consume the enemies as fire united with the wind consumes the forest

11 O my son O king one should never be without a *Brahmana* if he wishes to conquer this world and the next for long. Having got a *Brahmana* well versed in religion and worldly affairs and cleansed of passion and folly a king destroys his enemies

12 Having governed his subjects the King *Vali* performed those duties that lead to salvation and did not know of any other means in this world than the Brahmanas

13 It was for this that all the desires of the *Asura* (*Vali*) *Virochana's* son were

satisfied and his world was even inexhaustible. Having obtained (the entire) earth through the instrumentality of the *Brahmanas*, he met with destruction when he began to oppress (people)

14 The earth with her wealth, never worships him for long, as her lord who is without a *Brahmana*. The earth however surrounded by the sea worships him who is governed by a *Brahmana* and is instructed by him regarding his duties

15 Like an elephant without a driver in battle the strength of a *Kshatrya*, without a *Brahmana*, decreases.

16 Incomparable is the sight of a *Brahmana* and the might of a *Kshatrya* when they proceed in unison the whole world is delighted

17 As fire rendered stronger by the wind destroys straw and wood, so kings united with Brahmanas destroy (all their) enemies

18 An intelligent man, for acquiring what he has not got and for multiplying what he has got should take the advice of the Brahmanas

19 Therefore for obtaining what you have not got and multiplying what you have got and for spending that on proper objects and persons do keep with you a *Brahmana* of fame wise, experienced and well-versed in the knowledge of the Vedas

20 O *Yudhisthira* you have always highly respected the Brahmanas it is for this that your reputation shines brilliantly in the three worlds

Vaishampayana said:—

21 Then all the Brahmanas who were with *Yudhisthira* adored *Valka* of *Drahyā* family and hearing him eulogize *Yudhisthira* they were greatly delighted

22—25 *Dwaipayana Narada Jambudagnya, Pithusara Indradjuma Bhishma, Kritachetas Sahasrapati, Karnasravas, Munja Lavanashwa Kashyapa, Harita, Sihuhkarna Agnivysha Sannaka, Kritava, Suvik, Vrihadishya, Vibhivasu Urdharetas Vrishamitra Subotra Hotaribhana*—all these and many other Brahmanas of firm vows worshipped *Yudhisthira* like celestial sages worship *Purandara* in the celestial region

Thus ends the twenty sixth chapter, the *Pandavas* entrance into the *Dvārta* and in the *Arjunabhigamana* of the *Vana Parva*

CHAPTER XXVII

(ARJUNABHIGAMANA PARVA)—

*Continued.***Vaishampayana said :—**

1. Thereupon the sons of Pritha with Draupadi banished to the forest sat one evening, stricken with grief and sorrow and began to talk with one another.

2. The beloved, beautiful, learned and faithful Draupadi addressed the following words to the pious king (Yudhishthira).

Draupadi said :—

3. No feeling for us exists in the mind of that vile, vicious souled and cruel son of Dhritarastra.

4. For, that vicious-minded one, O king, having sent you along with me to the forest clad in deer-skin, feels no mortification.

5. For, the heart of that one of impious deeds is made of steel since he could address harsh words to his pious eldest brother.

6. Having brought you, who are used to happiness, to such a miserable plight that vicious souled wretch delights with his friends

7—8. O descendant of Bharata, O king, when clad in deer skin you set out for the forest, only four vicious wights did not shed tears—Duryodhana, Karna, the evil-minded Sikani and the fierce and vicious brother Dushshana

9. O foremost of the Kurus, the other Kurus filled with sorrow, shed tears from their eyes.

10. O great king, seeing this your bed and recollecting what you had before I grieve for you, who do not deserve misery and have been brought up in every luxury.

11. I thinking of that ivory seat in your court crested with jewels and seeing this seat of Kusa grass grief assails me.

12. I saw you in your court surrounded by the kings, seeing you without kings how can my mind have peace?

13. O descendant of Bharata, I am beside myself on seeing you pisted with mud, you, gifted with the effulgence of sun whom I saw before pasted with sandal

14. O king of kings, I see you now clad in bark, whom I saw before clothed in white silken raiment.

15. (Formerly) pure food of every kind was taken from your house, on golden plates to thousands of Brahmanas,

16. O lord, best food was given by you to ascetics, the houseless and those leading domestic lives, like an accomplished king.

17. Formerly living in your palace you had thousands of plates filled with every kind of food and used to worship the Brahmanas, satisfying every desire of theirs

18—21. Not beholding all these, how can my heart, O king have peace! Thy youthful brothers, adorned with ear-rings, were formerly treated by cooks with sweet and skilfully prepared dishes—I now behold them all, unused to misery, in the forest living on the produce of the forest. My mind finds no peace, O lord of men. Beholding this Bhimasena sorry and living in forest, and thinking over this, does not your mind in proper time become wrathful,—Bhimasena who used to perform all actions unaided

22. Beholding him stricken with sorrow who was used to all happiness, surrounded by numerous conveyances and clothed in costly raiment, why does not your anger blaze up?

23. Beholding him in the forest why does not your anger blaze up,—this great one is prepared to slay all Kurus in battle.

24—25. In honour of your promise Veikodara bears all this, this Arjuna though possessed of two hands is equal to Arjuna of a thousand arms for light handedness in discharging arrows, he is equal to Yama at the end of Yuga, humbled by the prowess of whose weapons all the kings,

26. Waited upon the Brahmanas in your sacrifice, O great king. Beholding this foremost of men worshipped of Devas and Danavas,

27. Arjuna stricken with anxiety, does not your mind become worked with anger? O king, beholding Partha used to happiness and unworthy of misery, living in the forest,

28. Your anger is not excited. I am stricken with wonder for this, O Bharata, who, mounted on a single car, vanquished men and serpents.

29. Beholding him in the forest why is not your anger excited? He was honoured with the present of various vehicles, horses and elephants,

30. He, the slayer of foes, wrested wealth by force from various other kings and discharges with one velocity hundreds of shafts,

31. Is not your mind worked up with ire beholding him in this? Beholding him

fair, able-bodied, youthful and the best of swordsmen,

12-15. Nakul in exile does not your anger blaze up? Beholding, O Yudhishthira, O king, the heroic and handsome son of Madri, Sahadeva, in exile do you forgive (them)? Beholding, O king of men, these Nakul and Sahadeva, unworthy of misery, stricken with grief does not your anger blaze up? Beholding me in the forest born in the race of Drupadi, the daughter-in-law of the great Pandu, sister of Bhishmadyumna, the devoted spouse of a hero, do you forgive them, O king?

36. Forsooth, O foremost of Bharatas you have no anger, since beholding me and your brothers your mind is not pained.

37. This is the saying of Srmiti, that in this world there is not a Kshatriya who is without anger—but in you do I behold today the contradiction.

38. The Kshatriya who does not manifest his energy in proper hour is disregarded by all creatures, O son of Prithi.

39. Therefore you should, by no means, vouchsafe your forgiveness to the enemies, forsooth, by your energy you may destroy them all.

40. So that Kshatriya too becomes unpopular with all and meets with destruction both in this world and in the next whose anger is not appeased when the time for forgiveness comes.

Thus ends the twenty seventh chapter, the words of Draupadi, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXVIII

(ARJUNABHIGAMANA PARVA)—

Continued

Draupadi said:—

1. On this is cited as an example the ancient history relating to the conversation between Prahlada and Vali the son of Virochana.

2. One day Vali accosted his grandfather Prahlada the King of Asuras and Dravida endowed with great wisdom and well versed in duties (saying).

Vali said:—

3. Does forgiveness lead to well being O father, or prowess or energy? I have great doubt in this, father, tell me who am asking you.

4. Tell me without any doubt, O you conversant with duties, whatever leads to well being. I shall obey duly all your commands.

Draupadi said:—

5. Being thus accosted the wise grandfather, conversant with all truths, replied at length for the removal of his doubts.

Prahlada said:—

6. Do you learn, my son, these two truths without any doubt—neither does prowess always lead to well-being nor does forgiveness.

7. He who forgives always, O my son, suffers many evils—servants, strangers and enemies always disregard him.

8. No one does ever bow to him, perpetual forgiveness therefore, O my son, is avoided by the learned.

9. Disregarding him his servants contract many vicious habits, all those evil-minded men try to deprive him of his wealth.

10-12. Those vicious servants also appropriate to themselves his conveyances, clothes, ornaments, dress, beds, seats, food, drink and other articles of use. They do not at the behest of their master, give to others things they are commanded to do. Nor do they treat their master with that respect which is his due. Disregard in this world is worse than death.

13. O my child, sons, servants attendants and even strangers use harsh words to such a forgiving person.

14. Disregarding him even they wish to have the wife of a forgiving person and his wife too does whatever she likes.

15. The pleasure loving servants, if a slight punishment is not meted out to them, contract all sorts of vices and the wicked always injure such a master.

16. These and various other evils attend always upon the forgiving. Listen O son of Virochana, to (other) evils that beset a person that never forgives.

17-18. If an angry person, always beset by the quality of darkness, inflicts punishments by his own energy, upon deserving and non-deserving persons he is alienated from his friends and hated by outsiders as well as his own relations.

19. Such a man who insults others is subject to loss of wealth, disregard, misery and hatred and creates enemies.

20. A man, in anger, inflicts various punishments upon people and is soon deprived of his wealth, life and even kinsmen.

21. People are afraid of him who abuses his power equally upon his benefactor and enemy, as the inmates of a house are of a snake.

22 How can good betide him of whom the people are afraid—forsooth do the people injure him as soon as they find a hole.

23 Therefore people should not be always angry or mild, they should exhibit their anger or mildness in proper hours

24. He, who is forgiving in proper hour, and angry when the occasion arises, attains to happiness both in this world and in the next.

25. Hear, I shall now describe to you the hours of forgiveness as pointed out by the learned and which should always be followed.

26. If your former benefactor commits a heinous offence you should forgive him considering his former benefaction

27 Those that commit an offence out of ignorance or foolishness should be forgiven—for people cannot always easily attain to learning.

28. Those crooked men, who having committed an offence wittingly plead ignorance should be punished even if their offence be trifling.

29 The first offence of all men should be forgiven, when they commit the second, however insignificant it might be they should be punished.

30 If a person unknowingly commits an offence—he should be pardoned, it is said, after having made a proper enquiry.

31. Strength might be vanquished by forgiveness, weakness might be vanquished by forgiveness, there is nothing which forgiveness cannot accomplish, therefore forgiveness is truly fiercer.

32. Considering his own strength or weakness one should act with reference to time or place, nothing is successful that is not taken in hand with reference to time or place, therefore wit for place or time, sometimes, offenders should be forgiven for fear of people.

33 These have been described as the proper hours of forgiveness, and at other times besides these one should exhibit his

are consider O King this to
CH then you should display your
vicious sons of Dhriti-
this is not the time for showing
less towards the kins when the
di, lay it

254 The humble and forgiving person
always neglected, while those that are

powerful assail others, he is the king who takes recourse to both in proper time

Thus ends twenty eighth chapter, the words of Draupadi, in the Arjunabhisgamana of the Vana Parva

CHAPTER XXIX.

(ARJUNABHIGAMANA PARVA)—

Continued.

Yudhisthira said:—

1. Anger is the destroyer of mankind and anger again places them in prosperity, consider, therefore, O highly-intelligent lady, that anger is the root of prosperity and adversity.

2 Prosperity crowns him, O beautiful lady, who destroys anger, and the greatly terrible anger brings on his adversity who cannot always control it, O fair one.

3 Anger is in this world, the root of the destruction of mankind, how can, one like me indulge in anger which brings about the destruction of the world?

4. The angry man commits a sin, the angry man murders his preceptor, the angry man insults his elders with harsh words.

5. The angry man cannot distinguish what should be and should not be said by him, there is nothing which cannot be said or done by an angry man.

6 From anger a man may kill one who should not be killed and adore one that should be slain, an angry man may even despatch his own self to the abode of Yama.

7. Beholding these evils, anger is conquered by one desirous of excellent well-being both in this world and in the next

8 Why should persons like myself indulge in that anger which has been controlled by persons of tranquil mind, thinking this, O Draupadi, my anger is not excited

9 One, that does not act against a person whose anger has been excited, saves himself and others from great fear—in fact he is the physician of both

10 When a weak man when oppressed by others is angry with those that are more powerful, he brings about his own ruin

11 There is no region hereafter for such a man who deliberately brings about his own destruction, therefore it is said, O Draupadi, that a weak man should control his anger

12. And the wise man too, who though oppressed does not allow his anger to be excited, rejoices in the next world for having treated his persecutor with indifference.

13. For this, it is said that a wise man whether he be strong or weak should always forgive his persecutor, even if he is in difficulty.

14. The pious always praise him, O Krishna (Draupidi), who has conquered his anger, it is held by the pious that the humblest and forgiving man is always victorious.

15-18. Truth is superior to untruth and gentle to cruel conduct, why should I, for slaying Suyodhira, display that anger of many evils, renounced by the virtuous? The far-seeing sages regard him as a man of character in whom anger does not exist, the learned men, seeing the real things, always regard him as a man of character who restrains his rising wrath. O you of surhips, the angry man does not observe the real state of things, the angry man does not see his way nor regard persons.

19. The angry man kills those who should not be killed, he even slays his preceptor, therefore a man of character should always leave off anger at a distance.

20. The man that is possessed by anger does not easily acquire generosity, dignity, bravery, skill and other accomplishments of a real man of character.

21. Renouncing anger a man can display his true energy whereas it is difficult, O highly wise one, for an angry man to display energy at the proper hour.

22. Anger is regarded by the illiterate as equivalent to energy,—anger has been given to mankind for the destruction of the world.

23. The person who wishes to behave with decorum, should renounce anger, even one who has forsaken the virtues of his own order does not indulge in anger.

24. Light minded fools might transgress all these, but O fruitless damsel, how can persons like myself (transgress).

25. If there were not persons amongst mankind equal to the earth in forgiveness, there would be no peace amongst them but perpetual dissensions engendered by anger.

26. If the injured persons were to return the injuries if one admonished by his superiors were to chastise his superiors in return the result would be the destruction of all creatures and sin would take its root firm.

27-29. If the man when vilified by another vilifies him in return, if the injured man returns his injuries, if the chastised man chastises in return, if fathers kill their sons and sons their fathers, and if husbands destroy their wives and wives their husbands, then, how can, O Krishna, births take place in this world where anger so predominates? know you, O fair damsel, that birth of creatures in this world, is dependent upon peace.

30. If the kings yield to anger, O Draupidi, their subjects soon meet with ruin. Thus anger brings on destruction and distress of mankind.

31. Because persons forgiving like the earth are seen in this world, it is therefore that creatures are born and enjoy prosperity.

32. O fair damsel, in every form of injury, persons should forgive, it is said that the birth of creatures is due to the forgiveness of mankind.

33. He is considered as an excellent and learned person who having conquered his anger, always shows his forgiveness even when insulted, oppressed and excited by a strong man.

34. Eternal regions are for that person, who, though powerful (conquers his anger), while he that is angry, is foolish and meets with ruin both in this world and in the next.

35. As an illustration of this, the following hymn O Krishna, in honor of the forgiving has been sung by the high souled and ever forgiving Kashi pa.

36. Forgiveness is virtue, forgiveness is sacrifice, forgiveness is the Vedas, forgiveness is *Sruti*, he who knows all this is capable of forgiving all.

37. Forgiveness is Brahma, forgiveness is truth, forgiveness is the accumulated and future (ascetic) merit, forgiveness is the devout penance and forgiveness is purity, and by forgiveness the universe is sustained.

38. Forgiving persons attain to the regions of those conversant with the rituals of those well versed with the knowledge of Brahman and those of relations.

39. Persons performing results others as well as those performing othergates, misery to other regions, wherever for, attain to the highly adored regions various world of Brahma.

40. Forgiveness is the energismen, energetic forgiveness is the sacrifice, forgiveness is the control of mind, forgiveness is the truth of the truthful, forgiveness is the control of mind.

41 How can, O Krishna, the persons like me renounce such forgiveness in which are established Brahma, truth, wisdom and the three worlds

42 Even knowing all persons should always forgive whoever forgives everything attains to Brahma

43 This world belongs to the forgiving, the other world also belongs to the forgiving they obtain honors here and holy blessedness in the next

44 Those persons whose anger is overpowered by forgiveness attain to the higher regions, therefore forgiveness is considered the highest (virtue)

45 These verses were always chanted by Kṛṣṇapāṇi in honor of the forgiving, hearing these verses of forgiveness, be pleased and be not angry, O Draupadī

46 Our grandfather the son of Santanu worships peace, as well as Krishna, the son of Devaki

47 The preceptor and Vidura, (known as) Kṣhatriya both speak of peace, Kṛpā as well as Sanjaya also speak of peace

48 Somadatta Yuyutsu, Droṇa's son as well as our grandfather Vyasa daily speak of peace

49 Being led by all these to wards peace the king will return us the kingdom if he yields to temptation he will meet with destruction

50 A dreadful time has set in to bring about the misfortune of the Bhāratas from some time before this has been settled conclusion, O fair damsel

51 Suyodhana does not deserve kingdom and therefore he does not know forgiveness, I deserve it and therefore forgiveness has taken possession of me

52 Forgiveness and humility are the qualities of the self controlled and constitute the eternal virtue and I shall therefore adopt them

Thus ends the twenty ninth chapter, the conversation between Draupadī and Yudhishthira is the Arjunabhisgamana of the Vana Parva

CHAPTER XXX

IN ABHIGAMANA PARVA—

35 1 Continued

36 1 Draupadī said:—

37 1 I bow to Dhṛṣṭadyakṣa and Vidura who is thus bewildered my sense you th

otherwise from your father and grandfather regarding what you have got to bear

2 By actions men are placed in different situations of life, consequences of action are inevitable, from ignorance people desire for the liberation from action

3 A man does not even attain prosperity in this world by virtue, gentleness forgiveness, straight-forwardness and fear of censure

4 Or else O descendant of Bharata, this unbearable misfortune would not have befallen you who are so unworthy of it and your brothers of great energy

5 Neither then, nor even now, O descendant of Bharata, has anything appeared to you dearer than virtue—which is dearer to you even than your life.

6 That your kingdom is for virtue and your life even is for virtue, is known by Brahmanas superiors and even celestials

7 You can abandon Bhīmasena Arjuna these twin sons of Mādrī along with myself, I think, but you can never renounce virtue

8 I have heard from elders that a king protects virtue and virtue in return protects him—but methinks it does not protect you

9 O best of men like a shadow following a man, you with a singleness of purpose always follow virtue

10 You have never disregarded your equals inferiors and superiors obtaining even the entire universe your pride never increased

11 O son of Pritha, with Sūktas and Sādhya and other forms of worship you ever adore the Brahmanas, the celestials and the Pitris

12 O son of Pritha, you have always pleased the Brahmanas by granting all their desires, the Yatis, the ascetics the householders ascetics have always been fed by you on golden plates where (myself) have distributed food

13 You always give food and gold to Vanaprasthas there is nothing in your house which you cannot bestow upon the Brahmanas

14 Having distributed duly O king all to the guests in the Vishwadeva sacrifice that is solemnised in your house for your peace you live upon what remains

15 Ishtas, Pashubandhas, sacrifice for obtaining the gratification of desires and ordinary household ceremonies Paka sacrifices and various other rites are daily performed in your house

16 Even in this huge solitary forest frequented by robbers living in banishment, deprived of your kingdom your virtue has suffered no decrease

17 The Ashwamedha, the Rajshuya Pundarika, the Gosava—all these great sacrifices requiring large gifts have been celebrated by you

18 O king by your perverse understanding, in your defeat at the gambling match you lost your kingdom, wealth, weapons your brothers and even myself

19 How could your mind simple gentle liberal, modest and truthful as you are, be drawn to the vice of gambling?

20 Beholding this your calamity and misfortune my sense is bewildered and mind overwhelmed

21 I shall cite here an old historical incident as an illustration that men are subject to the will of Providence and not to themselves

22 The Lord Ishana ordains before hand with reference to weal and woe, happiness and misery, of all creatures like a seed

23 O hero among men O king, as a wooden figure is made to move its limbs by the wire puller so are all these creatures (made to act by the lord)

24 O descendant of Bharata pervading all creatures like ethereal space the Providence ordains its happiness or misery

25 Like a bird tied with a string all creatures depend upon God they all live in dependence upon God not upon others nor are they their own masters

26 Like a pearl set on a string, a bull tied by a rope passing through its nose or a tree fallen from the bank into the middle of a river

27 All creatures follow the ordinances of the Creator for they are identical with Him and live in Him they are not subject to themselves and cannot pass an hour independently

28 Ignorant as they are, creatures are not masters of their own happiness or misery, dispatched by the Providence they either go to heaven or hell

29 As light straws are brought to the subjugation of the strong wind so all creatures, O descendant of Bharata, depend upon the Creator

30 Again performing actions right or wrong, in pervading the universe the Lord exists but is not perturbed by any (who can say) *This is God*

31 This physical body is merely the instrument of God by which the Lord engages them in actions, the fruits of which are either good or bad

32 Behold the power of the illusive energy by which he makes them kill their fellows

33 This is seen in a different light by the sages seeing the real truths, they appear to them in a different light like the rays of the sun

34 Ordinary people see all those things in a different view the Lord creates and destroys them in a different way.

35 As one can break a piece of inactive senseless wood with wood, stone with stone and iron with iron,

36 So O Yudhishthira the Self create, divine Grand sire spreading his illusive energy destroys creatures, with creatures,

37 Like a child playing with his creatures, creating and destroying them

38 O king, the Providence behaves towards the creatures, like a father or mother, like an ordinary person he (sometimes) seems to be angry towards them

39 Seeing elderly, well behaved and modest persons in distress and the vicious, in happiness, I am beside myself with thought

40 O son of Pritha seeing your misfortune and the prosperity of Suyodhana, I blame the Providence who sees such an inequality

41 Conferring prosperity upon the wily avaricious son of Dritarastra, who transgresses the sacred scriptures, and injures virtue, what fruit shall the Creator reap?

42 If the act done follows the performer then forsooth the God himself is contaminated with the sin of every action

43 If the sin consequent upon actions does not touch the doer then the individual power is the cause and I grieve for those who are weak

Thus ends the thirtieth chapter, the conversation between Draupadi and Yudhishthira in the Arjunabhisamana of the Vana Parva

CHAPTER XXXI.

(ARJUNABHIGAMANA PARVA)—

*Continued.***Yudhisthira said :—**

1. O Yajmaseni, your speech is sweet, clear and full of nice expressions, we have listened to it, you speak of atheism

2. O princess, I never act being desirous of the fruits thereof, I distribute (a thing) which should be distributed and I perform a sacrifice which should be performed.

3. I perform, as best as I can, O Krishna, what a householder should do, not caring for the fruits (of my actions).

4. O fair lady, I act piously not for getting the fruits of virtue but for not transgressing the Vedas and seeing the conduct of the pious.

5—6. My mind and nature, O Krishna, are naturally bent upon virtue, that vile trader of virtue, the worst of the virtuous, who wishes to reap the fruits of virtue, does never obtain them, nor does a vicious-minded person, for his scepticism, who doubts a virtuous act, having accomplished it.

7. From the evidence of the Vedas I say—"You should never doubt virtue, the person doubting virtue is destined to be born amongst the brutes".

8. A weak-minded man who doubts religion, virtue and the words of the Rishis, is precluded from the regions of immortality and bliss as the Sudras are from the Vedas.

9. O large-minded lady, one studying the Vedas virtuous, and born in a high race (though young) is considered aged by the pious royal saints.

10. That vicious minded one, who transgresses the scriptures and doubts virtue is regarded as lower even than the Sudras and robbers.

11. You have seen with your own eyes the great ascetic Markandeya of incomparable magnanimity come to us who has been rendered immortal by virtue.

12. Vysa Vasistha Maitreya, Narada Lomasha, Duka and all other Rishis have become of pure souls by virtue.

13. You yourself see all these endued with celestial asceticism capable of cursing or blessing and superior even to the celestials.

14. O sinless lady, these sages, equal to the Rishis and who can see what is written in the Vedas, describe virtue as the foremost duty.

15. You should not, O blessed queen, with a foolish mind either doubt or censure the Providence or (His act).

16—17. The fool, who doubts religion and disregards virtue and being proud of the proof of his own reasoning, does not receive it from others, considers all these sages who look upon the future as present, like mad man. He considers the external world as conducive to the gratification of senses and is blind to everything else.

18. Whoever, doubts religion has no expiation of his sin, that wretched and vile person feels anxiety (here) and does not attain to the regions (of bliss) hereafter.

19. That stupid person, who does not regard evidences, who vilifies the interpretation of the Vedic texts, and who commits sin under the influence of lust and covetousness, is doomed to hell.

20. O blessed lady, he however, who, with faith and without any doubt follows religion, attains to eternal bliss in the next world.

21. That stupid person, who transgresses the evidences of the Rishis, who does not follow religion and who transgresses all the scriptures, never obtains bliss in any life.

22. For him, O fair lady, who disregards the words of the Rishis and does not care for the evidence of the pious, neither this world nor the next exists.

23. Doubt not, O Krishna, the ancient religion which is followed by the good and formulated by the omniscient and omnipotent-Rishis.

24. O Draupadi, virtue is the only raft and nothing else to those who wish to go to heaven, like a ship to the merchant wishing to cross the ocean.

25. O blameless lady, if the pieties practised by the virtuous had no fruits then this world would have been enshrouded by by infamous darkness.

26. None would have followed emancipation, none would have cared for the acquisition of knowledge or even of wealth and people would have lived like beasts.

27—28. If devout penances, life of celibacy, sacrifice, the study of the Vedas, charity and honesty—these were fruitless then people would not have practised virtues, generation after generation. If all the actions had been fruitless a terrible confusion would have set in.

29. Why do the Rishis, the gods the Gandharbas the Asuras and the Rakshasas who are lords of themselves, with love practise virtues?

30 Considering for certain that Providence is the giver of fruits in virtue they practise virtues, O Krishna, for them is eternal bliss.

31. Whereas the fruits of knowledge and ascetic observances are seen, virtue and vice can never be devoid of fruits

32 Recollect, O Krishna the circumstances of your birth, as you have heard and also the manner in which the powerful Dhristadyumna was born

33 These are sufficient proofs, O you of sweet smiles, the self-controlled reap the fruits of acts and are satisfied with a little

34 Ignorant and stupid persons are not satisfied even with much and they have no happiness begotten of virtue for them in the next world

35 The fruits of the holy acts laid down in the Vedas as well as of sinful acts the root and the destruction of actions O fair lady, are mysteries even to the celestials

36 These are not known to all, ordinary people are ignorant of these, he does not follow in a thousand Kalpa the well-being of the celestials

37. These are kept (in secrecy) by the celestials—for their *illusio* energy is mysterious, those Brahmins that have conquered their aspirations those that have built up their hopes, those whose sins have been burnt down by ascetic observances, those who have got contented minds, can observe these.

38 For not seeing the fruit you should not doubt religion or the gods, you should perform sacrifices assiduously and charities without any insolence

39 Acts have their fruits in this world and virtue is eternal, as said by Kashyapa, Brhma told all this to his sons

40 O Krishna, let your doubt be destroyed like dews meditating upon all this Let your scepticism yield to faith

41 Do not speak ill of God who is the lord of all creatures, learn to know Him, bow to him, let not your understanding be such

42 Never disregard that Supreme being, O Krishna by whose mercy the mortals, by pious observances, become immortals

Thus ends the thirty first chapter, the conversation between Draupadi and Yudhishthira, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXII

(ARJUNABHIGAMANA PARVA)—

Continued

Draupadi said →

1. I never disregard or speak ill of religion, O son of Pritha, why should I disregard God, the lord of creations?

2 O descendant of Bharata consider me raving as being stricken with misery, listen to me, I shall again bewail

3 O repeller of enemies, forsooth every conscious being should engage in actions in this world, it is only the immobile and not even other creatures that can live without action.

4 Immediately after the birth the calf sucks the mother's teat (People feel distress) as soon as incantations are performed on their statues, the creatures, O Yudhishthira, deserve the character of their lives according to pristine actions

5 O foremost of Bharatas this is the difference of man from mobile creatures, that he aspires to like his course of life both in this world and in the next by means of his acts

6 O descendant of Bharata, all creatures perceive the impression of the pristine life and they visibly reap in this world the fruits of their acts.

7 All creatures live according to the impression of the pristine life, even the creatures and the ordiners of the universe like a crane that lives on the water

8 The course of life for a creature that does not act is impossible, for them there is action and never inaction.

9 You should therefore act and never incur censure by leaving affection, cover yourself with action as with an armour I here might not be one in a thousand who does not truly understand the utility of work

10 One should act either for increasing or protecting his wealth, if spent without being earned it wishes although it be like (the mount) Himavana

11. All creatures would have been exterminated if there were no action, if acts had born no fruits they would not have multiplied

12 It is sometimes observed that creatures perform acts that give them no fruits, for without action the course of life would be an impossibility

13 Whoever in this world believes in Destiny and whoever in chance are both

the worst of people, those only are praiseworthy who believe in the efficacy of acts

14 He, who has been in ease without any action and believing in Destiny, is soon consumed like an unburnt earthen pot in water

15 So also that man who believes in chance, and who though capable of work, does not work, does not live long, for his life is one of weakness and helplessness

16 If a person in the world attains by accident, to an accession of wealth—people consider it derived from chance for none has tried for it

17 O son of Prithi, whatever good fortune a person acquires in consequence of religious rites is called Providential

18 The fruit that a person reaps by acting himself, and which is the direct outcome of his actions, is considered as a proof of manliness

19 Of best of men know that the riches acquired spontaneously and without cause are considered as a spontaneous acquisition

20 Whatever is thus required accidentally, providentially or spontaneously by a person is the outcome of his pristine actions

21 And judging according to their pristine action is the good and bad the ordainer of the universe distributes among men their portions in this world

22 Know that whatever actions either good or bad that a person performs are the outcome of God's arrangements with reference to their pristine actions

23 This body is the instrument of God for actions, inert in itself, it performs what is urged on by God

24 O son of Kunti it is the supreme Lord of all who makes all creatures do what they do, though they themselves are all inert

25 O hero having settled upon some object in mind a man carries it out into action aided by his intelligence man is himself therefore the cause

26 O best of men the number of actions cannot be ascertained for towns and palaces are the result of man's acts

27 By the aid of their intelligence intelligent men know that oil may be had in sesame curds from milk and that food may be cooked by means of igniting fuel they know the means for accomplishing

28 Thereupon they set themselves by instruments, to accomplishing them, and

creatures maintain their lives by the results acquired in these directions by their own acts

29 If a work is done by a clever workman it is done well, from the difference in execution another work may be said to be that of an unskilled hand

30 If a person were not himself the instrument of his acts the sacrifices would not bear any fruits in his case nor would any body be a disciple or preceptor.

31 It is because a person is himself the instrument of his action that he is praised when he requires success, so the doer is censured when he is unsuccessful, nothing else exists

32 Some say that everything is the outcome of chance, some say everything is providential whereas others hold that this, is not so, but everything that is said to be the outcome of Destiny or chance is the result of pristine actions

33 It is seen that wealth proceeds from chance or Destiny something accidental and something natural

34 In the acquisition of fruits for a man there is not the fourth cause, this is said by those who are cognisant of truth and well versed in knowledge

35 If God himself were not the bestower of good or bad fruits then amongst creatures there would not be any miserable being

36 If pristine actions had no existence then all purposes for which a man would work should prove successful

37 Those persons who do not observe these three doors for the accomplishment of objects as well as for the failure, are dull and exist like the body itself

38 Man should always act, for this is the conclusion of Minu a person that does not act is always defeated

39 A man of action in this world, O Yudhishthira generally meets with success, the idle however never acquire success

40 If success becomes impossible a person should remove the difficulties when engaged in action, O king, he is freed from debts (whether he is successful or not)

41 Adversity overpowers a person who is idle and lies down whereas whoever is active reaps success and enjoys prosperity

42 Intelligent persons engaged confidently in acts consider all who are diffident as doubting and unsuccessful

43 Now we are overtaken by misfortune and if you engage in action this misfortune will certainly be removed.

44. Even if you are unsuccessful it shall be proved to you, Virakṣira, Vivatsu and the twins (that you are unable to take the kingdom).

45. The actions of others have been seen crowned with success and ours might be as well, how can one, performing action, perceive beforehand what would be the result?

46. Having tilled the ground with plough one sows the seeds, the tiller then sits silent (for) the clouds are the next cause.

47. If however the clouds do not favour him the cultivator is not to blame—he says —“I have done what others do”

48. If however I do not meet with success I am not to blame’ thinking this he contents himself and does not reproach himself.

49. O descendant of Bharata, no one should despair, saying —“I am working still I do not succeed, for besides exertion there are two other causes for success

50. Success or failure, no one should despair, for success in action depends upon the union of many circumstances

51. One element wanting proportionate success does not come or nothing at all, if however no exertion is made no success is acquired, nor any quality is seen

52. The man is by his intelligence, and according to his might and power, brings place, time, means and auspicious rites for the acquisition of prosperity

53. One should resolutely engage in action his guide being his prowess, amongst the qualities necessary for action energy is the foremost.

54. If an intelligent man finds his enemy superior to him in many qualities he should accomplish his object by the arts of concealment and proper appliances

55. O Yudhishthira he should wish for the calamity and banishment (of his foe)—what of mortal men, even he be an ocean or a mountain

56. A person, by actively prying into the holes of his enemy, satisfies a debt to himself as well as to his enemies

57. A man should never think ill of himself, whoever thinks ill of himself never earns splendid prosperity

58. O descendant of Bharata the success of persons is thus situated it is said that the course of success depends upon time and situation

59. In the days of yore my father housed a learned Brahmana, he said all

this to my father, O foremost of Bharatas

60. My brothers, formerly accept from Virishpati moral precepts and then our house I heard all this from them.

61. O king, O Yudhishthira, he said to me, consoling, who had approached my father for some work and who for service was seated on my father's lap.

Thus ends the thirty second chapter the conversation between Draupadi and Yudhishthira, in the Arjunabhisagmana the Vana Parva.

CHAPTER XXXIII.

(ARJUNABHISAGMANA PARVA)—

Continued.

Vaishampayana said:—

1. Having heard these words of Jagmatsen (Draupadi), Bhishmatsen came to the king (Yudhishthira) And sighing in wrath, thus spoke to him.

Bhuma said:—

2. O king, walk as regards kingdom in the customary path trodden by good men. What do you gain by living in the hermitage of the ascetics, thus deprived of Dharm Artha and Kama?

3. Your kingdom has been robbed Duryodhana by an unfair gambling at dice and not by virtue, or by honesty or prowess

4. He has robbed our kingdom like weak official cunning jackal that steals the prey from mighty lions

5. O king, why do you, abandoning the wealth which is the source of both virtue and pleasures and in obedience of the sinister trifling virtue of keeping one's promise suffer such afflictions?

6. Our kingdom, protected by the valour of Gandhari (Arjuna) and incapable of being snatched from us by (even) Sakuni (Indra) was robbed from us in our very sight (only) on account of your carelessness

7. It was for you that notwithstanding we were alive our prosperity was wrested from us like a fruit from one who is unable to use his arms or his knife from one who cannot use his legs

8. O descendant of Bharata, you are firm in the desire of acquiring virtue was to please you that we suffered ourselves to be overwhelmed with such calamities

9 O king, men of prowess engage in because we king on their prowess alone,— are giving the strength of numbers, and our enemies.

10 It was of son of Pandu, therefore which gives me, not obeying your of Dhritrashtra then root of wealth, what-

11. O king, this you root is not so. As like in wild animal is, it is useless, so a weak man alone would not prowess.

12 Your this act is appraised should be by Krishna, nor by Vivatsu (scattered on by Abhimanyu, nor by the sons of M.) in your by myself, nor by the sons of M.) in your

13 Afflicted with your low you have cry, "Virtue, virtue." O king, have you from despair become a man of no manliness?

14 Cowards only, being unable to win back their prosperity, cherish despair which is fruitless and destructive of one's own purpose.

15 You have ability and eyes. You see that we possess manliness. O king, it is because you have adopted a perilous life that you do not feel (the pain of) this distress.

16 The sons of Dhritrashtra consider us, who are only forgiving, as men really incompetent and weak. O king, this gives me more pain than death in battle would have given me.

17 If we all die in a fair fight without turning our backs on our foes even that would be better than this exile, for we shall then obtain regions of bliss.

18 O best of the Bhārata race, on the other hand if we become the ruler of the whole earth by killing them, that would be giving us a great good.

19 This is our bounden duty,—we who adhere to the duties of our own order, who are ever desirous of great achievements and who wish to take revenge on our enemies.

20 Our kingdom having been robbed from us if we (under the circumstances) engage in a war, our thirst when it will be quenched in the world, will bring us praise and not condemnation.

21 O king the virtue that produces afflictions on one's own self and on one's own friends, is no virtue at all. It is vice that produces calamities.

22 O sire, virtue is sometimes (the indirect cause of) the weakness of men. *Dharma* and *Artha* forsake such men as pain and pleasure forsake a dead man.

26. O king, over and above this the Brahmins and the Kurus assembling together talk cheerfully of your great adherence to truth.

27. They say that you have, never from delusion, from meanness, from covetousness, from fear, from desire or from wealth, uttered an untruth.

28 Whatever sin a king commits in acquiring dominions, he consumes it all by means of performing sacrifices in which large Dakshins are given away.

29 O king, as the moon emerges from the clouds, so does a king emerge from all sins by bestowing thousands of villages

without pursuing *Dharma* and his friends and also loses virtue and profit.

27. Such a man, indulging in pleasure at will, becoming destitute of virtue and profit, meets with certain death at the expiration of the period of enjoyment, as the fish dies when the water is dried up.

28 It is for this that those that are wise always pursue both virtue and profit, for the union of virtue and profit is the essential requisite of pleasure, as wood is of fire.

29 Pleasure has always virtue for its root, and virtue is always united with pleasure. Know that both are dependent on one another, as the ocean and the clouds (depend on each other).

30 The sensation that one feels in consequence of the contact with the objects of touch or in consequence of the possession of wealth is called pleasure. It exists in the mind and has no corporeal existence.

31. O king, he that wishes to have *Artha* should seek a large share of virtue. Those that wish *Kama* should seek (also) *Artha*, but *Kama* does not yield any thing in return.

32 Pleasure brings its own fruit, it cannot lead to another (pleasure). Ashes may be had from wood, but nothing could be had from ashes.

33 O king as a Fowler kills the birds, so does sin kill all the creatures of the world.

34 He who being misled by pleasure and covetousness does not understand the nature of virtue, deserves to be killed by all. He becomes a wretch here and hereafter (after death).

35 O king it is evident that pleasure is to be avoided. In the words of Bharata, there is (what) there is not in elephant, not an elephant can withstand the force of my great anger when I am angry in battle.

44. Even if you are unsuccessful it shall be proved to you, Virkodara, Vivatsu and the twins (that you are unable to take the kingdom).

45. The actions of others have been seen crowned with success and ours might be as well, how can one, performing action, perceive beforehand what would be the result?

46. Having tilled the ground with plough one sows the seeds, the tiller then sits silent (for) the clouds are the next cause.

47. If however the clouds do not favour him the cultivator is not to blame—he

48. "The *Shastras* ordain that one should pursue virtue in the morning, profit at noon, and pleasure in the evening."

49. The *Shastras* ordain that one should pursue pleasure in the first, profit in the second and virtue in the last portion of his life.

50. O foremost of eloquent men, those that are learned and fully conversant with the proper divisions of time dividing their time properly, pursue all three, *Dharma Artha and Kama*.

51. O king, O descendant of Kuru, whether freedom from all these three (*Dharma, Artha and Kama*) or possession of them is the better course for those that desire happiness, should be settled by you after careful thought

52. O king, you should then without the least hesitation act either to achieve them or to abandon them, for he who lives wavering between the two becomes most miserable.

53. It is well that your conduct is ever regulated by virtue. Knowing this, your sensible friends advise you to act (thus)

54. O king, gift, sacrifice, adoration to the *honest, steady, of the Vedic and honesty*,—these are the highest virtues strong both here and hereafter.

55. But, O foremost of men, these virtues, cannot be attained by one that has no wealth even if he possesses infinite other accomplishments

56. O king, the universe depends on me. There is nothing higher than I.

57. O king, virtue is attainable (only) by the course of success. It is not by wealth, nor by honour, nor by situation.

58. In the days of your youth can you boast a learned Brahmana, I

this to my father, O foremost of men, beg-
riths. *ahmuni, his*

60. My brothers, formerly, from *Vrihaspati* moral precept you to lead a life of *Sudra* Prowess

61. O king, O Yudhishtira, the special virtue of to me, consoling, who father for some work son of Pritha, perform was seated on my (order) and destroy

Thus ends *Jestroy* the prowess of the the *conversations* with my help and with *Yudhisthira*, a (*Arjuna*) the *Vana* P

wise and learned man says that is virtue. Therefore, acquire penury, for you ought not to be in idleness.

54. O king, of kings, awake and understand the eternal virtues (of one's own order). You belong by birth to an order the acts of which are cruel and are the sources of pain to others.

55. O king, cherish your subjects and reap the fruits (of that good act) that can never be wrong. This is the eternal duty ordained (for us the *Kshatriyas*) by the Creator himself.

56. O son of Pritha, if you fall off from it, you will be the laughing stock (of all men). Deviation from the duties of one's own (order) is never praised

57. O descendant of Kuru, therefore, making your heart as the order in which you belong requires it, and abandoning this your course of weakness, summon prowess and bear your weight (of duty) like one that bears it manfully.

58. O king, no monarch can acquire the sovereignty of earth, or prosperity, or affluence by means of being only virtuous-minded.

59. As a Fowler catches a flock of very easily tempted game by offering them some attractive food, so does an unwise man acquire a kingdom by offering bribes to his enemy's men and covetous enemies

60. O foremost of monarchs, the *Asuras*, though they were elder brothers of the *Devas* and though they were in affluence were, vanquished by the *Devas* by means of stratagem

61. O mighty armed hero, O ruler of the world, this every thing belongs to those that possess might. Destroy your enemy by means of stratagem.

62. There is none equal to Arjuna in wielding the bow in battle. There is none equal to me in wielding the mace

O' king, men of prowess engage in depending on their prowess alone,—not on the strength of numbers and in informations of the enemy's plan high spies O son of Pandu, therefore your prowess

Prowess is the root of wealth, what-else is called its root is not so. As shade of the tree in winter is useless, so every thing fruitless without prowess.

son of Kunti wealth should be what seeds are scattered on so wishes to increase abt (about it) in your

of the Bharata race, it was our part in act of folly, great pain that we did it and there command kill the sons, living in the forest, a act which only about to of neither

VANA PARVA

23 He who practises virtue only for the sake of virtue always suffers afflictions. He can never be called a wise man. He cannot know the (real) purpose of virtue as a blind man is incapable of seeing the light of the sun.
24 He who considers that his wealth exists for himself alone does not at all understand the purpose of wealth. He is like the servant tending kine in the forest.
25 He again who pursues Arta (prosperity or wealth) too much without pursuing Dharma (virtue) and Arta (prosperity) is killed by all creatures.

49

your wish and ambition (the people of) the world have come to this conclusion that light may (some day) forsake the sun and beauty may (some day) forsake the moon.

75 O king the learned men both separately and assembling together talk with one another by praising you and blaming the other (Duryodhana).

76 O king, over and above this the Brahmanas and the Kurus assembling together talk cheerfully of your great adherence to truth.

77 They say that you have, never from delusion, from meanness, from covetousness, from fear from desire or from wealth, uttered an untruth.

78 Whatever sin a king commits in acquiring dominions, he consumes it all by means of performing sacrifices in which large Dakshinas are given away.

79 O king, as the moon emerges from the clouds so does a king emerge from all sins by bestowing thousands of villages and kine on the Brahmanas.

80 O descendant of Kuru, O Yudhishthira, if the citizens and the inhabitants of the country, both young and old, praise you

81 "As milk in a bag made of a deer's hide, as the Vedas in a Sudra, as strength in a robber and as strength in a woman so is sovereignty in Duryodhana.

82 Thus talk the people amongst one another O descendant of Bharata, even children and children are repeating it, as if it were a lesson they wanted to commit to memory.

83 O chastiser of foes you have fallen to this state along with us. Alas! we too lost with you on account of your this amity.

4-36 Therefore ascending on your not furnished with every implement of and making the chief Brahmanas utter edictions on you march at once—even very day—against Hastinapur, so that may be able to give to the Brahmanas spoils of your victory. Surrounded by brothers who are all great wielders bows and by (other) heroes who are skilled in weapons and all like ent snakes start (at once) like slayer of Vitra (Indra) surrounded by Viratas. Destroy with your prowess weak enemies is the slayer of Vitra (ra) destroyed the Asuras. O son of, snatch away from the son of Dhritara (Duryodhana) the prosperity he (now) has.

4 There is no mortal who can withstand the touch of the arrows which are equipped with the feathers of vulture and which are like the snakes of virulent poison when these are shot from the Gandiva (bow).

88 O descendant of Bharata there is not a warrior not an elephant, not an horse that can withstand the force of my mace when I am angry in battle.

44 Even if you are unsuccessful it shall be proved to you, Virkodara, Vivatsu and the twins (that you are unable to take the kingdom)

45. The actions of others have been seen crowned with success and ours might be as well, how can one performing action, perceive beforehand what would be the result?

46. Having tilled the ground with plough one sows the seeds, the tiller then sits silent (for) the clouds are the next cause.

47. If however the clouds do not favour him the cultivator is not to blame—he

48. "I Shastras ordain that one should pursue virtue in the morning, profit at noon, and pleasure in the evening."

Vaishampayana said:—

1 Having been thus addressed by Bhishma the high souled and ever devoted to truth, Arjuna (Yudhishthira), musing over his patience, thus spoke after a few moments

Yudhishthira said:—

2 O descendant of Bharata, no doubt all this is true I cannot reproach you for giving me pain by piercing me with your arrowy words. From my folly alone this great calamity has overtaken you all

3 I was engaged to play at dice with the desire of snatching from Dhritrashtra's son his kingdom with its sovereignty. It was thus that the cunning gambler, the son of Suvala (Sikhandi) played with me on behalf of Suyodhana (Duryodhana)

4 O Bhishma, that dweller of the mountainous country, Sikhandi, is exceedingly crafty. Playing at dice in the midst of the assembly—unacquainted as I am with the tricks of any kind—he defeated me by adopting all possible crafty means. It is therefore we have been overwhelmed with this calamity.

5 Seeing the dice obedient to the wishes of Sikhandi in *Avyaya* and *Laya* (odds and evens), I could not have controlled my mind, but anger (you know) drives off a person's patience

6 O child the mind cannot be controlled when it is influenced by malice pride and prowess. O Bhishma I do not reproach you for what you have said. I consider that what has happened was pre-ordained

7 O Bhishma when the king (Duryodhana) the son of Dhritrashtra wishing to get possession of our kingdom plunged us

this to my father, O foremost, I was

60 My brothers, formerly, from Virahaspati moral precept you to lend a life our house I heard all this of Sudra Prowess

61 O king O Yudhishthira special virtue of to me consoling, who father for some work son of Pritha, perform was seated on my (order) and destroy

Thus ends the conversation with Yudhishthira, a (Arjuna) the Vana Parva

Reflecting on this, myself to it

11 O king as regards myself, I pledge myself in this assembly of the Kurus if you can pass this period of time evading the vigilance of my spies and if you can remain undiscovered by them then O descendant of Bharata, this kingdom of the five rivers will be once more yours

12 O descendant of Bharata, we are all defeated by you at play shall all of us, abandoning all our wealth pass the same period according to the same rules. Thus said that king in the midst of the Kurus, and I said 'So Be it'

13 The hateful play then began. We were defeated and we were all exiled. We are thus wandering miserably over difficult forests full of discomforts

14 Suyodhana (Duryodhana) however having been not satisfied (with what he had done) gave himself up to anger and urged the Kurus and all those who were under his sway to express their joy at our distress

15 Having entered into such a pledge in the presence of all the pious and good men who are now here it for the sake of a kingdom in this world? I or in my opinion on to a respectable person death is not more serious than an act of transgression in order to gain a kingdom

16 O hero you desired to burn my hand at the time of the play, you were however prevented by Arjuna and you only squeezed your mice. O Bhishma if you had done it, this calamity could not then befall us

17 O Bhishma, conscious as you are of your prowess, why did you not say so before we entered into such an agreement? Having already hardened myself with the pledge made at that time what is the use of your speaking to me these harsh words (now)?

63. O king, men of prowess engage in battle depending on their prowess alone,—and not on the strength of numbers, and not on informations of the enemy's plan through spies. O son of Pandu, therefore exert your prowess.

64. Prowess is the root of wealth, whatever else is called its root is not so. As the shade of the tree in winter is useless, so is every thing fruitless without prowess.

65. O son of Kunti, wealth should be spent in the way that seeds are scattered on the ground by one who wishes to increase it. Let there be no doubt (about it) in your mind.

66. But where wealth is more than sufficient, there should be no expenditure of wealth. In such cases investment of wealth ~~is not a good thing, in fact, which is~~ cluster round Indra for protection.

22. Know my promise cannot be made false. I regard Dharma as superior to life itself and divinity. Kingdoms, sons, fame and wealth all these do not come up even to a sixteenth part of truth.

This ends the thirty fourth chapter, the words of Yudhishthira in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXV (ARJUNABHIGAMANA PARVA)— *Continued.*

Bhima said:—

1.—O great king, being mortal and unsubstantial as froth, unstable as fruit and dependant on time, how can you consider of my avul; your having made an agreement in respect of Time which is infinite and unmeasurable, which passes as quickly as an arrow or a stream, carrying everything before it like death itself?

2. O son of Kunti, how can he wait whose life is shortened every moment, as a quantity of collyrium is lessened each time, a grain is taken up by the needle?

3. Only he whose life has no limit or he who knows with certainty what the period of his life (really) is or he who knows the future as if it were placed before his eyes can wait for the arrival of (a certain fixed) time.

4. O king if we wait for thirteen years that period of time will shorten our lives and bring us nearer to death.

76. O king, over and above this the Brahmanas and the Kurus assembling together talk cheerfully of your great adherence to truth.

77. They say that you have, never from delusion, from meanness, from covetousness, from fear, from desire or from wealth, uttered an untruth.

78. Whatever sin a king commits in acquiring dominions, he consumes it all by means of performing sacrifices in which large Dakshinas are given away.

79. O king, as the moon emerges from the clouds, so does a king emerge from all sins by bestowing thousands of villages and kine on the Brahmanas.

80. O descendant of Kuru, O Yudhishthira, all the citizens and the inhabitants of the country, be it hell or once becomes new.

11. The pain that one feels in suppressing his anger is more burning than fire itself. I burn with it even now and I cannot sleep either in the night or in the day.

12. This son of Pritha Viratsu (Arjun) is foremost in drawing the bow-string. I am certainly much aggrieved, though he is (quietly) like a lion in its den.

13. This one (Arjuna) who desires kill all the wielders of bow of the world without (any body's) help, suppresses his wrath within his breast like a great elephant.

14. Nakula, Sahadeva, the old mother heroes (Kunti) are all sitting like dumb people in order to please you.

15. All our friends with the Srinjay wish to please you. Only I and the moi of Prativindyū, (Draupadi) are greatly aggrieved.

16. And speak to you. Whatever I speak is (surely) agreeable to them all, for I plunged in great affliction eagerly wish the battle.

17. O king, what greater calamity would befall us than that our king should be snatched away from us and joyed by weak and contemptible foes?

18. O chastiser of foes (only) from weakness of your character you feel sh to violate the pledge you made. But king none praises you for your this disposition.

19. O king, your intellect cannot see truth like that of a foolish and ignorant though of high birth who has committed to memory the Vedas without understanding them.

20 You are known as a Brahmana, how have you been born in the Kshatriya order? Those born in it (the Kshatriya order) are generally crooked-minded.

21 You have heard the duties of kings told by Manu,—they are fraught with crookedness and untruthfulness,—they are perfectly opposed to peace and virtue.

22 O great king why do you then forgive the wicked minded sons of Dhritarashtra? O foremost of men, why are you silent in performing your duties being a man of high birth? O son of Kunti, who wishes to conceal the Kurukshetra by means of a handful of grass. Known as you are all over the world, you will hardly be able to live unknown and undiscovered.

23 O son of Pritha, the sun can never pass through the sky unknown to men. A large tree with spreading branches, flowers and with leaves in a well watered place (can never remain hidden)

24 Nor can the Airavat (Indra's elephant). How will Jishnu (Arjuna) be able to live undiscovered and unknown? How will these lion like young children, together with the two brothers,

25 Nakula and Sahadeva, O son of Pritha, be able to live in secrecy? The mother of heroes, the princess Drupadi of virtuous deeds

26 O son of Pritha, how will this Krishna be able to live undiscovered and unknown? O king, all the people know me from my childhood.

27 I do not see how I shall be able to live undiscovered and unknown. The Meru (mountains) might as well be concealed! Then again many kings have been driven away from their kingdoms,

28 These kings and princes will all follow the wicked son of Dhritarashtra. For robbed and exiled by us, they cannot be friendly towards us

29 They will certainly seek to injure us with the desire of doing good to him (Duryodhana) and they will certainly set against us many spies in disguise. If they discover us and report it,—a great calamity will (then) befall us

30 We have already lived in the forest for full thirteen months. Consider them for their length as full thirteen years

31 The wise men have said that a month is (but) a substitute for a year as Pratik is considered as a substitute for the Soma

32 O king, (if you violate the pledge) you may free yourself from its sin by

offering good food to a well-conducted bull which carries sacred burdens

33 O king therefore make up your mind to kill your enemies. There is no virtue higher to a Kshatriya than battle

Thus ends the thirty fifth chapter, the words of Bhishma, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXVI (ARJUNABHIGAMANA PARVA)

Continued.

Vaishampayana said —

1 O foremost of men, having heard the words of Bhishma, that chastiser of foes, the son of Kunti, Yudhishthira, sighed and reflected in silence

2 (He thought in his mind) "I have heard the duties of king recited to me. I have heard also the duties of the different orders. He sees truly who sees how to regulate his conduct both in the present and in the future

3 Knowing as I do the true course of Dharma which is so difficult to be known, how can I forcibly grind it, which would be like my grinding the Meru (mountain)"

4 Having thus reflected for a moment and having also settled (in his mind) what he should do, he thus spoke to Bhishma without allowing him to say anything

Yudhishthira said:—

5 O descendant of Bharata, O mighty-armed hero, what you say is true. O best of speakers, listen (also) to what I say

6 O descendant of Bharata O Bhishma, the greatly sinful deeds that one wants to perform depending only on his courage become a source of pain to him

7 But O mighty armed hero whatever is performed with (due) deliberation, with well directed prowess, with all (necessary) appliances and with much previous thought, is (always) seen to be successful (at the end). The celestials themselves favour such acts

8 Hear something about the act, whether, you think should be at once done, of your pride of strength and restlessness of mind

9 Bhishmavasa Salya, the powerful Jarisandha Bhishma, Drona Karna, the mighty son of Drona (Ashwathama),

10 The invincible sons of Dhritarashtra, Duryodhana and others—all are accomplished in arms and ever ready for battle

11 Those kings and the rulers of the world, who have been injured by us have all taken the side of the Kurus, and their affection has grown towards them.

12 O descendant of Bharata, they are engaged in seeking to do good to Duryodhana and not to us. With their treasury full and army large, they will try their best in the war (to defeat us).

13 All the officers of the Kuru army with their sons and relatives have been honoured by Duryodhana with the presentation of wealth according to proper divisions.

14 These heroes have been much honored by Duryodhana. My firm conviction is that they will give their lives in battle for him.

15 O mighty-armed hero, though the behaviour of Bhishma, Drona and the high-souled Kripa is the same (to both parties),

16 Yet it is my firm conviction that they would sacrifice in battle their lives, than which there is nothing dearer in this world, ~~and that they will not pay off (their debt) oyal favours which they~~

55 O Bharata, all masters in celestial art, all devoted to virtue, they cannot be vin-
dicated by the order of Kripa, the great car-warrior, the great car-warrior, ever angry, invincible in all weapons and impenetrable armour.
Without first defeating in battle all host of men you cannot, unaided, kill Duryodhana.

O Vrikodara, I cannot sleep as I lie upon the lightness of hand that the son (Karna) possesses. I consider him to be the foremost of all wielders of arms.

Vaishampayana said —

17 Having heard these words the impetuous Bhishma became alarmed and per-
sive and he did not utter a word.

18 When the Pandavas were talking another there came to that place the great ascetic Vyasa, the son of Satyawati.

19 When he arrived, he was duly worshipped by the sons of Pāṇḍu. That best of sages then thus spoke to Yudhishthira.

Vyasa said:—

20 O mighty-armed Yudhishthira O best of men, knowing by my intelligence what is passing in your mind, I have speedily come to this place.

25—26 O descen-
Sree, Kirta, Dhriti, slayer of foes I shall destroy and Saraswati, all is in your mind and I shall mean of what act according to your elder nance you will be able to kill Bhishma, mands Karna Drona the son of Drona, Duryodhana and the other princes and Dushashana,

27 O king of kings, hearing it from me, accomplish the act with prudence. Having accomplished it, soon destroy your this (mental) fever.

Vaishampayana said —

28 That foremost of all eloquent men, the son of Parashara (Vyasa), taking him aside thus spoke to Yudhishthira in words of deep import.

Vyasa said:—

29 O best of the Bharatas that prosperous time has come when the son of Pritha, Dhananjaya (Arjuna), will kill your enemies in battle.

30 Accept from me this knowledge, called *Pratishristi*. Uttered by me it is like success personified. You are capable of accepting it, I shall tell it to you.

31—32 Receiving it the mighty armed Arjuna will be able to accomplish his desire. O son of Pandu let him go for the acquisition of weapons to Mahendra, Rudra, Varuna, Kuvira and Yama. He is competent to see the celestials on account of his asceticism and prowess.

33 He is a Rishi of great effulgence, he is the friend of Narayana (Krishna); he is ancient, eternal, celestial, invincible, ever successful and undeteriorating.

34 O mighty-armed hero, he will achieve great deeds by receiving weapons from Indra, Rudra and the Lokapalas.

35 O son of Kunti O ruler of the world, think of going from this forest to another (forest) that may be fit for you to abide.

36 To reside in one place for a length of time is never pleasant. It might produce anxieties to the ascetics.

37 As you support numerous Brahmanas, learned in the Vedas, your continued residence here (in this forest) may exhaust the deer of the forest and may be destructive of the creepers and plant.

Vaishampayana said. —

38—39 Having thus addressed by that illustrious lord the ascetic of great wisdom, the intelligent Vyasa the son of Satyawati learned in the mysteries of the world, then imported that foremost of know-

20 You are kind as Dharmaraja (Yudhishthira) have you been born, while purified himself those born in hell to the son of Kunti he generally appeared

21 Having received that knowledge, the virtuous minded and the intelligent Yudhishthira carefully returned it in his memory, and always repeated it at the proper times

41 Being glad at the words of Vyasa, he, leaving the *Dwaitnana*, went to the forest of Kamyaka on the banks of the Saraswati

42 O great king, the Brahmanas, possessing ascetic merits and versed in the science of orthoepy and orthography, followed him, as the Rishis follow the king of the celestials (India)

43 Thereupon arriving at Kamyaka, those high souled chiefs of the Bharata race took up their residence there with their friends and followers

44 O King, those intelligent heroes then lived there for so much time, devoting themselves to the science of witchery and hearing the excellent Vedas

45 They went about the forest every day with non-poisoned arrows in search of deer. They duly performed all the rites in honour of the Pitris, the celestials and the Brahmanas

Thus ends the thirty sixth chapter, Pandara's entrance into the Kamyaka forest, in the Ajunabhigamana of the Vana Parva.

CHAPTER XXXVII

(ARJUNABHIGAMANA PARVA)—

Continued

Vaishampayana said —

1 After some time, Dharmaraja Yudhishthira, remembering the words of the Muni (Vyasa) spoke these words

2 Calling to himself in private that foremost of men the greatly wise Arjuna and taking hold of his hands,

3 That chastiser of foes, Dharmaraja, reflecting for a moment over their exile, smilingly spoke these words to Dhananjaya (Arjuna)

Yudhishthira said —

4 O descendant of Bharata, the four divisions of the science of arms always dwell in Bhishma, Drona, Kripa, Karna and the son of Drona (Aswathama)

5 They fully know all sorts of Brahma, celestial, human, *Vajraya* weapons, together with the mode of using them and wading them off

6 They are all conciliated, honoured and gratified by the son of Dhritarashtra (Duryodhana) who behaves to them as one does towards his preceptor.

7 Towards all his warriors he behaves with great affection. All the revered ones, thus honoured and gratified, seek to do him good.

8 Thus honoured by him, they will not fail to exert their might. The whole world is to day under the sway of Duryodhana

9 With villages and cities, with all the seas and forests and mines O Partha, you are our sole favourite refuge. On you rests a great burden.

10 O chastiser of foes, I shall tell you what you should do now. O child, I have received a knowledge from Krishna Dwaipayana (Vyasa)

11 O child, if used by you, the whole universe will be brought to your view by that knowledge. Having attentively received that Brahma knowledge,

12 Attain in due time the grace of the celestials. O best of the Bharata race, devote yourself to austere asceticism

13 Armed with the bow and the sword, and clad in armour, devote yourself to austere asceticism and deep meditation. O child, without giving way to any body, go towards the north

14 O Dhananjaya all celestial weapons are with Indra. He celestials at one time gave all their strength to Sakra (Indra) from the fear of Vritra

15 They are all collected together one place. And he will (surely) give you his weapons. Go to Sakra (Indra), he will give you all his weapons

16 Be initiated and go this very day to the god Purandara (Indra).

Vaishampayana said —

Having said thus, the lord Dharmaraja (Yudhishthira) imparted to him (Arjuna) the knowledge

17 The elder brother communicated with due rites the knowledge to his her brother whose speech, body and mind were all under complete control. He then commanded him to go

18—19 At the command of Dharmaraja (Yudhishthira) the mighty-armed (Arjuna), clad in mail and incased with gauntlets and furnished with fingure protect made of the *guana* skin, taking up

Gandara (bow) and also his inexhaustible quivers and having poured oblations into the fire and many Brahmanas utter benedictions in race of gifts, started to see Purandara (Indra)

20 Armed with bow and arrows the mighty armed hero braved a storm and cast a look upwards when he set out for the destruction of Dhritarashtra's sons

21 Seeing the son of Kunti about to start, thus armed with bow and arrows the Brahmanas, the Siddhas and the invisible spirits said,

22 'O son of Kunti soon obtain what you wish for in your mind The Brahmanas blessed him with benedictions and said to Partha (Arjuna),

23 "O son of Kunti engage yourself in achieving the object you have in view Victory is sure to come to you" Then when the hero's Arjuna of thighs like the trunk of the Sata tree was about to start,

24-25 Taking away the hearts of all, Krishna (Draupadi) thus spoke

Draupadi said —

O mighty armed Dhananjaya, O son of Kunti, let all that Kunti desired at your birth and all that you yourself (always) desire be accomplished Let none of us again be born in the world of kshatriya

26 Daily salutation to the Brahmanas whose mode of life is mendicancy This is my great grief that the sinful wretch Suyodhana (Duryodhana)

27-30 Seeing me in the assembly of the kings mockingly called me a cow Besides this other harsh words were spoken by him But this is my opinion that the grief I now feel in parting with you is greater than any I felt then at his words Your brothers will while away their waking moments in repeatedly talking over your great deeds O hero O Partha if you stay away (from us) for a long period of time, we shall derive no pleasure from enjoyments or luxury Life itself would be distasteful to us

31 O son of Kunti our wail and woe our life and death our kingdom and prosperity all depend on you O descendant of Bharata I bless you I let success be yours

32 O mighty hero O sinless one, you will be able to perform your task even against powerful enemies Go with speed to win success Let there be no danger to you

33 I bow to Dhatri and Vidhatri undeteriorating blessings be to you O Dha-

najaya, let Hri, Sras, Kirti, Dhriti, Pushti, Umi, Lakshmi and Saraswati, all protect you on your way

34 For you always worship your elder brother and always obey his commands. I bow to the Vishus, the Rudras, the Adityas, the Maruts,

35 The Vishwadevas and the Siddhas for your welfare O best of the Bharata race, O descendant of Bharata, be safe from all mischievous spirits belonging to the firmament, the earth, .

36 And the heaven, and also from other such ones generally

Vaishampayana said —

Having uttered these benedictions, the illustrious Krishna (Draupadi) stopped.

37 Having then walked round his brothers and Dhaumya, the mighty armed Pandava (Arjuna), taking up his beautiful bow, started

38 All creatures left the path that the greatly energetic and powerful (hero) took with the desire of seeing Indra

39 O child, that chastiser of foes passed over many mountains inhabited by the ascetics and (at last) he reached the sacred and the celestial Himalayas

40 The high minded hero reached the sacred mountain in one day, for he, being a great ascetic, possessed the speed like that of the wind

41 Having crossed the Himalayas and also the Gandhamadan and many other uneven and dangerous passes by walking day and night,

42 He reached Indralila and Dhananjaya (Arjuna) stopped there He then heard a voice in the sky It said, 'stop'

43 Having heard it the Pandava (Arjuna) looked at all sides, and Savyasachi (Arjuna) then saw an ascetic sitting at the foot of a tree

44 (He was) blazing with Brahmin-effulgence With brawny colour and matted-locks (he was) thin and lean Seeing him (Arjuna) stopped there The great ascetic then thus spoke to Arjuna,

45 O child, who are you that have come here with bow and arrows, clad in armour, scabbard and gauntlet and devoted to the kshatriya usage?

46 There is no necessity for weapons here This is the abode of peaceful Brahmin ascetics (who are all) without either joy or anger.

47 O child, there is no use of the bow here. There is no sort of fight here. Therefore throw away your bow. You have obtained the highest state of life.

48 O hero, there is no man who is equal to you in energy and prowess." The Brahmana smilingly thus spoke to Arjuna. But he could not move him, who was so firm in his purpose.

49 Thereupon that Brahmana, being much pleased with him, again spoke to him with smiles, 'O slayer of foes, be blessed. I am Śakra (Indra). Ask the boon you desire to have.'

50 Having been thus addressed by the deity of one thousand eyes (Indra), that perpetrator of the Kuru race, the heroic Dhananjaya (Arjuna) with joined hands and bowing head said,

51 "O exalted one this is the object of my wishes,—grant me this boon—(nahe ely) I desire to learn from you all weapons."

52 Mahendra (Indra), being much pleased with him smilingly replied "O Dhananjaya, when you have reached this region what need is there for you to get weapons?"

53 You have already obtained the highest state of life. Ask for other regions of bliss you desire to obtain. Having been thus addressed Dhananjaya thus replied to the deity of one thousand eyes (Indra),

54 'O lord of heaven, I do not desire to obtain regions of bliss, nor objects of enjoyment, nor the celestial state—what to speak of (other) pleasures. I do not desire to obtain the prosperity of all the celestials.

55 Having left my brothers behind me in the forest and having been unable to avenge myself on the enemy, shall I incur the opprobrium of all the world for everlasting time?

56 Having been thus addressed the slayer of Vritra, the worshipped of all the worlds (Indra), consoling him with sweet words thus spoke to the son of Pandu (Arjuna),

57 O child, when you will be able to meet the three eyed deity, Śiva, the wielder of trident and the lord of all creatures it is then I shall bestow on you all my weapons.

58 O son of Kuntī try to meet the greatest of all gods, for it is only when you have seen him that you would have your desire fulfilled.

59 Having thus spoken to Falguni (Arjuna), Śakra (Indra) dismissed Arjuna.

remained at that spot, devoting himself to severe asceticism.

Thus ends the thirty seven chapter, the meeting of Indra and Arjuna, in the Arjunibhigamana of the Vana Parva.

CHAPTER XXXVIII.

KIRATA PARVA.

Janamejaya said:—

1 O exalted one, I desire to hear in detail the account of the acquisition of weapons by Partha (Arjuna) of spotless deeds.

2 How did that foremost of men, the mighty-armed and the greatly energetic Dhananjaya enter that solitary forest without having felt (any) fear?

3 O foremost of all men, learned in the Vedas what did he do when he lived there? O exalted one, how did he gratify Śhrīna (Śiva) and the chief of the celestials (Indra)?

4 O best of the twice born, I desire to hear all this through your favour. O omniscient one, you are acquainted with every thing regarding men and gods.

5—7 O Brahmanā, the battle that was formerly fought between that best of smiters, who had never been defeated in war, and Bhīma (Śiva) was without a parallel and was extraordinary and was also hair stirring. Having heard which the hearts of those foremost of men, the sons of Pritha trembled in wonder and joy, thinking of their own inferiority. Tell me what other acts Partha (Arjuna) performed.

8 I do not find the most trivial thing in Jishnu (Arjuna) which might be called censurable (therefore) narrate the history of that hero to me.

Vaishampayana said:—

9 O foremost of the Kurus O child, I shall narrate to you the excellent the extensive and greatly unrivalled history of that illustrious hero.

10 O sinless one, hear in detail the account of Partha's meeting with the three-eyed, god of gods and his contact with his body.

11 At the command of Yudhishthira that immeasurably powerful hero set out to meet the chief of the celestials, Śakra, and the god of gods Śanīśara (Śiva).

12 Taking up the excellent bow and the sword with the golden bit, in order to

accomplish his purpose, the greatly powerful and the mighty-armed Arjuna,

13 That descendant of Kuru, set out northward towards the summit of the Himalayas O king, that son of Indra (Arjuna) of calm mind, that greatest warrior of all the world,

14 Firmly adhering to his purpose, soon engaged himself in austere asceticism. He entered that fearful and thorny forest alone

15 It abounded in various flowers and fruits, it was inhabited by birds of various species, it was full of various animals and it was frequented by the *Siddhas* and *Charanas*

16 When the son of Kunti, Arjuna, entered that forest, which was destitute of human beings, conchs and drums from heaven were sounded

17 Great showers of flowers fell on the earth, and the clouds spreading out covered every place with a shade

18 Passing the forest paths at the foot of the great mountain Arjuna shone in his own effulgence by dwelling on the breast of the Himalayas

19 He saw there many trees blooming in green verdure and resounding with the sweet notes of the birds abounding in great rivers with great eddies and currents of the color of *Vaidurja* gems

20 And echoing with the sweet notes of the swans, ducks and cranes. The banks of those rivers were resounded with melodious strains of male *Kokilas*, of peacocks and of cranes

21 Seeing those rivers of sacred, pure and delicious water and also their charming banks the great warrior Arjuna became very much delighted

22 The greatly energetic and high minded Arjuna then engaged himself in asceticism in that charming forest

23 Clad in cloth made of grass and with deer skin and holding the *Danda* (stick) he ate withered leaves fallen on the ground

24 He ate fruits in the first month (of his asceticism) at the interval of three nights, in the second (month) at the interval of six nights

25 In the third (month) at the interval of a fortnight. When the fourth month came that foremost of the Bharata race

26 That mighty armed son of Pandu lived (simply) on air, with his arms upraised and with nothing to lean upon, standing only on the tips of his toes,

27 In consequence of frequent bathing, the hue of that high souled and immeasurably energetic hero became as bright as the lightning or the lotus

28 Thereupon all the great Rishis went to the God, the wielder of trident (Siva) and told him that the son of Pritha (Arjuna) was engaged in austere asceticism

29—30 Bowing to the great god (Siva), they told him all about the action of Partha (He said), 'The greatly effulgent Partha is engaged in austere asceticism on the breast of the Himalayas. Heated with his asceticism the earth is sending forth smokes O chief of gods, we do not know with what object he undergoes this asceticism

31 He craves us pain O exalted one, you ought to stop him" Having heard these words of those self controlled Rishis,

32 The husband of Uma, the lord of creatures, thus spoke

Siva said —

You all ought not feel any anxiety on account of *Falguni* (Arjuna)

33 Go away soon with cheerfulness and alacrity to the place whence you have come I know what is the determination of his mind

34 His desire is not for heaven nor for prosperity, nor for long life. What is desired by him, will be done by me even to day

Vaishampayana said —

35 Having heard all this the truthful Rishi with cheerful heart returned to their respective abodes

Thus ends the thirty eighth chapter, the colloquy between the Rishis and Siva, in the Kirata of the Vana Parva.

CHAPTER XXXIX

(KIRATA PARVA)—Continued.

Vaishampayana said:—

1 When all those high souled ascetics went away the wielder of trident, the exalted lord Hara, the destroyer of all sins,

2 Assuming the form of a Kirata (hunter), blazing like a golden tree, appearing like a second huge Meru mountain,

3 And taking a handsome bow and many virulently poisonous snake like arrows came down with great speed as an embodiment of fire,

4 The auspicio is deity was accompanied by Uma who was in the same costume and with the same purpose (as those of her husband Siva) and also by many merry goblins of various forms and attires,

5 And also by thousands of female (goblins) O king O descendant of Bharata, the place blazed forth with beauty (as Siva appeared)

6 And in a moment all the forest was pervaded with silence The sounds of springs water falls and birds ceased

7 Coming near Partha of spotless deeds, he (Siva) saw that a son of a Danava, named Muka of wonderful appearance,

8 Assuming the form of a boar intended to kill Arjuna Seeing him in the attempt to kill him,

9 (At once) taking up his *Gandiva* bow and virulently poisonous snake-like arrows and also stringing them to the bow and having filled all sides with its twang *Falguni* said to him

Arjuna said :—

10 I have come here, but, done you no harm As you seek to kill me, I shall certainly to day send you to the abode of Yama

Vaishampayana said :—

11 Seeing that firm wielder of bow *Falguni* (Arjuna) about to kill him (the Danava), *Sani ara* (Siva) in the disguise of the *Kirata* suddenly asked him to stop

12 (He said), "This boar like the *Indra-kila* in colour has been first rmed by me ' But disregarding his word *Falguni* (Arjuna) struck it

13 At that very moment the greatly effulgent *Kirata* also shot an arrow like the flaming fire or the blazing thunderbolt

14 The two arrows thus shot by the two (men) fell at the same time on the huge and adamantine body of Muka

15 The two arrows fell on him with a loud sound as that of lightning or as that of the thunder falling on a mountain

16 Thus struck by the two arrows, which were like flaming mouths of snakes Muka assuming his fearful *Rajashashra* form, gave up his life

17 Thereupon *Jhnu* (Arjuna), that slayer of foes, saw before him the person with the form of blazing gold disguised as a *Kirata* and accompanied by many women

18 The son of Kunti then with a cheerful heart smilingly asked him Who are

you wandering in this solitary forest surrounded by women ?

19 O golden splendoured one are you not afraid of this fearful forest ? Why have you pierced the boar that was first rmed by me

20 The *Rajashashra* either listlessly or with the intention of killing me came here, and he was first rmed by me therefore you cannot escape from me with your life

21 What you have done towards me is quite contrary to the usage of the chase O mountaineer, therefore, I shall take your life

22 Having been thus addressed by the *Pandava* the *Kirata* spoke to the son of *Pandu*, *Satyashachi* (Arjuna) in these sweet words

23 O hero you need not be anxious for my dwelling in the forest This forest land is the proper abode for us who (always) dwell in the forest

24 O ascetic why have you selected to live here amidst these difficulties and dangers ? We always live in these forests full of various sorts of animals

25 You are delicate you are brought up in luxury, and you are as effulgent as the fire why do you wander alone in this solitary forest ?

Arjuna said —

26 Depending on my *Gandiva* (bow) and my arrows as blazing as the fire I live in this great forest like a second son of fire (*Kaushikya*)

27 See, this great beast this fearful *Rakshasa*, who came here in the form of an animal has been killed by me

The *Kirata* said

28 This one (the *Rakshasa*) was first struck with the arrow shot from my bow He was killed and sent to the abode of Yama by me

29 He was first rmed by me,—he was first rmed by me —and it is from my shot that he has lost his life

30 Being proud of your strength you should not blame others for your own fault O wicked minded wretch you are yourself in fault and therefore you will not escape from me with life

31 Stop I shall shoot at you arrows like the thunder Try your best if you can and shoot at me your arrows

Vaishampayana said :—

32 Having heard these words of the *Kirata*, Arjuna grew angry, and began to strike him with numerous arrows.

33 Thereupon he (the Kurat) received upon himself all those arrows with a cheerful heart. He again and again said "O wretch, O wretch,

34 Shoot at me your best arrows that are capable of piercing to the very heart." Having been thus addressed, Arjuna poured a shower of arrows upon him.

35 Thereupon both of them became angry, lagging in a fearful fight, they hurled again and again at each other showers of poisonous snake-like arrows.

36 Arjuna poured a shower of arrows on the Kurat, but Sankara (Siva) received them all upon him with a cheerful heart.

37 Having borne that shower of arrows for a moment, the wielder of Pinaka, (Siva) stood there in his wounded body like an immovable mountain.

38 Seeing his shower of arrows had no effects (on his adversary), Bhishma (Arjuna) became greatly surprised, and he exclaimed "Excellent" "Excellent."

39 "Alas this delicate bodied mountaineer if the Himālayas bear unmoved the arrows shot from the Gandiva.

40 Who is he? Is he the deity Rudra (Siva) himself? Is he a Yaksha or a celestial or a Asura? The celestials often come to this best of mountains.

41 Except the deity, the wielder of Pinaka, there is none else that can withstand the force of the thousands of arrows shot by me from the Gandiva.

42 Whether he is a celestial or a Yaksha—my body except Rudra (Siva),—I shall soon send him to the abode of Yama with my these sharp arrows."

43 O long thereupon Vishnu, (Arjuna) with a cheerful heart began to hurl thousands of arrows, (each) capable of piercing to the very heart, as the sun spreads his rays (all over the world).

44 The exalted Creator of the world the wielder of trident, with a cheerful heart bore that shower of arrows, as a mountain does a shower of rocks.

45 The arrows of Bhishma were soon exhausted and seeing that all his arrows were exhausted, he was seized with great fear.

46 Vishnu (Arjuna) then thought of the exalted Agni who had formerly given him two inexhaustible quivers at the burning of the Khandava.

47. (He mentally said), "Alas, my arrows are exhausted! What shall I shoot now from my bow? Who is this person who swallows up my arrows.

48. Killing him by striking with the end of my bow as elephants are killed by clubs, I shall then send him to the wielder of mace, Yama."

49 Taking up the bow and dragging him (the Kurat) with his bow string, the greatly effulgent (Arjuna) struck him some fearful blows which descended upon him as thunder bolts.

50 When that slayer of hostile heroes the son of Kunti, began to fight with the end of the bow, that mountaineer snatched (from his hand) that excellent bow.

51. His bow having been snatched away from his hand, Arjuna with the desire of ending the fight, rushed with great force at his adversary with sword in hand.

52. Then that prince of the Kuru race struck that shrewd weapon in his (Kurat's) head with the whole strength of his arms,—a weapon which could not be resisted even by solid rocks.

53 But that best of swords on falling on his head broke into pieces. Thereupon Bhishma began to fight with trees and stones.

54 Then the exalted deity in the disguise of the huge bodied Kurat bore that shower of trees and stones too. The greatly strong Partha (Arjuna),

55 His mouth smacking with wrath, struck (again) that irrepressible (deity) in the form of the Kurat with fists which were like thunder bolts.

56 The exalted deity in the form of the Kurat then struck at Bhishma with fists which were (also) like the thunder-bolt of Indra.

57 In consequence of the fight with fists between the son of Pandu (Arjuna) and the Kurat, great sounds arose in that place.

58 That fearful and true stirring fight with fists, resembling that of Vasava (Indra) and Vritra, lasted only for a moment.

59 The powerful Vishnu (Arjuna), clapping the Kurat (with his both arms) began to press him with his breast. The greatly strong Kurat (also) pressed the insensible son of Pandu.

60 In consequence of pressure of their arms and of their breasts their bodies emitted smokes, as charcoal does in fire.

61 Thereupon the great god pressed his (Arjuna's) body, and attacking him in anger with all his might, he deprived him of his consciousness.

62 O descendant of Bhishma, Bhishma (Arjuna) thus pressed by the god of gods,

and his body bruised became almost like a ball of flesh

63 Pressed by the high soiled deity he became breathless, and falling on the ground without the power of moving, he looked like one who was dead

64 He soon however regained consciousness Rising up from the ground, his body being covered with blood the Pandava (Arjuna) became overwhelmed with sorrow

65 Mentally bowing before the exalted deity of the *Pinaka* and making a clay image of that deity he worshipped it with garlands of flowers

66 Seeing the garlands that he had offered to the (clay image) adorning the head of the Kirata that best of the Pandava Partha (Arjuna) was filled with joy and he then regained his ease

67 Thereupon he prostrated himself at his feet and Vana (Siva) became gratified Seeing his astonishment and his body emaciated with ascetic austerities the deity thus spoke to him in the voice as that of the roaring clouds

Siva said:—

68 O Falguni I am pleased with you for your matchless deeds There is no Kshatriya who is equal to you in courage and patience

69 O mighty armed hero, O best of the Bharata race O sinless one, your strength and prowess are almost equal to mine I have been pleased with you Behold me

70 O large eyed hero I will give you eyes, (so that you may see me in my real form) You were formerly a Rishi You will vanquish all your enemies even (if they be) the dwellers of heaven

71 Being pleased with you I shall give you an irresistible weapon you shall soon acquire (great) weapons

Vaishampayana said:—

72 Thereupon Falguni (Arjuna) saw that greatly effulgent deity, the great god the dweller of the mountain, the wielder of the *Pinaka* with his wife

73 Kneeling (before him) and bowing down his head to him that conqueror of enemy's cities Partha gratified Hara (Siva)

Arjuna said:—

74 O Kapardin O chief of all the celestials O destroyer of Vajra's eyes, O god of gods O great god, O blue throated deity of matted locks,

75 O three eyed god, O lord of all, I know you to be the cause of all causes. You are the refuge of all the celestials. The universe has sprung from you

76 You are incapable of being vanquished by the three worlds of the celestials, of the Asuras and of men You are Siva in the form of Vishnu and Vishnu in the form of Siva

77 You destroyed the sacrifice of Daksha O Hara O Rudra I bow to you You have an eye on your forehead O Siva O Merusha, O wielder of trident

78 O wielder of the *Pinaka*, O Surya O pure bodied deity O exalted one, O lord of all creatures I adore you

79 O lord of the Ganas O source of Universal blessings O (first) cause of the causes of the universe the foremost of *Purusha* the highest and the sublimest Hara,

80 O exalted one O Sankara you should pardon my fault It was to get a sight of yourself that I came to this great mountain

81 Which is dear to you and which is the excellent abode of ascetics O chief of the celestials you are adored by all the worlds, and I adore you

82 Iet not my rashness in the combat that I have fought with you from ignorance be considered by you as a fault O Sanatara I ask your protection Pardon me for all I have done

Vaishampayana said:—

83 The greatly effulgent Vishnudharmaraj (Siva) taking hold of the handsome hands of Arjuna smilingly said to him, 'I have pardoned you'

84 The exalted Hara whose sign was the bill (Siva), cheerfully embracing Arjuna with his arms Arjuna consoled him and thus spoke to him

Thus ends the thirty ninth chapter the Arjuna's hymn to Siva, in the Kirata of the Vana Parva

CHAPTER XL.

(KIRATA PARVA)—Continued.

Siva said:—

1 You were in your former life Nara, the friend of Narayana You passed many thousands of years in fearful and austere asceticism.

2. Great prowess exists in you and in Vishnu, that foremost of Purushas. You too by your prowess hold the Universe.

3. O lord, taking up that fearful bow whose twang resembled the deep roars of clouds, you as well as Krishna chastised the Danavas at the coronation of Indra.

4. O Partha, this Gandiva which is fit for (only) your hands is that very bow (with which you chastised the Danavas). O foremost of men, I snatched it from you by means of my power of illusion.

5. O Partha, these two quivers which is fit only for you, will again be inextinguishable. O descendant of Kuru, your body will be free from pain and disease.

6. O Partha, your prowess will be incapable of being ever baffled. I have been pleased with you. O foremost of men, ask from me, what you desire to get.

7. O giver of proper respect (to all men), O chastiser of foes, there is no man either here on earth or in heaven who is equal to you (in prowess). Nor there is any Kshatriya who is superior to you.

Arjuna said :—

8—9. O exalted one, O Vishnu, O lord, if you will grant me what I desire to possess, I ask from you that fearful weapon which is wielded by you and which is called *Brahmasira*, that weapon of fearful prowess, which destroys at the end of Yuga the entire universe.

10. That weapon, with the help of which O great god, I may through your grace obtain victory in the great battle that will be fought by me with Karna, Bhishma, Kripa, and Drona,

11. The weapon by which I may destroy in battle the Danavas, the Rikshasas, the evil spirits, the Pishachas, the Gandharvas and the Nagas,

12. The weapon which when hurled with *Mantras* produces thousands of dire maces, and virulently poisonous snake-like arrows,

13. The weapon by the help of which I may fight with Bhishma, Drona, Kripa and the ever abusive son of Suta (Karna)

14. O exalted destroyer of Vagras eyes, my chief desire is that I may be able to fight with them and finally obtain victory.

Siva said :—

15. O exalted Pandava, I shall give you my favourite weapon called *Pashupata*. You are capable of holding, hurling and withdrawing it.

16. Neither Indra, nor Yama nor the king of the Yakshas, nor Varuna, nor

Vayu knows it,—how could it (then) be known to human beings?

17. O Partha, this weapon should not be discharged without proper reason, for if discharged at a weak enemy, it would destroy the whole universe.

18. There is none in the three worlds of mobile and immobile creatures who is incapable of being killed by this weapon. It might be discharged by the mind, by the eyes, by words or by the bow.

Vaishampayana said :—

19. Having heard this, the son of Pritha (Arjuna) purified himself. Coming to the lord of the universe with rapt attention, he said, "Instruct me."

20. He (Siva) then imparted to that best of Pandavas the knowledge of that weapon which looked like the embodiment of Yami, and (also) all the mystic is regards its method of discharging and withdrawing.

21. That weapon then waited upon Partha as it did before upon Bhaksha, the lord of Uma. Arjuna with cheerful heart accepted it.

22. Thereupon the whole earth with its mountains, forests, trees, seas, woods, villages, towns and mines, began to tremble.

23. Sounds of thousands of conchs, drums and trumpets were heard. Hurricanes and whirlwinds began to blow.

24. The celestials and the Danavas saw that fearful weapon in its embosomed form standing at the side of the immeasurably energetic and heroic Pandava.

25. Whatever evil there was in the body of the immeasurably energetic Fulguri (Arjuna) was all dispelled by his touch with the three-eyed deity.

26. Then Arjuna was commanded by the three-eyed deity to 'Go to heaven.' O king, bowing down his head, he gazed at him with joined hands.

27. Then the lord of all the dwellers of heaven, the deity of blazing splendour, the dweller of mountain, the husband of Uma, Siva, the source of all blessings, Bhava, gave to Arjuna, that foremost of men, the great bow called Gandharva, capable of destroying the Danavas and the Pishachas.

28. The god of gods, accompanied by Uma then leaving that blessed mountain of snowy plateaus and valleys and caves, the favourite resort of the sky-ranging Rishis, went up to the skies in the very sight of that foremost of men (Arjuna).

Thus ends the fortieth chapter, Sita's departure, in the Kirata of the Vana Parva.

CHAPTER XLI

(KIRITA PARVA)—Continued

Vaishampayana said:—

1 The wielder of Pinaka having the bull for his emblem then disappeared before the gazing son of Pāṇḍu like the sun setting in the sight of the world

2 O descendant of Bhārata, thereupon Arjuna the slayer of hostile heroes, wondered much at it saying O I have seen the great god of gods

3 Fortunate and favoured am I for I have both seen and touched with my hand the three eyed Hara the wielder of Pinaka in his boon giving form

4 I consider myself greatly blessed, I have already vanquished all my enemies in battle and my object has been accomplished

5 While Partha of incomparable prowess was thus meditating there came the effulgent lord of waters brilliant like Vaidurya dazzling all the quarters and accompanied by aquatic animals

6 Accompanied by rivers both male and female Nagas, Dityas Saddhas and inferior deities the self possessed Vāsuna, the lord of waters arrived there

7 There came also the lord Kuvera having a body resembling pure gold seated on a highly splendid car and accompanied by numberless śālas

8 The effulgent lord of wealth most wonderfully beautiful came there to see Arjuna illuminating the sky with his effulgence

9 As also (came) the graceful and powerful Yama the destroyer of the worlds accompanied by the lords of creations, the manes both embodied and disembodied

10—11 The god of justice the son of Vivasvat whose soul cannot be meditated upon and who is the destroyer of all creatures came there in his chariot mice in hand lighting the three worlds with the regions of Guhyakas, Gandharvas and the Nagas like a second sun at the end of a Yuga

12 They beheld there from the shining and variegated summits of the mountains Arjuna engaged in devout penances

13 Immediately came there also the great Sakra accompanied by his queen seated on the back of Airavata and encircled by all the celestials

14 And the white umbrella being held over his head he shone like the moon in the midst of fleecy clouds

15 Eulogised by Gandharvas and greatly ascetic Rishis he attaining to a summit of a mountain, stood there like the rising sun

16 Thereupon the highly intelligent and pious Yama having voice deep as the muttering of clouds who was stationed on the southern (summit) gave vent to the following auspicious words

17 'Behold, O Arjuna all the protectors of the world have come here we will give you vision for you are worthy of seeing us

18 You were in your former life a highly powerful Rishi of immeasurable mental calibre named Nara by the behest of Brahma, O son, you have been born as a mortal

19 O sinless one, by you shall be vanquished in battle the highly virtuous and powerful grand sire Bhishma born of Vasus

20 (You shall also defeat) Kshatriyas of fiery energy protected by the son of Varidvaja as also the highly powerful Danavas who have been born amongst men

21—22 The Danavas named Nivati-kavchas O descendants of Kuru and the highly powerful Karna who is a portion of my father who lights all the regions shall be slain by you O Dhananjaya the portions of the celestials, Danavas and Rakshas who have been born on earth,

23 Shall be slain by you in battle O son of Kunti O slayer of foes, they shall attain to regions as destined by their acts

24 O Balguni your fame shall remain eternal on the earth you have pleased Mahadeva himself in encounter

25 The earth shall be lightened of her burden by you along with Vishnu O large armed hero accept this weapon of mine—this mace incapable of being baffled, and with it you will accomplish great deeds

26 O descendant of Kuru, the son of Pritha received that weapon duly along with Mantras and rites and the means of hurling and withdraing it

27 Thereupon stationed in the western quarter, Varuna, the lord of waters and yellow as the clouds gave vent to the following words

28 'O Partha you are the foremost of Kshatriyas and observe the duties of the Kshatriyas behold me, O you having coppery eyes, I am Varuna the lord of waters

29 When discharged by me my nooses are incapable of being resisted, accept from

me, O son of Kunti, these Varuni weapons, along with the means of discharging and withdrawing them.

30. O hero, in the battle on account of Taraka with these (weapons) thousands of powerful Dattyas were bound by me

31. O you of great energy, accept all these from me, as given to you out of favour, even if Death be your enemy he will not be able to escape from you.

32. When armed with this you will range in the battle-field, forsooth the earth shall be devoid of Kshatriyas.

Vaishampayana said:—

33. After the celestial weapons had been given away by both Varuna and Yami, the lord of wealth having his abode on the summit of Kailasha thus said,

34. "O wise and highly powerful son of Pandu, I am pleased with thee, and meeting with you is tantamount to that with Ajita

35. O you who hold the bow with your left hand, O mighty-armed one, O you who were a god before, O eternal one, in the days of yore you were always tired with devout penances along with us

36. O best of men, I shall grant you celestial vision, by which, O mighty-armed hero, you shall conquer the invincible Dattyas and Danavas.

37. Take from me immediately an excellent weapon by which you shall be able to burn down the soldiers of the son of Dhritarastra

38. Take this favourite weapon of mine called *Antardhana*, this effulgent, mighty and powerful weapon is capable of sending the enemy to sleep

39. When Tripura was slain by the high-souled Sankara this weapon was discharged by which many a mighty Asura were consumed.

40. O you of invincible prowess, this has been taken up by me to give you, O you gifted with the dignity of Meru, you are capable of holding this weapon"

41. Thereupon the mighty-armed and the highly powerful descendant of Kuru, Arjuna duly received that celestial weapon of Kuxera.

42. Thereupon consoling, Prithi's son of unwearied action, in sweet words, the king of the celestials, having a voice like the sound of clouds or kettle drum, said,

43. 'O mighty armed son of Kunti, you are the ancient Ishana, you have already

attained to the highest success and dignity of a god.

44. O subduer of enemies, O you of great effulgence, a great work for gods should be performed by you, you are to ascend heaven, prepare yourself.

45. The car, having Matsya as its charioteer, shall come down to the earth for you, O Kuruaya, I shall give you these celestial weapons."

46. Beholding all the protectors of the world assembled on the summit of the mountain, the intelligent son of Kunti, Dhranjanaya, was amazed

47. Thereupon the highly effulgent Arjuna duly worshipped the assembled protectors with words, water and fruits.

48. Honoring Dhranjanaya in return the celestials went back, all the deities capable of coursing at will went back from where they came.

49. Thereupon having obtained that weapon that best of men, Arjuna attained to delight, he then considered himself blessed and as having his desire fulfilled

Thus ends the forty first chapter the departure of Indra and other deities, in the Ksarati of the Vana Parva.

CHAPTER XLII

INDRALOKAGAMANA PARVA.

Vaishampayana said:—

1. O king of kings, after the Lokapala's had gone away, Parthi, the repressor of enemies, began to think of the chariot of the king of celestials.

2. While the intelligent (Arjuna) of controlled senses was thinking, the highly effulgent car having Matsya as its charioteer came there,

3. Making the sky devastated of darkness, dividing the clouds and filling the quarters with a sound resembling that of huge clouds

4. Dreadful swords and missiles, terrible-looking maces, Prasas of celestial prowess and highly effulgent lightnings,

5. Thunder-bolts, *Tulagudas* (cannon) furnished with wheels and worked with atmospheric expansion and emitting sounds, resembling that of huge clouds were on the car.

6. There (were) huge bodied and fierce Nagas having fiery mouths and caps of stones white as the fleecy clouds.

7 Ten thousand horses of golden colour gifted with the speed of wind drew that celestial car full of illusion (with such velocity) that hardly could the eye see it

8 There he saw the greatly effulgent and blue flagstaff called Vajrayanta resembling the dark blue lotus and adorned with gold and straight as bamboo

9 Beholding seated on that car a charioteer adorned with burning gold, the mighty armed son of Pitha considered it as belonging to the celestials

10 Thereupon while Bhaguni was thus thinking about the car, Matsya, descending and bending himself low, said to Arjuna

Matsya said :—

11 O lucky one O son of Sakra Sakra wants to see you, ascend speedily this car sent by Indra

12 Your father the foremost of the immortals and the performer of a thousand sacrifices said to me Bring the son of Kunti here and let the celestials see him

13 Sakra encircled by the celestials and Rishis Gandharvas and Apsaras, is waiting to see you

14 By the command of the chastiser of Paka ascend with me from this region to that of the celestials and having obtained the weapon return therefrom

Arjuna said .—

15 O Matsya go soon and make me ascend this best of cars that cannot be obtained even by a hundred Rajshuya and horse sacrifices

16 Even kings rendered illustrious by sacrifices accompanied with proper gifts celestials or Demigods are not capable of riding this excellent car

17 He who has not acquired ascetic merit is not capable of seeing and touching this excellent car far from riding it

18 O sage after you have mounted it after horses have become quiet, I will mount it like a pious man following the road of honesty

Vaishampayana said :—

19 Hearing his words Matsya, Sakra's charioteer, speedily mounted the chariot and controlled the steeds with reins

20 Thereupon Arjuna the descendant of Kuru and the son of Kunti bathing in the Ganges and becoming purified and with a contented mind duly repeated his customary prayers

21 Thereupon duly and according to the ordinances offering oblation to the manes

he began to invoke Mandara the king of mountains

22 'O you mountain, you are always the refuge of the pious and good charactered sages seeking heaven

23 By your favour O mountain the Brahmanas Kshatriyas and Vaishyas attain to heaven and rid of afflictions sport with the celestials

24 O king of mountains O great mountain O you that contain sages and sacred shrines I lived happily on you, I go to day bidding you farewell

25 Many a time and oft have I seen your tablelands and bowers your springs and rivulets and your sacred shrines

26 I have eaten your savoury fruits and have satisfied my thirst with draughts of perfumed water coming out from your body

27 O mountain I have drunk the water of your spring tasting like nectar As a child I apply lives on the lap of his sire

28 So I have sported O king of mountains, O lord, on your lap filled with Apsaras and resounding with the recitations of the Ved is

29 I always lived happily on your tablelands O mountain Having thus welcomed and said to the mountain Arjuna, the slayer of hostile heroes

30—31 Blazing like the sun ascended the celestial car And that intelligent descendant of Kuru with a delighted heart coursed through the welkin in that car of wonderful deeds resembling the sun in its form And coming within the view of pious mortals, he espied thousands of chariots of wondrous make There did not shine the sun the moon or the fire, but it blazed in its own light begotten of virtue and ascetic merit And those brilliant regions that are seen from the earth in the form of stars

32—34 Like lamps too small on account of the distance though very large were seen in their own spheres by the son of Pandu full of beauty and brilliance and shining in their native splendour

35 (Here he saw) royal sages of accomplished piety, heroes who had been slain in battle,

36 And those who had obtained heaven by their devout penances hundreds and hundreds of thousands of Gandharvas shining in effulgence like the sun,

37 And also Guhyakas Rishis and various Apsaras Beholding those self-effulgent regions, Bhaguni, stricken with wonder,

38 Accosted Matsya who gladly replied saying — 'These are pious persons O son of Pritha, stationed in their respective spheres,

39 Whom you have seen O lord, from the earth in the form of stars. Then he saw standing at the gate, the white and ever victorious elephant

40 Airavata having four tusks resembling the mount Kailash with its summits And passing along the path of the Siddhas that foremost of Kurus and Pandavas,

41. Shone like Mandhata, the best of kings in the days of yore And he, having lotus eyes passed through (various) regions set apart for the kings

42 Having thus passed through the celestial regions the highly illustrious (Arjuna) at last beheld Indra's city Amravati

Thus ends the forty second chapter, seeing of Sakra's city, in Indralokagamana of Yana Parva

CHAPTER XLIII

(INDRALOKAGAMANA PARVA)~

Continued.

Vaishampayana said. —

1 He saw the beautiful city resorted to by Siddhas and Charanys, filled with flowers of all seasons and adorned with sacred trees

2—3 Here as if fanned by the fragrant breezes charged with the fragrance of sweet scented flowers and invited by the celestial flowers and trees he saw the celestial garden Nandana resorted to by the Apsaras

4 None but those who have gone through devout penances and poured libations on fire, could behold it that region was for the performers of pious deeds and not for them who had turned their back on the field of battle

5 (It was not to be seen) by them who had not celebrated sacrifices or observed rigid penances or who had been divorced from the Vedas and Srutis or who had not bathed in sacred waters or who had not been distinguished for sacrifices and gifts

6 Those who had put obstacles in the performance of sacrifices who were mean who were addicted to drinking who had violated the preceptor's bed who had taken meat and who were wicked minded, were not capable of seeing it

7 Beholding that celestial garden resounding with celestial music that mighty-

armed hero entered the beloved city of Sakra

8 He beheld there thousands of celestial cars coursing at will stationed in their proper places and *Ayatas* of such moving every where

9 The son of Pandu was eulogised by Gandharvas and Apsaras and fanned by the delightful wind carrying the fragrance of flowers

10 Thereupon the celestials, accompanied by Gandharvas, Siddhas and great Rishis, delighted, adored the son of Pritha of unwearied actions.

11 He was (adored) by benedictions accompanied by the sounds of celestial music, the mighty armed hero heard (on all sides) the music of conchs and drums

12 Eulogised on all sides and commanded by Indra, the son of Pritha went to that large and extensive starry way named *Suravasthi* (probably the milk way)

13 There he met with Sadhyas, Vishvas, the Maruts, the twin Aswins the Adityas, the Vasus, the Rudras and the pure Brahmana saints,

14 Many a royal saint, many kings headed by Indra, the king Dilipa, Urmvaru Narada and the two Gandharvas named Haha and Huhu

15 Having duly saluted them all that descendant of Kuru the slayer of enemies, beheld the king of celestials, the performer of hundred sacrifices

16 Thereupon descending from the excellent car the mighty-armed son of Pritha, saw his father the king of gods and the chastiser of Paka

17 A beautiful white umbrella having a golden staff was held over his head, he was fanned by a *chariara* perfumed with celestial fragrance

18 He was eulogised by many Gandharvas headed by Vishnuvasu and others, by bards and singers and leading Brahmanas chanting *Rig* and *Yajur* hymns

19 Thereupon approaching him the powerful son of Kunti saluted him bending his head low he (Indra) too embraced him with his round and plump arms

20 Taking him by hand Sakra made him sit on a portion of his own sacred seat resorted to by the celestials and Rishis

21 Smelling his head bent low in humility the king of gods the slayer of hostile heroes made him sit on his lap

22 Seated on Sakra's seat at the command of the thousand eyed deity, the son

of Pritha of immeasurable prowess appeared like the second Vasava (Indra)

23 Thereupon consoling him and out of affection the enemy of Vitra touched the beautiful face of Arjuna with his perfumed hands

24—25 Patting and gently rubbing again and again with his own hands which bore the marks of the thunder bolt the handsome and large arms of Arjuna like two golden columns and hard on account of drawing bow string and arrows the wielder of thunder bolt began to console him

26 Seeing the smiling Gudakesha (Arjuna) the thousand eyed deity, the slayer of Vitra, with his eyes expanded with delight seemed not to be gratified

27 Seated on one seat, they beautified the assembly like the sun and moon beautifying the sky on the fourteenth day of the dark fortnight

28 Gandharvas headed by Tumvaru skilled in music sacred and profane, sang hymns in sweet and melodious notes

29 Ghrutachi, Menaka Rambha Purvalohithi, Siyamprabha Urvasi, Misrakeshu Dandagauri, Varuthini,

30 Gopali, Sahajanya, Kumariyon Priyagara Chitrasena, Chitralekhi, Saha Madhurasvara,

31 These and thousands of others having lotus eyes engaged in captivating the minds of the sages of accomplished piety, danced there

32 Having slim waists and fur large hips they began to make various gestures shaking their breasts exposing their side-long looks and displaying other motions capable of captivating heart, and mind of the spectators

Thus ends the forty third chapter, the seeing of Siba in the Indralokagamana of the Iana Parva.

CHAPTER XLIV

(INDRALOKAGAMANA PARVA)—

Continued

Vaishampayana said —

1 Thereupon the celestials and the Gandharvas knowing the opinion of Sikra (Indra) procured an excellent *Arghya* and they presented it to Partha (Arjuna) as soon as possible

2 Having given him water to wash his feet and feet they made the prince enter the palace of Purandara (Indra)

3 Having been thus worshipped, Jishnu (Arjuna) lived in the house of his father (Indra) The Pandava (Arjuna) then began to learn the great weapons together with the mode of withdrawing them

4 He received from the hands of Sikra (Indra) his favourite *Vajra* (thunder) weapon of irresistible force and also those lightning of tremendous rurs, flashes of which are bespoken (by the appearance) of clouds and (the dancing) of peacocks

5 The son of Kunti the Pandava (Arjuna) after receiving the weapons, remembered his brothers At the command of Purandara (Indra) he lived there for five years in (great) happiness

6 When the proper time came Sikra (Indra) said to Partha (Arjuna) 'O son of Kunti learn from Chitrasena singing and dancing

7 Learn (instrumental) music known only to the celestials which does not exist in the world of men O son of Kunti, if you learn all this, it will be for your good"

8 Purandara then gave him to Chitrasena as his friend Partha (Arjuna) then lived with him in happiness and peace

9 He (Chitrasena) taught him vocal and instrumental music and dancing But remembering the game at dice the active (Arjuna) did not obtain any peace of mind,

10 Thinking of Sikra the son of Suvata and thinking also with anger of Dushashrina's death (he got no peace) But as he derived unrivalled pleasure from the matchless singing and dancing of the Gandharvas he was able to learn their arts

11 Having learnt various kinds of dance and various sorts of vocal and instrumental music this slayer of hostile heroes, (Arjuna) did not (still) obtain any peace of mind remembering his brothers and (his mother) Kunti

Thus ends the forty fourth chapter the learning of weapons in the Indralokagamana of the Iana Parva.

CHAPTER XLV

(INDRALOKAGAMANA PARVA)—

Continued

Vaishampayana said:—

1 One day Vasava (Indra), knowing that the glances of Partha were cast on Urvasi, called Chitrasena, spoke to him in private

Indra said :—

2 O chief of the Gandharvas, sent by me go to-day to that foremost of Apsaras, Urvashi, so that she might wait upon that best of men, Falguni.

3 As you have, at my command, made him learned in all the weapons worshipped by all, so you should also make him learned in all the arts of mixing with the females

Vaishampayana said :—

4 Having been thus addressed, he said, "So be it. And receiving the command of Vasava (Indra), the chief of the Gandharvas went to that foremost of Apsaras, Urvashi

5 Seeing him she recognised and being delighted worshipped him by enquiring after his welfare. Having been comfortably seated he smilingly thus spoke to her who was also comfortably seated.

Chitrasena said —

6 O lady of fair hips, know that I have come here being sent by the one sole king of heaven who asks from you a favour

7 He, who is known amongst good men for his grace, behaviour, beauty, vows and self-control, who is famous for his might and prowess who is respected by the pious who is endued with presence of mind,

8 Who is a genius and who possesses great energy, who is forgiving and who is without any spot of malice who has studied the four Vedas and the Upanishads with all their branches and also the Puranas,

9 Who is endued with devotion to his preceptors who possesses intellect that stands on the eight attributes who by his *Brahmacharyya*, ability, origin and age,

10 Is alone capable of protecting heaven like Maghabat himself, who is never boastful, who shows (proper) respects to all, who clearly sees even the minutest thing as if they are large and gross, who is sweet speecied,

11 Who showers on his friends and depends its various kinds of foods and drinks who is truthful who is worshipped by all, who is eloquent, handsome and without pride,

12 Who is kind to those devoted to him, who is pleasing and dear to all, who is firm in promise, who is like Mahendra and Varuna in every desirable attribute,

13 Is the heroic Arjuna—thus known to you O blessed lady, he is made to taste the fruits (pleasures) of heaven. At the command of Sakra (Indra) let him to day

obtain your feet. Do this,—for Dhananjaya (Arjuna) is inclined to you

Vaishampayana said —

14 Having been thus addressed, Urvashi of faultless feature received the words of Chitrasena with high respect. She then smiled and replied to him thus with cheerfulness

Urvashi said —

15 Having heard the virtues that should adorn men as told by you I would bestow my favours upon any man,—why should I not then choose Arjuna?

16 At the command of Indra, and for my friendship for you and also moved by the many virtues of Falguni (Arjuna), I am already full of the god of love. Go therefore wherever you like to go I shall go to him

Thus ends the forty fifth chapter, the colloquy between Chitrasena and Urvashi, in the Indralokagamana of the Vana Parva

CHAPTER XLV

(INDRALOKAGAMANA PARVA)—

Continued

Vaishampayana said —

1 Having sent away the Gandharva successful (in his mission) the smiling Urvashi, moved by the desire of possessing Partha (Arjuna), bathed

2 After the bath she adorned herself with charming and greatly splendid ornaments and sweet scented garlands. Her heart was pierced by the arrows of the god of love on account of the beauty and grace of Dhananjaya (Arjuna).

3—4 Being greatly pierced by (the arrows of) the god of love and being excited by him, she withdrew her mind from any other object, and with her imagination highly inflamed, she mentally sported with him (Arjuna) on a wide and excellent bed laid over with celestial sheets.

5 Starting at the time when the moon rose and the twilight deepened that lady of high hips went towards the abode of Partha (Arjuna)

6 That lady went looking extremely beautiful with her crisp soft and long *veni* (braids of hair) adorned with bunches of flowers,

7 With her beauty, grace, and the charm of the motions of her eye brows with her soft accents and moon like face, she walked on as if defying the moon

8 As she proceeded along, her two well-devoted and finely tapering breasts adorned with a golden chain and celestial unguent and also with fragrant sandal paste, began to tremble

9 In consequence of the weight of her two breasts she had to slightly stoop forward at every step it displayed the beauty of her waist lined with the three folds

10—11 Her fair, high, round and matchless hip which was wide as two hillocks, which was the charming abode of the god of love, which was decked with the chains of gold and which was capable of shaming the suitorship of the celestial Rishis, being covered with thin attire, looked highly beautiful

12 Her feet, with beautiful ankles with fair soles and bright copper colored toes high and curved like the back of a tortoise looked extremely charming with the ornaments with rows of little bells

13 Exhilarated with the little liquor she had drunk, and excited also by desire she moved in many attitudes and looked more beautiful than ever.

14 Notwithstanding there were many wonderful sights in heaven the *Siddhas*, the *Charanas* and the *Gandharvas* considered her to be the most beautiful object as that beautiful lady went on

15 The upper half of her body being clad in an attire of fine texture and of cloud colour, she looked like the digit of the moon moving on in the sky covered over by the (passing) fleecy clouds

16 That lady of the speed of mind or the wind, that beauty of charming smiles reached the abode of the son of Pandu *Ulguru* (*Arjuna*) in a moment

17 O foremost of men having arrived at the gate (of *Arjuna's* abode) *Urvashi* of charming eyes sent words (to *Arjuna*) through the gate keeper

18 O king, she entered that brilliant and charming house Seeing her at night *Arjuna* with fear stricken heart went forward to receive her

19 Seeing *Urvashi* *Partha* closed his eyes from modesty. Then saluting her he offered her the worship usually offered to a superior.

Arjuna said —

20 O foremost of all the foremost of Apsaras, I salute you by bowing my head

O celestial lady, what is your command I wait upon you as a servant

Vaishampayana said —

21 Having heard the words of *Fal* (*Arjuna*) *Urvashi* became deprived of senses She then told him all that was to her by the *Gandharva* (*Chitrasena*)

Urvashi said —

22 O best of men, I shall tell you that was told to me by *Chitrasena* and reason why I have come here

23 On account of your coming *Mahendra* had convened a large and charming assembly in which great festivities hitherto were held

24 O best of men, there came all *Rudras*, the *Adityas*,

25 A large member of great *Ri* also royal sages, the *Siddhas*, the *Chara* the *Vakshas*, and the great *Nagas*

26 When all those (celestials) as elegant as the fire or the sun or the moon took their seats according to their rank, honour and prowess,

27 The *Gandharvas*, O son of *S* (*Indra*) O large eyed hero, began to play on the *Vinas* and to sing the charming songs of celestial melody.

28 O perpetuator of the *Kuru* race, chief *Apsaras* also began to dance *Partha*, you had looked at me only with a steadfast gaze

29 When that assembly of the celestials broke, the celestials at the command of your father (*Indra*) went away to their respective homes.

30 O slayer of foes, the chief *Apsaras* also and others too at the command of your father went away to their own abode

31 O lotus eyed one therefore at the command of *Sakra* (*Indra*), *Chitrasena* came to me, and arriving at my house, then thus spoke to me,

32 'O charming lady, I have been sent to you by the chief of the celestials I am the favourite work of *Mahendra* and of myself and also of yourself

33 O lady of fair hips, desire (to possess) him who is as heroic in battle as *Indra* and who is always endowed with the virtue of magnanimity" He thus spoke to me

34 O unless one, thus commanded him and also by your father, O chastiser of foes, I have come to wait upon you

35 O hero, my heart has been fascinated with your virtues I am under the influence of the god of love This is my wish, and I have cherished it for ever.

Vaishampayana said :—

36 Hearing her speak there in that heaven in this way, Arjuna was filled with great shame He shut his ears with his hands and said

Arjuna said :—

37 O blessed lady, O charming featured one it is not proper for me to hear what you have said to me You are considered by me as the wife of my superior

38 As the illustrious Kunti is to me, as the wife of Indra, Sachi, is to me O blessed lady so are you to me There is no doubt about it.

39 O blessed one, O lady of charming smiles I did gaze specially at you is true But there was a reason for it I shall truly tell it to you Hear

40 I gazed at you with wide expanded eyes in delight, thinking "This is the mother of the Puru dynasty"

41 O blessed one, O Ipsara, you should not entertain any other feeling towards me for you are superior to my superior, you are perpetuator of my race

Urvashi said :—

42 O son of the celestial king O hero we (Ipsaras) are free and unfettered in our choice You should not therefore place me in the position of your superior

43 The sons and grandsons of the Puru dynasty, who have come here from their asceticism, all sport with us, and they do not incur any sin by doing it

44 Therefore be favourable towards me You ought not send me away O giver of proper respect I am burning with desire I am devoted to you,—therefore accept me

Arjuna said :—

45 O beautiful lady O beauty of faultless features, hear what I truly tell you, and let the four directions and the four transverse directions and also the celestials hear.

46 O sinless one as Kunti, Madri and Sachi is to me, so are you to me—an object of respect,—the mother of our race

47 O beautiful complexioned one, go away I bow my head to you I prostrate myself at your feet You are worthy of my worship as my mother Protect me as your son

Vaishampayana said :—

48 Having been thus addressed by Partha, Urvashi lost her senses out of anger Trembling in anger and contracting her brows, she thus cursed Dhananjaya, (Arjuna)

Urvashi said :—

49 As you insult a woman who come to you at the command of your father and at her own desire,—(a woman) who is pierced with the arrows of the god of love,

50 O Partha, you shall have to live amongst women losing all respect becoming a dancer, and being deprived of manhood

Vaishampayana said :—

51 Having thus cursed Arjuna, with her lips quivered and her breaths heavily drawn, Urvashi speedily returned to her own abode

52—53 Thereupon that chastiser of foes Arjuna soon went to Chitrastena Having got him, the son of Pandu (Arjuna) told him all that had happened in the night and also what had happened between himself and Urvashi, especially mentioning the curse again and again

54 Chitrastena also told everything to Sakra (Indra) Then Hanuavana (Indra), calling his son in private,

55 And consoling him in sweet words, thus smilingly spoke to him, O excellent man O child having obtained you, Prithi (Kunti) has to day become a true mother.

56 O mighty armed hero O giver of proper respects, you have defeated even the Rishis by your patience Urvashi's curse will be to your good

57 O child, it will come very much to your use

58 O sinless one, O hero you shall have to pass on earth the thirteenth year (of your exile) disgraceful and undiscovered It will then the curse will be much to your benefit

59 Having passed one year as a dancer without manhood you shall again regain your power

60 Having been thus addressed by Sakra (Indra), that slayer of hostile heroes, Filani, became exceedingly glad and ceased to think of the curse

61 The son of Pandu, Dhananjaya, sported in his celestial abode with the illustrious Gandharva Chitrastena

62 The desires of the man, who often hears this history of the son of Pandu (Arjuna), never runs after lustful ends

63 Those foremost of men, who listen to this history of greatly pure conduct of Balgumī (Arjuna), becoming freed from pride, arrogance, wrath and other faults ascend to heaven, and they (merrily) sport there.

Thus ends the forty sixth chapter, Uttaraśha's curse in the Indralokagamaṇa of the Vana Parva

CHAPTER XLVII

(INDRALOKAGAMAṆA PARVA)—

Continued

Vaishampayana said:—

1 One day the great Rishi Iomaśha, in the course of his wanderings went to the abode of Sakra (Indra) with the intention of seeing Puṇḍarīka (Indra)

2 Having come to him, the great Rishi bowed to the king of the celestials. He saw that the son of Pāṇḍu (Arjuna) occupying the half of the seat of Viśava (Indra)

3 Having been worshipped by the great Rishis that best of the twice born sat at the desire of Sakra (Indra) on an excellent seat

4 Seeing Arjuna seated on the seat of Indra he pondered as to how Partha had attained to the seat of Sakra, he being (but) a Kṣatriya

5 What act of merit had been performed by him and what regions had been conquered by him that he had obtained a seat which was worshipped by the celestials themselves?

6 Having known his thoughts the slayer of Vitrā Sitrā the husband of Sachi smilingly spoke these words to Lomasha

Indra said:—

7 O Brahmarshi! hear all about what is now passing in your mind. This one (Arjuna) is not a mortal though he has taken his birth amongst men

8 O great Rishi this mighty armed hero is my son born (in the womb) of Kuntī. He has come here to obtain weapons for what wonderful reason,

9 Alas you do not recognise him as the excellent Rishi of old! O Brahmarshi listen to me—I shall tell you who he is and for what reason he has come here

10 Know those two excellent and ancient Rishis, known by the name of

Nara and Narayana are none else than Hrishikesha (Krishna) and Dhyananjanī (Arjuna)

11 The Rishis Nara and Narayana are renowned all over the three worlds they have descended (on earth) for the accomplishment of certain purpose on earth which is the region for the acquisition of virtue

12—13 The sacred hermitage, which even the celestials and the high souled Rishis adore which is known by the name of Vidarikā which is situate at the source of the Ganges and which is frequented by the Siddhas and the Charanas, O Brahmarshi, was the abode of Vishnu (Krishna) and Jishnu (Arjuna)

14 O Brahmarshi those two effulgent ones have at my request taken their birth on earth. Those two greatly powerful ones will remove the burden of the earth

15 Besides there are certain Asuras called Nepathikachas who being proud of the boon they have acquired, are (now) engaged in doing us injuries

16 Proud of their great prowess, they are planning the destruction of the celestials for having received the boon they do not at all regard the celestials

17 Those fearful and greatly powerful sons of Danu live in the nether regions. Even all the celestials put together are incapable of fighting with them

18—20 O foremost of Brahmarshis O exalted one the blessed Vishnu the slayer of Madhu he who was known on earth as Kapila who destroyed by his glance alone the high souled sons of Sagarā when they came roaring towards him that illustrious and invincible Hari (Krishna) is capable alone or with Partha both together, of doing us a great good in a great battle. There is no doubt about it

21 Like the snakes in a great lake he (Krishna) is capable of destroying at the very first sight all those Asuras the Nepathikachas with all their followers

22 But the slayer of Madhu who did not be requested to perform an insignificant task. He can consume the Universe by the great mass of his effulgence if he minds to increase it

23 This one (Arjuna) also is quite competent to fight with them all. This hero having destroyed them all in a battle, will again go back to the earth

24 At my request go back to the earth. You will find the heroic Yudhishthira living in the Kamyaka (forest).

25 On my behalf tell that invincible and virtuous hero that he should not be anxious for Falguni. He will soon return acquiring all weapons.

26 For without the sacred prowess of arms and without the skill in weapons and in war, he will not be able to meet Bhishma, Drona and others in battle. Tell him,

27 That the high minded and the mighty armed Gudakesha Arjuna has acquired all weapons, and has mastered the arts of celestial dancing and vocal and instrumental music.

28 (You should also tell him) saying, 'O foremost of men, O chastiser of foes you too with all your brothers should see the various sacred rites.'

29 O king of kings, having bathed in various sacred waters, you will be cleansed of your sins and the fever of your heart will abate. You will then be able to enjoy your kingdom in happiness.

30 O best of Brahmanas, O foremost of the twice born endued with the prowess of asceticism, you should protect him (Yudhishthira) in his wanderings over the earth.

31 Fearful Rakshasas always live in mountain passes and in rugged steppes. Protect him from them.

Vaishampayana said :—

32 Having been thus addressed by Mahendra Vibhatsu also spoke to Lomasha with all reverence saying, 'Protect the son of Pandu (Yudhishthira)'

33 O excellent man, O great Rishi let the king protected by you, visit the various sacred shrines and give away (much wealth) to the Brahmanas in charity.

34 The gently ascetic Lomasha, saying 'Be it so' went to the earth with the intention of going to the Kamyaka forest.

35 He saw there the son of Kunti that chastiser of foes Dharmaraja (Yudhishthira) surrounded by the ascetics and by his brothers.

Thus ends the forty seventh chapter the arrival of Lomasha in the Indralokagaya is of the Vana Parva.

CHAPTER XLVIII

(INDRALOKAGAYANA PARVA)—

Continued

Janamejaya said :—

1 These acts of the immeasurably effulgent Arjuna (Arjuna) are (no doubt)

wonderful. O Brahmana what did greatly wise Dhritarastra say on hearing (all this)?

Vaishampayana said :—

2 Having heard from the foremost of Rishis Krishna Dwaipayana that Partha (Arjuna) had gone to the abode of Indra the son of Amvika the king Dhritarastra, thus spoke to Sanjaya.

Dhritarastra said :—

3 O charioteer O Suta, do you know in detail the acts of the wise Arjuna which I have heard from the beginning to end?

4 Mid in performing acts of the most vulgar kind, my wicked minded and ever sinful son of wicked policies will destroy the earth.

5 That high souled one (Yudhishthira) whose words are ever true and who has Dhananjaya (Arjuna) to fight for him will certainly conquer the three worlds.

6 Is there any one who is even beyond the influence of death and decrepitude that will be able to stand before Arjuna when he will shower his barbed and sharp pointed arrows sharpened on the stone?

7 My wicked minded sons who will have to fight with the invincible Pandavas are all under the influence of Death.

8 Reflecting day and night I do not see amongst us that warrior who will be able to stand in battle before the wielder of the Gandiva (Arjuna).

9 Even if Drona, Karna or Bhishma advance against him in battle there will befall a great calamity over the world. But I do not see even there any chance of our Victory.

10 Karna is kind and forgetful, the preceptor (Drona) is old and he is (also Arjuna's) tutor. But Arjuna is wrathful, strong proud and greatly powerful.

11 As all these heroes are invincible, all skilled in weapons and all illustrious a fearful battle will take place between them.

12 They will not desist even the sovereignty of the whole world if it is at all to be had by defeat. Peace will be established only at the death of either of these (Bhishma &c) or Falguni (Arjuna).

13 But he, who will be able to kill Arjuna does not exist—nor even he who will defeat him. How shall that wrath of his which has myself for its object be appeased?

14 That hero equal to the lord of the celestial, gratified Agni at Bhishma's. He vanquished all the rulers of the earth at the time of the great Rajshuya sacrifice.

15 O Sanjaya, O child, even the thunder-bolt, that falls on the mountain peak, leaves a portion unburnt but the arrows, shot by Kiriti (Arjuna), do not leave anything behind.

16 As the rays of the sun scorch mobile and immobile universe so will the arrows, shot by the arms of Partha scorch all my sons.

17 It seems to me that the *Chamusa* (armies) of the Bharatas have already run away in all directions—being terrified at the clatter of Arjuna's chariot wheels.

18 Vidhata (creator) has created Kiriti (Arjuna) as our all-destroying, destroyer. He stands as a foe in the battle, scattering and vomiting swarms of arrows. Who is there that will defeat him?

Thus ends the forty fifth chapter, the lamentation of Dhritarastra, in the Intralokagamana of the Vana Parva

CHAPTER XLIX

(INDRALOKAGAMANA PARVA)—

Continued

Sanjaya said:—

1 O king what you have said is regards Duryodhana is true. O ruler of earth, nothing what you have said is a true.

2 The immeasurably effulgent Pandavas were filled with wrath seeing their illustrious wedded wife, Krishna, brought into the *Sabha*.

3 O great king hearing the cruel words of Dushasthana and Ikarna they have become so angry that I believe they would not forgive.

4 O great king I have heard how Arjuna has gratified in battle by means of his bow the god of gods *Sthanu* of eleven forms.

5 The exalted lord of all the gods Kapardin (Siva) himself, having assumed the disguise of a Kirata faught with Balamuni (Arjuna) to test his prowess.

6 It was then that the Lokapalas appeared before that hero of undeteriorating ascetic prowess in order to give away their weapons to that chief of the Kuru race.

7 What other man on earth except Falguni can ever attempt to get a sight of these gods in their own real forms?

8. O king, who is there who will be able to weaken that hero who was not weakened by Maheswara (Siva) himself with eight forms?

9. Having dragged Draupadi unto the *Sabha* and thus provoked the Pandavas your sons have brought upon themselves this terrible, fearful and hair-stirring calamity.

10 Seeing Duryodhana in the act of displaying his both thighs to Draupadi Bhishma, with quivering lips spoke these words,

11 "O sinful wretch, as you are a great gambler, I will smash with the fearfully forcible maces, your these two thighs on the expiration of the thirtieth year."

12 All (the Pandavas) are the foremost of smiters, all immeasurably effulgent all skilled in every weapon, all invincible even before the celestials.

13 I am sure, the sons of Prithu angry as they are at the insult offered to their wedded wife, will kill all your sons in battle.

Dhritarastra said —

14 O charioteer, what (great) mischief has been done by Ikarna by his uttering cruel words? Was it not enmity to the extreme by bringing Krishna (Draupadi) to the assembly hall?

15 How can my wicked minded sons live when their eldest brother and superior does not walk in the path of righteousness?

16 O Suta, seeing me blind, and incapable of taking any active steps, my wicked son considers me a fool and does not listen to what I say.

17 Those wretches also,—who are his counsellors namely, the son of Suvala (Sakuni) and others always encourage him in his course of vice, he is incapable of understanding things.

18. The arrows, that the immeasurably powerful Arjuna shoots in playfulness are able to consume all my sons,—what to speak of his those arrows which are shot by him in anger!

19 The arrows pulled by the strength of Arjuna's arms and shot from his bows and also inspired with *mantras* which convert them to celestial weapons, can chastise even the celestials.

20. What is there which is unconquerable by him who has for his protector, counsellor and friend the Lord of the three worlds, Hari Janardana (Krishna)?

21—22 O Sanjaya this is most wonderful in Arjuna as we have heard that he clasped Mahadeva (Siva) with his arms. That act also which Falguni (Arjuna) did of old aided by Damodara (Krishna) in order to help Agni to consume the Khandava (forest) was witnessed by all the world.

23. When these Bhīma, Partha (Arjuna) and Vasudeva (Krishna) of the Satwata race are angry, my sons with their friends and the son of Suvāla are surely not at all capable to fight with them.

Thus ends the forty ninth chapter, the lamentation of Dhritarashtra, in the Indralokagamana of the Vana Parva.

CHAPTER L (INDRALOKAGAMANA PARVA)—

Continued.

Janamejaya said:—

1. O (Mum), king Dhritarashtra must uselessly have lamented after having sent the heroic sons of Pandu into exile.

2. Why did the king thus permit his narrow-minded son Duryodhana to excite the anger of those mighty warriors, the sons of Pandu?

3. What was the food of the sons of Pandu while they lived in the woods? You explain to me—was it obtained from the woods or was it the product of cultivation?

Vaishampayana said:—

4. The best of men ate the produce of the wilderness and the (meat of) deer killed with pure arrows, which they first dedicated to the Brahmanas.

5. O king, both classes of Brahmanas (those worshipping with fire and those worshipping without it) followed these heroes wielding large bows while they lived in the wilderness.

6. There were ten thousand most illustrious Śrutikī Brahmanas, who had perfect knowledge in the matter and means of salvation, and whom Yudhishthira fed in the woods.

7. He dedicated the black and other kinds of deer and clean animals of the forest to those Brahmanas, after having killed them with his arrows.

8. None of those who lived with Yudhishthira in the woods looked either pale or diseased, lean or weak, and timid or terrified.

9. The best of the Kurus, the most virtuous Yudhishthira, supported his dear brothers as if they were his sons, and maintained his relatives, as if they were his own brothers.

10. The famous Draupadi first supplied her husbands and the Brahmanas with food like their mother, and at last she took her food herself.

11. The king going towards the east and Bhīma towards the south, and the twins towards the west or the north, put an end to the race of the deer in the forest (by daily killing them with their bows) for the sake of meat.

12. Thus the Pandavas lived in the forest of Kamyaka for five years, but all the while they remained very anxious on account of the absence of Arjuna and were always busy with study, prayers and sacrifices.

Thus ends the fiftieth chapter, the description of the food of the Pandavas, in the Indralokagamana of the Vana Parva.

CHAPTER LI.

(INDRALOKAGAMANA PARVA)—

Continued.

Vaishampayana said:—

1—2. The foremost of men, Dhritarashtra, the son of Amvika, having heard this most extraordinary and wonderful account (the mode of life of the Pandava king in the Kamyaka forest) became filled with grief and anxiety, and overwhelmed with melancholy and breathing hot and long he addressing his charioteer Sanjaya said,

3. 'O charioteer, I do not enjoy a moment's rest either during the day or in the night, thinking of the terrible misconduct of my sons resulting from their past gambling;

4. And thinking of the heroism, patience superior fortitude, and the extraordinary mutual love of those brothers of unbearable prowess.

5—7. When the two Pandavas, Nakula and Sahadeva who are of divine origin, most exalted, equal to the king of the gods in splendour, invincible in battle, steady in management of weapons, able to shoot at a great distance, indefatigable in battle, light-handed, of inextinguishable wrath, persevering, of untiring activity, mighty as the lions, unbearable as the Ashvins themselves—will come to the field of battle placing Bhīma and Arjuna in the front, then

8—10. I see, O Sanjaya, that my soldiers will be slain to a mass, and those mighty and matchless warriors of divine origin will not show mercy, as they are very angry at the insult upon Draupadi. And the most powerful warriors of the Vrishni race and the Panchalas of great strength, and the sons of Pritha themselves, guarded by Vasudeva of indomitable strength, will defeat my son's legions.

11: O son of charioteer my assembled forces are incapable of standing the push as given by the Vrishnis, when commanded by Rama and Krishna.

12 The mighty warrior Bhima of terrible prowess, armed with his uplifted mace, capable of crushing every hero, will rove about in their midst.

13 The kings on my side will not be able to stand against the twang of Gandiva, as loud as the thunder of heaven, and the push of the mace of Bhima

14 It is then that I, ever obedient to the counsels of Duryodhana, shall call to my memory the advices of my friends which, I should have listened to beforehand

Sanjaya said:—

15 O king, you did not care for this, thy great fault was that though capable you did not prevent out of affection—your son from doing what he had done

16 Having heard the defeat at dice of the Pandavas the slyer of Madhu, that hero of imperishable fame, went at once to the forest of Kamyaka

17 So also Dhristadyumna at the head of the sons of Drupida, and Virata and Dhristaketu, and those mighty warriors the Kekayas

18 O king, I have learnt through the spies whatever they talked of after they had seen the sons of Pandu defeated at dice

19 Having advanced towards the slyer of Madhu, the Pandavas appointed him to the charioteership of Balguni in battle and Hanu in response to their request said—“So be it”

20 And Krishna beholding the sons of Pritha, gone to the woods and dressed in the skins of black deer, became greatly annoyed, and addressing Yudhishthira, said,

21 I beheld the prosperity of the sons of Pritha at Indraprastha, on the occasion of the Rajshuya sacrifice which could not even painfully be obtained by other kings

22—26 At the Rajshuya I saw also all the kings—those of the Vangas and Angas, Paudras and Odras, Cholas and Dravidas and Andhikas, and the rulers of several islands and the countries on the sea coast and the kings of the frontier dominions, i.e. the chiefs of the Sinhais, the barbarous Mlechchhas, the aboriginal tribes of Lanka and the heads of the kings of the west, and the chiefs of the various principalities and all those of the Pahlavas and the Daradas, the various tribes of the Kurus, the Yavanas,

the Cakras, the Harahitas, the Chinas, the Bhukhais, the Sindavas the Jigudas the Ramathas, and the Mundas, and the natives of the kingdom of women, the Langanas, the Kakeyas, the Malavas and the inhabitants of Kashmir,—who were greatly afflicted with the terror of your weapons, strength and who, having been present as you had invited them, performed various offices

27 That prosperity, so very ephemeral was taken away by thy enemies, and now rests upon them which I shall recover from them for thee by depriving them of their very life

28—30 O chief of the Kurus, I shall, with the help of Rama Bhima and Arjuna and the twins, and of Akrura, Gada and Shamra, and Pradyumna and Ahuka and also with the assistance of the heroic Dhristadyumna and the son of Sishupala, kill Duryodhana and Karna in a day, and so also Dushashana Suvala's son, and all others who will stand against us in battle. And thereafter you shall O Bharata, live in Hastinapur with thy brothers, and having in possession the prosperity that is now being enjoyed by the sons of Dhritarastra, govern this earth

31 Thereupon the king (Yudhishthira) spoke unto Krishna in the hearing of those heroes at the herd of whom was Dhristadyumna whilst they were listening to him

Yudhishthira said —

32 O Bhishmadana, I accept these words of your to be true

33 O mighty armed one, may my enemies with their followers subsequent to the expiration of the thirteen years O Krishna, swear this to me.

34 I really promised in the assembly of the kings to live in the woods as I am now doing

Sanjaya said —

35 Hearing these words of the most righteous Yudhishthira his courtiers headed by Dhristadyumna instantly praised the intelligent Keshava with sweet words most suitable to the occasion

36 They, (the courtiers) in the hearing of Vrishdeva, said to the daughter of Pandhala (Draupadi) O Lady Duryodhana shall certainly give up his life on account of your wrath

37—39 O fair complexioned one we make this promise unto thee, and therefore grieve no more O Krishna, the flesh of those that laughed on beholding the victors at dice—will be devoured by the

wolves and birds, they themselves will be mocked, and their blood will be drunk by the jackals and vultures. O daughter of Panchala, you shall see the bodies of those that dragged thee by the hair at once dragged and devoured by the carnivorous animals.

40 Krishna, the blood, of those with severed heads, by whom you were much aggrieved and neglected, will be drunk by the earth."

41—42. The foremost ones of the Bharata race uttered these and various other speeches (in order to console Draupadi) Yudhishthira made this request to those brave heroes who were all impressed with the marks of battle, that they should, after the expiration of the thirteenth year (of life in the forest), come to the field (of battle) keeping Vasudeva at their head.

43—44. Who is there that, desiring to have his existence in earth, will appear in the field of battle and encounter these most illustrious, and invincible heroes (like the furious lions with erect manes) viz. Rama and Krishna and Dhananjaya, Pradyumna, and Shamva, and Vayudhana, and Bhima, and the sons of Madri, and the Kaikeya and Panchala princes attended by the King of Matsya, who will come to the battle with all their troops and attendants.

Dhritarastra said:—

45 Vidura in the occasion of the past gambling told me this:—“O king you shall surely defeat the Pandavas at dice but certainly there will ensue a terrible bloodshed resulting in the total destruction of the Kurus.”

46 O chasteer, I think it is now almost certain what Vidura had told me of old viz, that undoubtedly there would happen a most fearful battle with the Pandavas just after the expiry of the said period of thirteen years.

Thus ends the fifty first chapter the lamentation of Dhritarastra, in the Indralokagamana of the Vana Parva

CHAPTER LII

NALOPAKHYANA PARVA

Janamejaya said:—

1 When the illustrious son of Pritha (Arjuna) had gone to the region of Indra with a view to obtain the arms what did Yudhishthira and the other Pandavas do?

Vaishampayana said:—

2 When the illustrious son of Pritha had gone to the region of Indra for oba-

ing the arms then those foremost ones of the Bharata race lived with Krishna (Draupadi) in the forest of Kamyaka.

3 Thereupon, those excellent ones of the Bharata race, much aggrieved at heart, were seated one day with Krishna on a clean and solitary turf (in the forest).

4 They were greatly afflicted with grief, their voices were choked up with the tears, and also they were overwhelmed with sorrow on account of the absence of Dhananjaya. A flood of grief passed over them, tormented as they were by his separation.

5 Thereupon the heroic Bhima, afflicted with sorrow for the separation of Dhananjaya and the loss of kingdom, addressed Yudhishthira in the following terms.

6 “O great king this chief of the Bharata race Arjuna, has gone away in obedience to your command. On him depend the very lives of the sons of Pandu.

7 I owing Arjuna, we with all our sons, the Panchalis, as also the Satyaki and Vasudeva are sure to die.

8 For what can we grieve more than this that the righteous Vibhatsu goes away at your behest, thinking upon the various sorrows?

9 Relying upon the strength of arms of that illustrious hero, we can take for granted that our enemies are already vanquished, and the possession of the earth is ours.

10 But for the intervention of that mighty armed hero in the meeting of warriors I could not send the descendants of Dhritarastra with the Shivalas to the other world (i.e. of death).

11 We are supported by Vasudeva, and are the mightiest warriors. We were constrained to suppress the wrath that had been awakened in ourselves, because you are the cause of that anger.

12 As a matter of fact, assisted by Krishna, having slain all our foes with Karma at their head, we are in a position to rule the whole world conquered by the might of our own arms.

13 Although we are not devoid of manliness yet we are the most unfortunate, and that is for the reason of your gambling vice. Meanwhile the foolish sons of Dhritarastra are growing very strong with the tribute (collected from the dependent chiefs).

14 O great king it is necessary for you to keep in view the duties of a Kshatriya. O great king, to live in the forest should not be his duty.

15. The sages have said that the duty of a Kshatriya is to rule the kingdom. O king, you, are versed in the Kshatriya moralities, should not go astray from the path of your duty, the most righteous as you are.

16. Calling back Partha and Janardana, let us, O king, go away from the forest, and slay the descendants of Dhritrashtra even before the expiry of pledged period of twelve years.

17. O great monarch, O high-souled one, O king of kings, I shall send the sons of Dhritrashtra to the other world (even if they are encircled by their soldiers in battle-array) by the very push of our arms.

18. I shall slay all the sons of Dhritrashtra accompanied by the Suvishas, Duryodhana and Karna and others who will encounter me (or us) in battle.

19. The enemies thus being slain by me you may come back to the forest again. O king of kings, there will be no fault of yours if thus acted.

20. O sir, O chastiser of foes, if thus a sin be committed, we are able to wash it off by the performance of various sacrifices and we may ascend a superior heaven.

21. O monarch such may happen, if our king be not foolish or procrastinating. Indeed you are, O king, righteous.

22. Undoubtedly the deceitful persons should be done away with deceitful means. Surely it is no sin to destroy them by frauds.

23. O Bhishma, O great prince, the pious, who are conversant in morality have regarded a day and a night as equivalent to an entire year.

24. O illustrious one the Veda texts often heard to signify that a year, O great monarch passes away like a day, if one engaged in strict devotion.

25. Therefore regard, O one of unfading glory, accepting the authority of the Vedas the period of thirteen years equal to a day or so.

26. O chastiser of foes, this is the (proper) time to kill Duryodhan prince, he will attendants. Otherwise, under his subjection the whole world.

27. O most excellent of princes this has been the outcome of your love for gambling. We are almost ruined by your promise to live one year undiscovered.

28. I do not find a country where if we live, that wicked and evil natured Sujo-

dhanra will not be able to discover us by his spies.

29. And having thus traced us that stupid one will again deceitfully banish us (to live in exile) into the woods.

30. If that sinful wretch beholds us to return from the woods after the expiration of that period of our undiscovered life, he will again invite us to game at dice.

31. O great prince, the game of chance will once more begin. And then be again summoned at dice, we are sure to be banished.

32. He (the king) is unskilled at dice and beyond doubt he loses his senses when at dice. Therefore O great monarch you shall have again to live in the woods.

33-35. O great prince, if it behoves us not to make us miserable for life, observe fully the teaching of the Vedas which lay down, that verily the deceitful ought to be destroyed by the deceitful means. If I but have thy command I would go forth (to Hastinapur), and, even as fire consumes a heap of grass, would slay that wicked Suyodhanra with all my power. It behoves you therefore, O charioteer, to grant me permission.

36. And king Dharmaraj Yudhishtira having consoled and smelling the crown of the head of that son of Pandu Bhishma who thus (as above), addressed, spoke thus.

37. "You shall, O mighty armed warrior, assisted by the wielder of the Gandiva, slay, without doubt, Suyodhana after the expiration of the pledged period of thirteen years.

38. O son of Pritha as for what you say, that "O Lord, the period is complete" I dare not tell a lie, for it never finds place in my heart.

39. O son of Kunti, you shall without the help of deceit, which is doubtfully a sin, slay that irrepressible Suyodhana with this, Bhishma's words.

40. Thus, Bhishma's words were thus spoken. Dharmaraj Yudhishtira before him thus talking to Bhishma there came a sage, Vrihadashva, great and most illustrious.

41. That righteous monarch Yudhishtira, pious and high souled, accented with the Pancha, worshipped the great Yagyadharma (made of the respectful offerings of butter, sugar and milk, curd, clarified butter, made of some metal) which he beheld standing before him.

42. When the great sage was seated the mighty armed Yudhishtira having been supplied with the refreshment.

looking, and spoke to him in the most piteous terms.

43. "O almighty one, summoned by those evil-minded and mischievous but skilful gamblers at dice, I have been deprived of my wealth and kingdom (through gambling)."

44. I am not an expert at dice, the sinful men, having recourse to the foul means, defeated me at dice, and even brought my wife, who is dearer to me than life itself, into the midst of the assembly (of heroes).

45. And defeating me at dice a second time, they have exiled me into the fearful woods, where I lead a disastrous life, clad in deer-skin.

46. Greatly afflicted with sorrow, I am at present leading a very distressful life in the woods. The cruel speeches which I heard uttered (by my enemies) on the occasion of the past

47. Gambling, and the expressions of my afflicted friends regarding the game and other subjects, live still fresh in my heart, and when remembered, they put me into serious thinking during the whole night.

48. I am, even as deprived of my life as I am in destitute of that high-souled wielder of the Gandiva, on whom depend the very lives of us all.

49. Ah! when shall I see the swift-speaking, and liberal Vibhatsu, who is so full of the milk of human kindness, and aptitude, coming back to us with all the arms collected from heaven!

50. Is there a prince, on the earth, who is more wretched than I am? Have you ever heard of or seen such a one before? So far as I think, there is no such person, who is more afflicted with grief than myself.

Vrihadashwa said:—

51. O great prince, O son of Pandu, you say that on this earth there is no such a person more wretched than yourself. O unless monarch, I will narrate to you if you would listen to me, the history of a king who was (really) more miserable than thyself.

Vaishampayana said:—

52. Thereupon the king spoke to the great sage: "O most glorious one, relate as I am desirous to hear, the history of the king who has fallen in the most distressful condition of life."

Vrihadashwa said:—

53. O prince, O you that never lapse hear attentively, with your brothers the

history of the king who was more miserable than yourself.

54. O great king, there lived a famous prince amongst the Nishadhis, who was known by the name of Virisena. He had a son, named Nala, who was versed in religion (virtue) and (in the knowledge of acquiring) wealth.

55. We have heard that the king was deceitfully defeated by Pushkara, and in consequence thereof he dwelt in the forest with his spouse, pressed with distress.

56. O king, while living in the forest, Nala had neither servants nor chariots, (nor chariters), neither he had a brother or friends with him.

57. But you are encircled by your war-like brothers, who are equal to the celestials, and also by the best of the twice-born Brahmanas, who are like unto Brahma himself. Consequently, O king, you should not lament.

Yudhisthira said:—

58. O foremost of the story-tellers, I am very desirous of hearing in detail the history of that illustrious king, Nala. It behoves you therefore, to tell me

Thus ends the fifty second chapter, the colloquy between Vrihadashwa and Yudhisthira, in the Nalopakhyaṇa of the Vana Parva.

CHAPTER LIII

(NALOPAKHYANA PARVA).—

Continued.

Vrihadashwa said:—

1. There was a heroic king, named Nala the son of Virisena. He was possessed of desirable attainments handsome and well-acquainted with the management of horses.

2. He was at the head of all the princes, even as the king of the celestials, and exalted above all, was equal to the sun in splendour.

3. He was the well-wisher of the Brahmanas, and the lord of the Nishadhas. He was truthful the commander of a mighty force, consisting of cavalry and infantry, and a large number of chariots and elephants but fond of gaming at dice.

4. He was beloved of both men and women high-souled and with all passions checked. He was also the refuge of all and the best of the bowmen, and was like Manu himself.

5 Like him (Nala) there was a king amongst the Vidharbhas named Bhima, who was unlike possessor of immense power and all accomplishments and beloved of his subjects. But with all these virtues he was without an issue.

6. He with a fixity of purpose made great endeavour for obtaining issue. O Bharata, there came before him a Brahmarshi named Damana.

7 Thereupon O king of kings the virtuous prince Bhima assisted by his wife satisfied that revered sage with the most respectful offerings.

8 Damana thus pleased conferred upon the king and his spouse a boon of a daughter like unto a jewel and three sons possessed of liberal heart and great fame.

9 The daughter and the three sons were named Damayanti and Damadanta and the illustrious Damana. The latter were possessed of all the virtues most fearful and of terrible might.

10 But Damayanti of slender waist, obtained celebrity all over the world in beauty and brightness and in good name, luck and glory.

11 And when she attained to age hundreds and hundreds of female servants and hand maids decked in ornaments, waited on her like Sita herself.

12 There shone in the midst of her hand maids the daughter of Bhima of beautiful features and decked with all ornaments like the bright lightning of the sky.

13 The damsel was possessed of extraordinary beauty and large eyes and was like Lakshmi (the goddess of riches) herself. Indeed, there was none amongst the celestials or the Yaksas who could be compared with her.

14 No body among men or others was possessed of such beauty seen or heard of. In fact, the damsel was most pleasant to look at, and more handsome than the celestials.

15 That foremost of men Nala was peerless in the world because on earth he resembled in beauty Khandarpa (the god of love) himself in his embodied form.

16 Moved with admiration, they (the heralds) again and again uttered the praises of Nala before her (Damayanti) and those of Damayanti before the king of the Nishadhas, Nala.

17 Although they had not seen each other yet they conceived a love (for each other) produced by the repeatedly hearing each other's accomplishments. O son of

Kunti, that mutual attachment began to grow very strong.

18 And then Nala, incapable of holding it in his bosom passed much of his time in solitude in the gardens adjacent to the inner apartments (of his palace).

19 There he saw, one day, a lot of swans with golden wings roving in those woods. Of them he caught one with his hands.

20 Thereupon that sky roving one spoke unto Nala. O king, it behoves not to kill me. I will render some good to you.

21 O prince of the Nishadhas I will speak of you before Damayanti and in such a manner that she will never mind to have any other person (for her lord) but yourself.

22 Thus spoken the king liberated the swan. Thereafter the swans spreading their wings betook themselves to the country of the Vidharbhas.

23 Arriving at the city of the Vidharbhas the birds alighted from heaven before Damayanti, who also beheld them.

24 Damayanti surrounded by her hand maids having seen those birds of extraordinary beauty, desired to catch those rovers of the skies without loss of time.

25 Thereupon the swans fled in all directions in that charming forest and the ladies ran after them, each pursuing one.

26 The swan which Damayanti pursued, led her into a solitary corner of the garden and addressed her in human speech in following words,

27 O Damayanti, there is a prince amongst the Nishadhas named Nala who is in beauty like the Ashwins, and he is not his equal amongst men.

28 In beauty he is like Khandarpa (the god of love) himself in his embodied form. O fair complexioned one, if you become his wife,

29 O you of slender waist your beauty and also your beauty may be of some avail. We have as a matter of fact, seen celestial Gandharvas, men,

30 Nagas and Rakshasas but never have we seen one like him (Nala). You are a jewel amongst the maidens, and Nala is the best amongst men.

31 The best united with the best is of merit. O Prince Damayanti, I have said the above way addressed by the swan.

32 She (Damayanti) in return said to the swan, "you also thus speak unto Nala." O Prince, the bird having uttered to the daughter of Vidharva "So be it" returned to the country of the Nishadhas, and described every thing to Nala himself.

Thus ends the fifty third chapter, the words of the swan's speeches in the Nalopakhyana of the Vana Parva

CHAPTER LIV.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. O Bhṛata, hearing the words of the swan, Damayanti thence forth became restless on account of her anxiety for Nala.

2. For this reason, Damayanti became filled with great anxiety and grief, and sighing heavily became lean and pale-faced.

3. She always gazed on high with contemplative turn of mind, and looked like a dementate. Possessed by the god of love, she also became pale and slender.

4. She had no desire for the enjoyments, either of beds or seats. And she did not lie down either during the day or night, and lamented again and again with the exclamations of Ah and Alas.

5—6 O King, the hand-maids, of Damayanti beholding her that condition and features, represented them to the ruler of Vidharva.

7. The king Bhīma hearing all from the hand-maids was set to serious thinking regarding the affair of his daughter, the thought within himself why was it that his daughter seemed to be so uneasy at present.

8. The king, seeing his daughter had attained to puberty, observed in his mind 'at it was his own duty to make arrangements for Damayanti's Swayamvara (marriage).

9. O exalted one, the king united all the lords of the earth saying, "O heroes the Swayamvara ceremony of Damayanti is going to be held."

10. Having learnt of Damayanti's Swayamvara (marriage), all the kings, the lords of the earth, in obedience to the invitation of Bhīma, came to him.

11—12. The earth was filled with the rejoicing by the clatter of the cars, the whining of horses, and the roars of elephants, and those high-minded rulers of

the earth, who came with their fair-complexioned battalions decked in ornaments and handsome garlands, were received by that heroic Bhīma with the most suitable offerings. Thus honored by a respectful reception, the kings took up their abodes (in the city of Bhīma).

13—14. At this juncture, those most exalted of the divine sages, the illustrious, greatly wise and austere Narada and Parvata, having arrived at the regions of Indra, obtained admittance into his palace with a respectful reception.

15. The illustrious Maghavat (Indra), having offered them proper worship, enquired after their everlasting welfare, and peace regarding all matters.

Narada said:—

16. O Lord, O God, we enjoy peace in regards all matters, and O Maghavat, O illustrious one, so also the beings of the entire world.

Vrihadashwa said:—

17—19. Hearing the speeches of Narada the slayer of Vala and Vritra, asked, "Where are those warlike Kshatriyas, and why do I not find those princes, coming to me as they are my most favourite guests? They are the virtuous rulers of the earth, renouncing their life in battle. They meet death by weapons, when time is come, and never turn their faces away from the battle, theirs is this world, eternal unto them and bestowing upon them all the objects of enjoyments, even as it does to me."

20. Narada, thus addressed by Sakra, said in reply:—

Narada said:—

O Maghavat, listen to me, why the rulers of the earth are not being seen by you now.

21. The king of the Vidharvas has a daughter—the famous Damayanti, who, in beauty, surpasses all the women of the earth.

22. O Sakra, her Swayamvara will shortly take place. There the kings and princes are going from all directions.

23. O slayer of Vala and Vritra, the kings, desirous of getting that pearl of the earth, all desire to have her most eagerly.

24. While they were discoursing thus, the most excellent of the immortals, the Lokapalas, (with Agni among them) came before the king of heaven, Indra.

25. They then all heard the speeches of Narada pregnant with lofty ideas and

becoming greatly delighted to hear them said that they would also go there

26 O great king, mounted on their vehicles, accompanied by their attendants they all betook themselves to the country of the Vidharbhas where all the rulers of the earth had gone

27 O son of Kunti the lofty minded king Nala hearing of the assembly of the kings, set out, thinking of Damayanti

28 The celestials saw Nala on the way walking on the earth. In beauty he resembled even the god of love himself in his embodied form

29 The Lakapulas, having seen him resplendent as the sun, were struck with astonishment at his wealth of beauty, and they therefore, abandoned their idea (of getting her)

30 The celestials, leaving their cars alighted from heaven, and (then) addressed the king, of the Nishadhas thus

31 "O the most exalted of the rulers of the Nishadhas O Nala O you who do observe the vow of truth O the foremost of men, help us, be our messenger"

Thus ends the fifty fourth chapter the embassy of Nala in the Nalopakhayana of the Vana Parva

CHAPTER LV

(NALOPAKHAYANA PARVA)—

Continued

Vrihadashwa said:—

1 O Bharata Nala promised to them (the celestials) saying that he would do it and then approaching with folded hands, asked them

2 'Who are ye? And who is he by whom I am desired to be his messenger? What further shall I render to you tell me what really is'

3 Mightiest being thus addressed by the king of the Nishadhas, said in reply 'Be informed that we, the celestials come here for Damayanti

4 O king I am Indra, this one is Agni, he is the lord of the waters and this is even Yama the destroyer of human bodies

5 Do you inform Damayanti that we, Lokapulas with Mahendras at our head are all come, and going to the assembly (of the heroes), filled with the desire of witnessing (the Swayamvara),

6 And the gods—Sakra, Agni, Vāsava, and Yama—all desire to win you. Hence choose one of them for your husband'

7 Nala, being thus spoken to by Sakra requested them with folded hands not to send him, as he also has come with the same purpose

8 'O gods, pardon me and how it is that a person, who is in the same way determined (to get Damayanti) can dare speak to the damsel on behalf of others

The Gods said —

9 O king of the Nishadhas, you promised to us beforehand that you would do it O king of the Nishadhas, why therefore will you not act up to it? Tell us without (a moment's) hesitation

Vrihadashwa said.—

10 The king of the Nishadhas being thus spoken by the gods said again to them "How can I dare enter those palaces so well guarded

11 Indra again said to him in reply 'you shall get access Nala saying 'so be it, repaired to the mansion of Damayanti

12 There he saw the daughter of the ruler of Vidurbiha who was encircled by her hands munda effulgent in beauty and form and of fair color

13 She also possessed extraordinarily symmetrical handsome limbs slender waist and fair eyes, her splendour was supposed to eclipse the light of the moon

14 His (Nala's) love increased at the very sight of that sweet smiling one (Damayanti). But being desirous of carrying out the truth he repressed the love (that was aroused in him)

15 Then beholding the king of the Nishadhas, all the respectable and beautiful ladies sprang up from their seats, possessed as they were by the splendour (of his beauty)

16 Filled with amazement, and highly grieved, they praised Nala, but they spoke nothing to him, only worshipped him in the mind

17 Oh! what beauty, what effulgence and what patience you possessed by this handsome one! Who is he! Is he a god or a Yaksha, or a Gandharba?

18 Those most excellent women, overpowered by his splendour, and out of bashfulness, were not at all able to go near or address him

19 Filled as she was with amazement, yet Damayanti, smilingly addressed the heroic Nala, who, also gently smiled at her. She smilingly said thus.

20. Who are you, O you of beautiful form, you have aroused love in me O warlike one, O sinless one, I desire to know how have you come here.

21. Why have you come here? And how is it you have not been perceived by anybody? Indeed, my palace is so well-guarded, and so strict are the commands of the king."

22. Being thus addressed by the daughter of Vidharbha king, Nala said to her in reply —

Nala said :—

"O handsome dmsel, know me by the name of Nali, I have come here as the messenger of the gods.

23 The gods, Sakra, Agni, Varuna, and Yama, all desire to have you O beautiful one, choose one of the celestials as your husband.

24. It is through the influence of those celestials I have entered the palace undiscovered, and for this reason also that none has perceived me, nor put obstacles in my way.

25 O respected one, I have been sent by the illustrious gods on this errand. O lucky one, form your opinion by hearing this, as you please.

Thus ends the fifty fifth chapter, Nala's embassy of the gods, in the Nalopakhyana of the Vana Parva.

CHAPTER LVI.

(NALOPAKHYANA PARVA) —

Continued

Vrihadashwa said :—

1 Saluting the celestials, (Damayanti) smilingly said to Nala, "O king! love me with due respect, and say what shall I do for you.

2 Myself, and whatever riches that I have got are all thine. O lord, make love with full confidence

3. O prince, the speeches of the swans are burning me out. It is for you indeed, O lord I have caused the kings assemble here.

4. O the bestower of honor, if you forsake me who worship you, I must have recourse to either poison or fire, water or the rope for your sake."

5 Thus addressed by the daughter of the king of the Vidharbhas, Nala said to her in reply. "How is it that you choose a man rejecting the Lokapalas (guardians of the worlds) who are present?

6 Do you lead your heart towards those illustrious celestials, who are the creators of the worlds, and even with the dust of whose feet I am not equal.

7. By offending the celestials, the mortals receive death. Therefore, O beautiful lady, save me by choosing one of the gods for your lord.

8 By choosing the celestials you will enjoy garments unsullied with dust, gaudy garlands of variegated color, and superior ornaments.

9 What lady will not accept as her husband Hatusia, who, by reducing the dimensions of this entire earth, swallows it also?

10 What lady will not accept him as her husband, by the terror of whose club all the assembled creatures are propelled to walk in the path of virtue!

11. What lady will not accept as her husband Mahendra, who is the lord of the gods, and who is the most virtuous and illustrious, and who is also the repressor of the Daityas and the Danavas.

12. Should you cherish in you heart (the love of Varuna amongst the guardians of the worlds, do so without delay. Hear this my friendly advice.

13 Thus addressed by the king of the Nishadhas, Damayanti spoke to him with eyes overflowed by the tears produced by sorrow.

14. O the ruler of the earth, to tell you the truth, I accept you for my lord after I have saluted all the celestials,

15 The king, who had come on the mission of the gods, answered her thus who was trembling (with fear), standing with joined hands, "O blessed one, O gentle one, do what you please.

16 Having promised the celestials specially, and come in their interest, how can I venture to look to my own (interest).

17. If virtue be consistent with the seeking of one's own interest, I will surely look to it, and so also do you, O gentle one, act according to this (principle).

18. Thereupon Damayanti, whose words were choked up with tears, spoke to Nala with blameless smiles.

19 "O the most supreme amongst men, I find out this sinless way, following which

no sin, whatever, O king, will hang upon you

20 O the foremost of men, yourself and the celestials with Indra at their head all come together when my Swayamvara takes place

21 O the best of men, there I will accept you for my lord amongst the guardians of the world. Thus, O foremost of men there will be no blame hanging upon you

22 O ruler of the earth! thus addressed by the daughter of the king of the Vidarbhas king Nala returned where the assembled celestials took their quarters

23 Thereupon the great lords who are the guardians of the world, seeing him approach, to them, enquired of him about all that had taken place there

24 "O Prince, did you see Damayanti of blameless smiles? O blameless one, O Prince, tell us all whatever she pronounced

Nala said:—

25 At your behest, I entered the mansion of Damayanti consisting of large and beautiful chambers, and guarded by old guards with bludgeons in their hands.

26 When I entered, no man, through your influence discovered me there except the daughter of the king

27 I was perceived by her hand maids whom I saw too. O the foremost of the gods beholding me they were all struck with amazement

28 O the most excellent of the celestials, although I related all about you yet the fair-complexioned one settled her mind to choose me for her lord

The Maiden said:—

29 O the foremost of men I wish the assembled celestials would come with you where my Swayamvara will take place

30 O king of Nishadhas, I will choose you amongst those celestials. O you mighty-armed warrior if this be done no blame will surely touch you

31 O the exalted of gods this is all I relate to you what happened there. O the lords of the gods it behoves, you therefore, to settle everything finally

Thus ends the fifty sixth chapter Nala's embassy of the gods in the Nalapakhyan of the Vana Parva

CHAPTER LVII

(NALAPAKHYANA PARVA)—

Continued

Bṛihadashwa said:—

1 When the auspicious hour, the sacred lunar day, and the propitious season set in the king Bhīma summoned all the rulers of the earth to the Swayamvara

2 Hearing this all the rulers of the earth repressed by her love, and filled with the desire for Damayanti repaired (to the Swayamvara)

3 Those kings entered the amphitheatre furnished with golden pillars, and adorned with beautiful gates even as the furious lions force their way into the mountain caves

4 There all the rulers of the earth decked in fragrant garlands and adorned with ornaments set with gems suspended from their ears, took their respective seats.

5 That sacred conclave of the rulers of the earth abounded in the foremost of men even as Bhogavati abounds in the Nagas or as the mountain caves in tigers

6 Their arms were sinewy looking like maces, and they were well shaped and smooth, even as the five headed snakes

7 The countenance of the kings, embellished with beautiful locks and fine noses and brows glittered even as the stars shine in the firmament

8 Thereupon the fair complexioned Damayanti entered the amphitheatre and thus attracted the eyes and hearts of the assembled princes

9 When the kings beheld her, their eyes unmoved, were finally fixed upon those parts of her body wherever they had fallen first

10 Thereupon O Bharata the names of the kings having been uttered the daughter of Bhīma beheld five persons all alike in their form

11 Thereafter the daughter of the king of the Vidarbhas, having seen all of them of similar forms could not make out which one was prince Nala, for doubts had already arisen in her mind

12 Whomsoever she saw amongst the kings, she supposed him to be the prince Nala, and thus the thoughtful lady pondered, and deliberated in her mind,

13 'How shall I discern the gods, and how shall I ascertain prince Nala?—This thought engrossed the mind of the daughter of the king of the Vidarbhas, and also afflicted her with great grief.

14-16 O Bharata, she deliberated in her mind upon the marks of which she heard, as appertaining to the gods — I have heard from the old men whatever marks belong to the celestials, and indeed those are never seen to appertain to any one of these assembled in this earth. Thus she thought on this subject over and over in several ways, and came to the conclusion, *viz* — that she should, after saluting the celestials, with the mind and words, and with joined hands, resolve upon obtaining the assistance of the gods themselves. Trembling with fear she spoke to the celestials thus,

17. "On hearing the words of the swans I accepted the prince of the Nishadhas as my husband. For the sake of that vow of mine, O celestials, point him out to me.

18. As I am always firm to him either in speech or thought, so for the sake of that truth, it behoves the celestials to point him out to me.

19. When it was settled to me by the celestials that the prince of the Nishadhas should be my husband, for the sake of that truth it behoves the celestials to point him to me.

20. When I have commenced my vow for the worship of king Nala, for the sake of that truth, it behoves the celestials to reveal him to me.

21. It behoves the Lokapatis, the most excellent of the gods, therefore, to assume their respective forms, that I may ascertain that virtuous prince (Nala).

22-23. The celestials having heard the words of Damayanti full of compassion, and known for certain that her love for the prince of the Nishadhas was most fervent, and also realising her fixed will, purity of heart and mind and her passion for that prince, fulfilled what they had been prayed for by assuming their proper forms.

24. She then beheld all the gods, not perspiring, with fixed eyes and spotless garlands (round their neck), and seated without touching the earth.

25. She, on the other hand, saw Nala standing pre-eminent with his own shadow, and (unlike the gods) full of perspiration, and with floral wreaths stained with dust, and the king of the Nishadhas was also seated on the ground with staring eyes.

26. O Bharata, she saw both the celestials and that virtuous king. But, O descendant of Pandu, the daughter of Bhishma accepted (as her husband) the prince of the Nishadhas in accordance with her vow.

27. The bashful and large-eyed maiden held the flying-end of her cloth, and put a most handsome garland round his neck.

28. Thus the fair-faced damsel had chosen him as her lord. Thereupon all the celestials suddenly gave utterance to their woe by saying, *Ah! Alas!*

29. O Bharata! all the celestials and the great sages became struck with amazement, and uttered the cry, "Excellent and Excellent" while at the same time they were praising king Nala.

30. O Kuruviya! the prince—the son of Virasena, with the gladness of heart, consoled that fair-complexioned maiden thus —

31. O blessed one, as you rejecting all the gods, choose a man to be your lord, so know me, therefore, for your husband, ever ready to obey your words (of command).

32. O you of blameless smiles, I truly promise to you that as long as my life will reside in my body, till then I will continue to be yours.

33-37. Damayanti, with joined hands, showed due respect to him (Nala) by similar expressions. Thereupon the happy pair, each having seen those celestials headed by Agni, mentally prayed for their protection. Then the guardians of the worlds of great splendour, beholding the prince of the Nishadhas accepted by the daughter of Bhishma, became greatly gratified, and they all granted to Nala eight boons. At first Sakra, the husband of Sachī, well pleased, bestowed upon the king of the Nishadhas a boon, *viz*, that in the sacrifices he should attain to divinity, and thence to each of the extraordinarily great and happy abodes. Agni gave assurance of his own presence wherever the king of the Nishadhas would wish. Hutasana also granted to him regions as resplendent as himself. Then again Yama lent him a superior taste for food, as well as a highest place in virtue.

38. The presiding god of the water granted to Nala the boon of his own presence wherever he would wish, as well as floral wreaths of superior fragrance. Thus each one of the assembled gods had given Nala a couple of boons.

39-46. Having granted these boons to him, all the celestials returned to heaven. And the monarchs also, having witnessed this choice-marriage of Damayanti with Nala, became filled with astonishment, and highly gratified, went away wherever they came from. And after the departure of the best rulers of the earth, the lofty-minded

and well pleased Bhima celebrated the marriage ceremony of Damayanti and Nala. The foremost of men the prince of the Nishadhas having passed there some time in obedience to his will came back to his own city with the permission of the king Bhima. O king that righteous prince having obtained a maiden like a gem began to enjoy her sweet company, even as the slayer of Vala and Vritra enjoys the company of Sachī. The warlike monarch, resplendant as the sun, was exceedingly glad to rule and maintain his subjects most righteously. That talented one like Yayāti the son of Nahusha held the horse and several other sacrifices, offering abundant gifts to the Brahmanas. Then again Nala passed his days in joy in the company of Damayanti in the woods and the pleasure gardens, even as the immortals themselves. Thereupon the illustrious prince begot upon Damayanti a son named Indrasena, and a daughter named Indrasena.

47. Thus the ruler of the earth, the foremost of men having celebrated the sacrifices and passed his days in joy (with Damayanti), governed the earth abounding in wealth.

Thus ends the fifty seventh chapter the Shyamabhara of Damayanti in the Nalopakhyana of the Vana Parva

CHAPTER LVIII

(NALOPAKHYANA PARVA)—

Continued

Vrihadaswa said:—

1. After the daughter of Bhima had accepted the king of the Nishadhas as her husband, the protectors of the worlds, of great energy, met, when they were returning, Dwapara accompanied by Kali, approaching towards them.

2. Sakra, the slayer of Vala and Vritra, beholding Kali, said to him, 'O Kali, tell me, whither are you going with Dwapara as your companion?'

3. Thereupon Kali replying to Sakra's words said,—'Hearing the *Shyamavara* of Damayanti, I am going there. I shall take her to be my wife, for my heart has been captivated by her?'

4. Indra smilingly said to him, "That *Shyamavara* is now over king Nala has been accepted by her as her husband even in our presence."

5. Thus spoken to by Sakra, Kali, the viler among the celestials waxing wroth, said to them (celestials) all, the following words.

6. "In as much as neglecting the divinities she has accepted a man for her husband, it is but equitable that she shall suffer severe punishment?'

7. When Kali had spoken in the above manner, the celestials replied, 'With our permission Nala has been chosen by Damayanti.'

8—10. Also what maiden would not accept Nala as her lord, who is endued with all (excellent) qualities, who is acquainted with all systems of religion, who is a strict observer of vows, who has studied the four Vedas as also the Puranas that are styled the fifth, in whose house the deities are always satisfied by sacrifices performed in accordance with the rules prescribed for their observance, who never does any harm to any one, who is truthful and of unshaken vows, in whom truthfulness, forgiveness, knowledge rigid austerities, purity, self control, and quiescence are ever present, who is the foremost of kings, like the guardians of the worlds.

11. O Kali, that foolish creature, that desires to imprecate Nala of this description, does surely curse his own self, and does kill himself by his own agency.

12. O Kali, he that wishes to pronounce malediction on Nala of such qualities, sinks into the vast, unfathomable, lake of hell replete with various torments. 'Thus speaking to Kali and Dwapara the celestials repaired to heaven.

13—14. After the celestials had disappeared, Kali said to Dwapara, 'O Dwapara, I cannot restrain my wrath, I will enter into the Nala, and dispossess him of his kingdom. He shall not any longer hold any dalliance with the daughter of Bhima. Placing yourself at the dice, you ought to help me.'

Thus ends the fifty eighth chapter, the colloquy between Kali and the celestials, in the Nalopakhyana of the Vana Parva.

CHAPTER LIX.

(NALOPAKHYANA PARVA)—

Continued.

Brihadaswa said:—

1. Having entered into this agreement with Dwapara, Kali came to the place where the king of the Nishadhas was.

2. Always intent on detecting a flaw in Nala, he resided in the country of the Nishadhas. In the twelfth year Kali found out a fault of his.

3. Nishadha, after having with water, rinsed his mouth, performed the *Sandhya* ceremony, without having previously washed his two feet. Thereupon Kali possessed him

4. He, having entered into Nala, went to Pushkara, and said to the latter, "Come, play at dice with Nala?"

5. With my help you shall conquer Nala at a game of dice, and vanquishing king Nala, and winning his kingdom, do you govern the Nishadhas?

6. Thus spoken to by Kali, Pushkara went to Nala, Kali also repaired to Pushkara becoming the principal die.

7. Pushkara, the chastiser of hostile heroes, having approached the warlike Nala, repeatedly asked him to game together at dice.

8. Thereupon the illustrious monarch could not desire to reject the summons. For the reason of Damayanti's presence there, he fixed the time for game also

9. Being taken up by Kali, the prince Nala lost at dice his gold and silver statues, his cars with their teams, and also the valuable garments

10. The illustrious chastiser of the foes was maddened at the game, from which none of his friends could make him desist

11. Thereupon, O Bharata, all the inhabitants of the city with the ministers came to see the troubled prince, and also to dissuade him (from the play)

12. Then the charioteer, having approached Damayanti, said to her "O auspicious one, all the citizens and the state officers are staying at the gate"

13. O lady, do you inform the king of the Nishadhas that all his citizens have come here, who cannot really bear with the calamitous game of their monarch, who is so very well versed in virtue and in the acquisition of wealth

14. Thereupon the daughter of Bhima, overpowered by grief and deprived of senses by distresses said to the prince of the Nishadhas in terms choked with tears —

15. 'O king! foremost in loyalty, all the citizens accompanied by the ministers, are waiting at the gate with the desire of seeing you.'

16—19. She repeatedly told him to grant them an interview. But as the king was possessed by Kali, he answered nothing to them, or his queen of handsome looks, who gave utterance to her sorrows thus. And the councillors and all the citizens, overwhelmed with grief and shame, and having injured (unto themselves)

that he would never stand, went back to their homes, and thence forward, O Yudhishtira, the gambling of Pushkara and Nala continued for several months, while the righteous king was always defeated

Thus ends the fifty ninth chapter, on the subject of Nala's gambling, in the *Nalopakhyana* of the *Vana Parva*.

CHAPTER LX

(NALOPAKHYANA PARVA)—

Continued

Vrihadshawa said :—

1—2. Damayanti beheld the righteous king to be maddened at the gambling and deprived of his reason. Thereupon, O Monarch, the daughter of Bhima was overwhelmed with terror and grief, and meditated upon the seriousness of the matter regarding the king, her husband,

3—4. Beholding Nala deprived of all his possessions, and being afraid of the calamity that had befallen her husband, and desirous of doing good to him, Damayanti addressed to her nurse and maid servant—who was most noted, well-meaning, beloved and intent upon doing good to all and well speaking—these words

5. 'O Vrihad-sena' inviting all the ministers in the name of king Nala, go and inform them what things are lost and what wealth still remains.'

6. Thereupon all the ministers, having been informed of the summons of the king, uttered—"O this was most unfortunate for them all" and advanced to Nala.

7. When again the daughter of Bhima informed Nala, that all his subjects came there in a body for the second time, the king said nothing to her in reply.

8. Damayanti, beholding that her lord uttered not a word to her in reply, felt shame, and entered her own apartments.

9. And also hearing that the virtuous Nala was always defeated at dice, and deprived of all his possessions, she spoke again unto her nurse

10. O Vrihad-sena! O blessed one! do you go and summon, in the name of Nala, Varshneya, the charioteer, as a very serious matter is near at hand.

11. Hearing the words of Damayanti, Vrihad-sena brought Varshneya, summoned by faithful servants.

12 Thereupon the daughter of Bhima who was unblameable and was never out of place or season, consoled Varshneya by sweet speeches and said to him words suitable to the occasion

13 It is known to you how always you were treated by the monarch. Now it is necessary for you therefore, to remember this and help him in his distress

14 The more the king is defeated by Pushkara in the game the greater becomes his earnestness for it

15 As the dice fall in accordance with the commands of Pushkara, so it is seen they are adverse to the interests of Nala in the play

16 Deeply engaged in the game as he is deaf regarding the advices of his friends and relatives so he does not accept my counsel

17 Surely me seems the high souled Naishada is not to be blamed for his not listening to my words, absorbed as he is in the game

18 O charioteer! I seek your protection. Act according to my commands. My mind is not very sanguine. King Nala may come to danger

19 Yoking the favourite steeds of Nala, fleet as the glance of mind and placing my twins (a son and a daughter) on the car you should repair to Kundina in all haste

20 Leaving the children and the car and these horses with my relatives do you go there or go away wherever it pleases you to go

21 Varshneya the charioteer of Nala told in detail these words of Damayanti to the chief counsellors of Nala

22 O lord of earth! deciding (the matter) with their aid and with their permission placing the children on the chariot the charioteer hastened towards Vardbha

23-24 There leaving the horses the excellent of cars and the boy Indrasena and the girl Indrasena and saluting king Bhima and afflicted and grieving for Nala the charioteer started from that place and repaired to the town of Ajodhya

25 He approached king Rituparna with a sorrowful heart, and entered into the service of that monarch as a charioteer

Thus ends the sixtieth chapter, the gambling of Nala in the Nalopakhyana of the Vana Parva

CHAPTER LYI (NALOPAKHYANA PARVA) —

Continued

Vrihadhashwa said. —

1 After Varshneya had gone away, his kingdom and what else of wealth he possessed were won by Pushkara from Nala of good fame, who was engaged at dice

2 O king! Pushkara said to Nala whose kingdom had been won from him, with a (sinister) smile — Let our game at dice commence anew, but what else to stake you have got now?

3 Damayanti alone is left to you everything else has been won by me. Well, if you think it right hold Damayanti as your stake now?

4 Thus spoken to by Pushkara Nala of holy fame felt as if his heart would burst in grief. Neither did he speak a syllable to him

5 Thereafter Nala of high renown, possessed with extreme anguish, looking at Pushkara, began to take all the ornaments off every part of his body

6 Then wearing a single piece of cloth with his person uncovered entranced by the grief of his friends and forsaking his vast wealth the king went out

7 Also Damayanti attired in a single piece of cloth, followed the departing king behind. With her the king of Naisadha, passed three nights outside the precincts of the town

8 O mighty king! in the meantime Pushkara had it proclaimed within the city, that any body that should regardfully (hospitably) behave towards Nala would become his victim

9 O Yudhishthira! in consequence of this proclamation of Pushkara, and his malice towards Nala the citizens offered no respectful conduct towards him

10 Thus unregarded though worthy of their (cruel) regards, that king stayed three nights outside the precincts of the city living all the while solely on water

11 Oppressed with hunger, the king started from the vicinity of the city with the object of collecting fruits and roots while Damayanti followed him (closely)

12 Afflicted sore with (the pangs of) hunger, after the lapse of many days, Nala saw some birds, the colour of whose plumage resembled that of gold

13 Thereupon the powerful ruler of the Nishadhis thought (within himself) — My food today will consist of these and afterwards their plumage shall be my wealth

14 Then he covered them with the piece of cloth he was wearing. Taking on their back that piece of cloth belonging to him, those rangers of the sky flew to the heavens.

15 When rising up (to the sky) the birds of the earth seeing Nala sorrowful and seated on the car with his person nude and countenance down towards the ground, addressed these words to him:

16 'O greatly foolish one! we are even those dice. We had come hither desirous of robbing thy cloth. For surely we feel no pleasure, even if thou departest wearing thy cloth.'

17 O king! then Nala of holy fame beholding the dice depart and himself naked, thus spoke to Damayanti.

Nala said:—

18—19 O unblameable lady! they, in consequence of whose wrath I have been deprived of my (royal) fortune, and being distressed, and oppressed with hunger I cannot procure my livelihood, they through whose (malign) influence the citizens of Nisadha paid me no regard, O timid one! those very dice have assumed the form of birds and are even now flying away with my cloth.

20 I, thine husband, have met with a great catastrophe. I am afflicted with sorrow and am devoid of my consciousness. Listen to my words, which (when acted upon) shall conduce to thy good.

21. These various roads before thee, passing by the (city of) AVANTI and crossing the Rikshavat mountain lead to the Deccan.

22. Yonder is the mighty range of mountains known under the name of Vindhya, there is the river Payashini flowing toward the sea and yon lie the hermitages of the illustrious sages replete with many kinds of fruits and roots.

23 Thus road leads to Vidharva, the other one proceeds towards the country of the Kocilas, beyond them in the southern direction lies the Deccan.

Vrihadashwa said:—

24 O descendant of Bharata's race! addressing the daughter of Bhuma, king Nala sorely afflicted with grief, carefully spoke these words to Damayanti, over and over again.

25 Thereupon distressed with sorrow and in a voice choked with the vapour of grief, Damayanti spoke to Nala these piteous words.

Damayanti said:—

26 O ruler of the earth! on continuous thinking of thy intention, my heart trembles and all my limbs are sinking.

27. How can I depart leaving thee in this lonely forest, deprived of thy kingdom despoiled of thy wealth, thyself not covered even with a single piece of cloth and afflicted with hunger and toil?

28 O illustrious sovereign! when fatigued with toil and oppressed with hunger in the midst of this dreary wilderness, thou shalt remember thy former happiness, then shall I solace thee in thy troubles.

29 'In all descriptions of misery there is no medicine similar to a wife, this is the opinion of all the physicians, I tell thee forsooth.'

Nala said:—

30 O thou of delicate loins! O Damayanti what thou hast said, is indeed true, to a man aggrieved there is no friend equal to a wife that serves as a remedy.

31. O timid one! why art thou afraid? I do not intend to forsake thee, O faultless one! I can part with myself, but not with thee.

Damayanti said:—

32 O great monarch! if thou seekest not to desert me, why then dost thou instruct, (point out to) me, about the road that leads to the dominion of the Vidharvas?

33 O protector of thy subjects! I know also that thou canst not leave me. But, O ruler of the earth! thou mayst renounce me, as thy mind (reason) is spoiled (distracted) by Kali.

34 O foremost of men! thou art repeatedly instructing me about the road. O divine one! it is in this way that thou art adding to my sorrow.

35 If it be thy wish that I should go back to my kinsmen, then if it listeth thee, we both together shall repair to the kingdom of Vidharva.

36 O bestower of honor! there, the king of the Vidharvas shall worship thee. Thus held in great respect by him, thou shalt live in happiness in our residence.

Thus ends the sixty first chapter, the exile of Nala in the Nalopakhyaṇa, of the vana parva.

CHAPTER LXII

(NALOPAKHYANA PARVA)--

*Continued***Nala said:—**

No doubt thy father's kingdom is the same as mine own. But thither by any means I will not go being in embarrassed circumstances.

2. There was a time when repairing there in all my prosperity I enhanced thy delight. Shorn of it (prosperity) how can I now repair there to add to thy sorrow?

Vishadhsawa said:—

3. Thus repeatedly speaking unto Damayanti, used to all happiness, king Nala tried to console her, now clad only in half of her cloth.

4. Both of them wrapped in a single piece of cloth when wandering thus way and that, arrived at an inn, worn out with hunger and thirst.

5. Then on reaching that inn the ruler of the Nisadhas seated himself on the surface of the earth with the daughter of the king of Vidhar a.

6. Destitute of his garments, unsightly with his person undern covered with dust he laid himself down with Damayanti on the surface of the earth in fatigue.

7. Then ever used to happiness, the comely and innocent Damayanti too suddenly visited with misfortune, became unconscious in sleep.

8. O lord of thy subjects! when Damayanti fell asleep king Nala owing to his heart and mind being agitated with grief could not sleep as before (in his days of happiness).

9. He musing over the loss of his kingdom his abandonment by his friends the disaster he met with in the forest, and over his other misfortunes began to reflect (in the following manner).

10. 'What will accrue from my doing this? And what from my not doing this? Which is preferable to me now, my death or the desertion of my wife?

11. She is (fondly) attached unto my self. For this reason she suffereth these afflictions for me. But (when) forsaken by me she may possibly repair to her relatives.

12. Devoted as she is to me she is sure to suffer distress if she accompanies me but it is doubtful whether she would suffer them or not were I to forsake her. Per-

chance she may sometime attain to happiness."

13. O Monarch! thus repeatedly cogitating over this subject and reflecting again and again about it he (at last) decided the desertion of Damayanti to be the best course open to him.

14. For her spiritedness nobody will be able to insult on the way, this high souled chaste and illustrious lady who is (fondly) devoted to me.

15. Thus through the instrumentality of the wicked Kahi his mind then ceased to dwell on Damayanti and he settled his purpose of abandoning her.

16. Thinking of his own want of garment and of Damayanti's being clad in a single piece of cloth, the king intended to pair off half of her cloth.

17. 'How shall I cut off her cloth so that my beloved may not awake?' Thus thinking king Nala then began to wander about that inn.

18. O descendant of Bharat's race! walking with hasty steps up and down Nala obtained near the inn an excellent unsheathed sword.

19. That chaste of his enemies, having with this sword cut off one half of her cloth, wore it. And then leaving the daughter of the Bhidhrara king asleep and unconscious he hurriedly went away.

20. But then his heart being attracted towards Damayanti the ruler of the Nisadhas, came back to that inn and finding her in that condition he began to lament—

21. 'My dear loved wife whom even the winds or the sun could not see before is even now lying asleep like one helpless on the ground of this inn.

22. How will this sweet smiling and slender waisted Damayanti live, when waking she shall find herself clothed, like one mad in half a piece of cloth?

23. How will this blessed daughter of Bhima the chaste Damayanti, roam, without me and all alone in this dreary wilderness inhabited by beasts and serpents.

24. O noble hearted one! may the Adityas the Vasus the Rudras the twin Aswis together with the wind gods, protect thee! Or thou art protected by thine own virtue!

25. Thus speaking unto his dear loved wife matchless on earth in beauty king Nala deprived of his senses by Kahi, endeavoured to go away.

* 26. The royal Nala departing again and again returned again and again to the inn,

once dragged away by Kali and again drawn back by his love (to his wife)

27 It seemed as if the heart of the distressed king was divided in twain, who like a rocking cradle repeatedly went away from and came back into the inn

28 Befooled and deprived of his reason by Kali, Nala ran away derelicting his sleeping wife, and lamenting profusely and plaintively for her.

29 Losing his senses through the influence of Kali, and ruminating over a variety of thoughts, the king went away with his heart full of sorrow, forsaking his wife, alone, in that solitary wilderness

Thus ends the sixty second chapter, the desertion of Damayanti by Nala, in the Nalopakhyaṇa Parva of the Vana Parva.

* CHAPTER LXIII. (NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. O king, after Nala had gone away, the slender-waisted Damayanti getting over her fatigue, awoke in terror in that solitary wilderness

2 Terrified at not finding her husband and oppressed with grief and troubles, she called aloud for Naisadha, saying —
'O Maharija

3. O master! O mighty sovereign! O husband! why hast thou forsaken me? Alas! I am done for, I am lost, I am (greatly) terrified in this lonely forest

4. O mighty monarch! thou art virtuous and truthful! How then promising not to do so thou hast forsaken me asleep, in the woods?

5. Why hast thou gone away forsaking thy able and devoted wife, specially when she had done thee no harm, but thou hast been wronged by others?

6. O lord of thy people! thou ought faithfully to fulfill those words of thine in respect of me that thou hadst uttered in days gone by, before the guardian deities of the worlds?

7. O best of men! because mortals are not ordained to die before their appointed time, therefore it is, that thy beloved wife liveth even a moment after thy abandonment of her

8. O foremost of men! enough of this joke let us have no more of it. O invincible one! I am awfully frightened. O lord! show thyself.

9. Thou art discovered O king! thou art discovered! O ruler of the Nisadhas I have seen thee! concealing thyself behind the copses, why dost thou not answer me?

10. Alas, O king of kings! it is very cruel of thee. For seeing me in this and so bewailing, thou dost not, O king, come near to console me

11. I lament not for myself, nor for any thing else. But, O king, I only grieve thinking, how thou wilt live alone

12. O king! when, in the evening thou wilt sit thirsty, hungry, and worn out with toils under the trees, how wilt thou live without seeing me (by thy side)?

13. Then oppressed with poignant grief and burning with anger, the miserable Damayanti began to run hither and thither bewailing.

14. At times the youthful princess would stand up suddenly. At other times she would sink down bewildered. Now she would conceal herself alarmed and the next moment, she would cry and wail aloud.

15. Then the chaste daughter of Bhima, bewildered and afflicted with heavy grief, and sighing again and again, spoke weeping —

16. 'May that being suffer grief greater than ours through whose curse the afflicted king of the Nisadhas beareth this woe'

17. May that sinful wretch, who hath reduced Nala of pious heart into this plight, live a more miserable life than his (Nala's) own, fraught with such greater woes'

18. Thus bewailing, the consort of that high souled monarch began to search her dear lord in that forest, infested with wild beasts

19. Thus continuously lamenting, the daughter of Bhima ran hither and thither like an insane person, crying aloud, 'alas alas O king'

20—21. As she was crying aloud and bitterly lamenting like a female osprey, grieving profusely in piteous words, and bewailing again and again, a huge and hungry serpent suddenly seized the daughter of Bhima, who came and rolled near it.

22. Being devoured by the monster and swelling with sorrow, she grieved not so much for herself, as for the king of the Nisadhas.

23. 'O lord! why dost thou not run after me, seeing that I am swallowed by this huge serpent like one helpless, in this desolate wilderness?

24 O king of the Nishadhas! how wilt thou live, when thou shalt remember me (when I am gone)? O master! how hast thou gone away to-dry forsaking me in the woods?

25 How wilt thou live without me, when liberated from thy curse, thou wilt regain thy mind, senses and wealth? O lord of the Nishadhas! O sinless one! O foremost of kings! who will remove thy fatigue when thou wilt be worn out with toil, oppressed with hunger and depressed with grief?

26 Then a hunter who was roaming in the deep forest hearing the sound of her loud wailings speedily came near her.

27—28 The hunter, who lived upon the proceeds of hunting, seeing that large-eyed one swallowed up by a serpent, came up with haste and speed, and despatching that inert snake with a sharp-edged weapon, tore it open from its mouth.

29 Then O Bharata! the hunter freeing her from the coils of the serpent and washing her with water and consoling her, asked her when she had taken some food.

30 'O thou having eyes like those of a young gazelle! whose art thou? Why also hast thou entered into this forest? O handsome one! how hast thou fallen in this great predicament?

31 O lord of thy people! O descendant of Bharata's race! thus questioned by him, Damayanti, related unto him precisely, all that had occurred.

32—33 The huntsman, seeing her, covered with half a piece of a cloth, with heaving breasts and slapely hips with delicate and faultless limbs with countenance resembling the full moon with eyes furnished with graceful eye lashes and with words very pleasing, was made the slave of the god of love.

34 Inflamed with lust, the hunter comforted her mildly and in smooth words. But the graceful Damayanti soon saw through his purposes.

35 The chaste Damayanti then understanding the intentions of this evil minded one, possessed with fierce rage, seemed to blaze forth in anger.

36 That evil minded one, having waxed insatiable, and fired with desire, endeavoured to insult her (by force) who was unconquerable even as a flame of blazing fire.

37 Then Damayanti, afflicted with sorrow, and deprived of her husband and kingdom, bursting with rage, cursed the huntsman when he had passed the limit of being checked by words.

38 'If even in my mind I have never thought of any other person than the king of the Nishadhas, then let this puny one living by hunting, fall down devoid of life.

39 No sooner did she utter these words, than that one subsisting on chase, fell down dead on the ground, even as a tree consumed by fire.

Thus ends the sixty-third chapter, the curse of Damayanti on the hunter, in the Nalopakhyaṇa Parva of the Vana Parva.

CHAPTER LXIV

(NALOPAKHYANA PARVA)—

Continued

Vrihadashwa said:—

1—5 Thus having slain the huntsman she, of eyes resembling lotus leaves, entered deeper and deeper into that desolate and dreadful forest, echoing with the jingling of crickets, full of lions, leopards, *Rurus* tigers, buffaloes, bear and deer, swarming with various kinds of birds, inhabited by robbers and low hybrid tribes, containing *Salas* bamboos *Dhabas* *Ascwathas* *Tindukas* *Ingudas* *Kansukas* *Arjunas*, *Aristhas* *Sundanas* together with *Salmalas* abounding in *Tumbus* mango trees, *Lodras* the catechu, the cane, and *Salas*, overgrown with, *Padmakas*, *Amlakas*, *Plakhas*, *Kadamvas*, *Udum aras*, covered with *Vadaris*, *Vilwas*, and banians, *Piyalas* plums, date trees, *Haritakis* and *Vritakias*.

6—8 She (Damayanti) saw, many mountains containing mines of different kinds of metals groves singing with the notes of birds, many valleys of beautiful sight; rivers lakes expanses of water, and various kinds of birds and beasts, large number of serpents, *Rakkhashas*, and goblins of frightful figures, and pools tanks mountain-peaks on all sides, and streams and cataracts of picturesque appearance.

9 There the daughter of the king of the *Vidharbas* saw herd after herd of buffaloes, boars and bears and numberless wild snakes.

10 Possessed of energy, glory, beauty and high dignity, the princess of the *Vidharbas* then began to roam alone in that wilderness, in quest of Nila.

11 Afflicted at her husband's calamity and having entered into that fearful forest, that princess, the daughter of Bluma, was not afraid of anything.

12 O King! the royal daughter of the king of the *Vidharbas*, seating herself

down on the surface of a stone, greatly aggrieved and with her limbs trembling with sorrow for her husband, thus lamented.

13 "O thou of expanded breast! O thou of long arms! O protector of the Nishada people! O king! whither hast thou gone to-day forsaking me in this desolate wilderness?"

14 O hero! O foremost of men! it doth not behave thee, who hast performed the horse-sacrifice and various other sacrifices accompanied by profuse *Dakshinas*, to play false with myself.

15 O foremost of men! O auspicious one! O thou of blazing lustre! O excellent of kings! thou ought to remember the words thou didst utter in my presence

16 O ruler of earth! thou ought also to remember what the sky ranging swans said before thee and also what they declared before me.

17 O foremost of men! surely the performance of one single promise on one side weighs equal with the study of the four Vedas in all their extent, and the Angas and Upangas taken together, on the other

18 Therefore, O slayer of thine adversaries! O lord of men! O brave one! thou ought to fulfill thy promise, that thou didst make before, in my presence.

19 Alas O hero! O Nala! verily am I done for in this wood, although I belong to thee O sinless one! wherefore dost thou not answer me lost in this dreary forest?

20 This fearful sylvan sovereign, of expanded jaws, and frightful figure and oppressed with hunger, is distressing me. Doth it not befit thee to save me?

21 Thou didst always use to say—'Except thyself, there is none dear unto me' O auspicious one! O king! prove the truth of that assertion thou didst make previously.

22 O ruler of men! wherefore dost thou not answer me, thy dear wife, reft of reason and bewailing thee, although thou lovest her and art loved in return?

23—24. O monarch! O respected one, O repressor of thine enemies! wherefore dost thou not behold me, O large-eyed one, lean, emaciated, distressed, discolored desolate, bewailing like one helpless, weeping, covered with one piece of cloth, and resembling a lovely doe strayed out of the herd.

25 O mighty monarch! in this vast wilderness I, thy best loved Damayanti, now forsaken and forsaken, am calling out thy name, why dost thou not answer me?

26. O foremost of men! I do not find thee, this day, on this mountain, who art possessed of a noble lineage and (an excellent) character, and shapely limbs enhancing thy personal beauty.

27—28 O ruler of the Nishadhas! O foremost of men! O thou who art adding to my grief! in this fearful wilderness infested by lions and tigers of whom shall I, woeful and distressed with grief on thy account, enquire whether thou art sitting or lying down or staying or gone?

29 Whom shall I ask, 'Hast thou seen king Nala ranging in these woods? Of whom shall I enquire about the royal Nala lost in this wilderness?

30 From whose lips shall I this day hear these honeyed words viz 'That graceful and high souled king Nala of eyes resembling lotus leaves the slayer of hostile troops, in quest of whom thou art wandering in this forest, is staying even here.'

31. Yonder cometh the handsome sovereign of the forests the tiger having four teeth and protruding jaws Even unto him shall I repair fearlessly.

Damayanti said:—

32—33 'Thou art the lord of bea-
Thou art the king of this forest. Know for Damayanti, the daughter of the king the Vidharvas and the wife of Nala, king of the Nishadhas and the slayer of foes.

34 O lord of animals! console me—am, alone seeking my husband, distressed and woe stricken—with the news of thee if thou hast at all seen him

35 O lord of this forest! on the other hand, if thou know nothing of Nala, O foremost of animals, devour me up, thereby relieve me from this misery'

36 Hearing me bewailing in this wilderness, this forest king himself, is wend towards the rivulet containing tasteful water that is rolling towards the sea.

37—41. I shall now for the tidings of kings, ask yonder king of mountains, adorned with various beautiful and many peaks reaching the skies, containing many of sacred rocks, replete with many kinds of metals, decked with diverse pieces of stone flowing like a streamer over this wide wilderness, haunted by lions, tigers, elephants, bears and deers, ringing on all sides with the notes of various kinds of birds, graced with Kinsukas, Asokas, Vals and Pannagas, beautified with, Karni, Dhabas, and Plakshas bearing blossoms abounding in rivers infested by water fiends and decorated with crested summits.

Damayanti said:—

42 O mighty and foremost of mountains! O thou of picturesque appearance! O highly famous hill! O thou shelter (of the distressed)! O highly blessed hill! O thou pillar of the Earth! I salute thee

43 Approaching I bow down unto thee. Know me for a king's daughter, a king's daughter in law, a king's wife, and for Damayanti by name

44 The royal Bhima, the ruler of the Vidharbhas, the great warrior the lord of the Earth, and the protector of the four different orders, is my sire

45—47 That foremost of the descendants of Prithu, performed the Rishyaya sacrifice and the horse sacrifice accompanied by profuse Dakshinas. Possessing large and beautiful eyes graced with arching brows well-versed in the Vedas of pious nature true speaking, free from jealousy, of good character, endued with prowess of immense prosperity acquainted with all morality and pure, that lord defeating all his adversaries completely protecteth the people of Vidharva. O mighty one! know me to be his daughter thus approaching thee

48 My father in law, the foremost of men, was the illustrious sovereign ruling over the Nishadhas. He was known under the name of Virasena, and was of high renown

49—57 The son of this king, a mighty warrior, possessed of prosperity and of infallible prowess, who governeth well the kingdom that he hath inherited from his father, is known under the name of Nala of holy fame of complexion like molten gold. He is respectful towards Brahmins versed in the Vedas, eloquent and performer of meritorious deeds, he is used to the drinking of Soma and the worship of Fire. He celebrates sacrifices, is immensely charitable and heroic, and a just chastiser (of sinful) men. Know me for his principal consort now helpless and come unto thee

52 O excellent of mountains! devoid of prosperity, deprived of the company of my husband helpless and distressed with affliction, in quest of my lord I have approached thee

53 O foremost of mountains! by means of thy hundred peaks reaching the skies, hast thou seen anywhere in this dreary wilderness the royal Nala?

54 Hast thou anywhere seen the heroic and unconquerable Nalams husband the ruler of the Nishadhas with the gift of an elephant of great intelligence, having long

arms, of illustrious renown, endued with prowess and possessed of energy?

55 O best of mountains! seeing me desolate and lamenting and fainting (with grief) wherefore dost thou not console me by speaking to me as thy own afflicted daughter

56 O hero! O thou of great prowess! O thou versed in righteousness! O veracious one! O lord of the truth! if thou art present in this forest then, O king! show thyself unto me?

57—59 When shall I again hear the words of the joyful and high souled Nala, sweet and sonorous and resembling the rumbling of clouds and delicious like nectar and calling me the 'princess of the Vidharvas' with distinct and holy accents, and spoken according to the precepts of the Vedas, and eloquent and soothing all my grief. O king! O righteous one, it behoveth thee to comfort me, who am greatly terror-stricken

60 Having spoken in the above manner to the foremost of mountains, the princess Damayanti again roamed towards the northern quarters

61—63 That supremely beautiful damsel after having wandered for three whole days and nights saw an incomparable woody retreat of ascetics, furnished with beautiful gardens inhabited by anchorites, like Vasistha Vriksha and Atri, self-governed and abstemious, performing the ten prescribed purificatory rites some living on water some on air and some on (fallen) leaves with passion under thorough control, of eminent parts, seeing the way to Heaven wearing barks of trees and skins of deer and with senses held in check. She saw that charming hermitage inhabited by the ascetics and abounding in various species of animals and swarming with monkeys, and graced by the presence of hermits, and she was comforted (with the sight)

66—67 That dear loved spouse of the son of Virasena the best of damsels, the purble Damayanti of eminent parts of black and large eye, of beaming splendour and pure frame, having long tresses a dainty waist, having breasts, graceful eye brows and a face adorned with pearly teeth, then entered into that asylum of ascetics.

68. She, saluting those sages grown old in the practice of austerities, stood in an attitude of humility. In that forest she was offered 'welcome' by those ascetics

69 Then those ascetics offering due adoration unto her, said, 'sit thyself down, and say what shall we do for thee?'

70-71 That damsel of delicate loins replied unto them saying 'O sinless ones! O ye of eminent parts! is everything progressing well regarding your right actions, (sacrificial) fires, your righteousness, the religious rites of your own sect, and the birds and beasts of this hermitage?' And they answered her saying—O illustrious lady! O blessed one! prosperity attendeth us in every respect

72 O thou of fruitless limbs! tell us who art thou, and what dost thou seek? We are amazed seeing thy great beard and thy extreme splendour. Be consoled and do not grieve

73 O fruitless one! O blessed one! say whether thou art the presiding deity of this forest or of this mount on or of this rivulet? Speak the truth!

74 She said unto the sages—'O twice-born ones! neither am I the deity of this forest nor the goddess of this mountain, nor of this river

75 Know me for a daughter of human beings, O ye sages of ascetic wealth! I am relating my history in detail, do ye listen attentively to me

76 The ruler of the earth Bhinva by name, is the sovereign of the Nishadhas, O foremost of twice-born ones! know me for his daughter

77 The heroic, the ever-victorious (in battle) the learned lord of the Nishadhas Nala by name of illustrious fame great intelligence and the ruler of men, is my husband

78-81 That foremost of kings named Nala of aspen four like unto that of the lord of the celestials of large eyes and of face resembling the full moon, the destroyer of his foes the wreath-wearer of the gods, devoted to the Vedas of great prosperity, the captor of his enemies towns, the repressor of his foes, that veracious and wise being acquainted with all religions of truthful promise, of eminent energy and great prowess, the protector of the race of the Nishadhas occupied in the adoration of the celestials kind towards the regenerate ones—is my husband. He is the celebrator of principal sacrifices, and is versed in the Vedas and their branches, and the slayer of his adversaries in battle. He resembleth in lustre the sun and the moon

82-83 This king devoted to truthfulness, and ruler of the earth, was one day challenged to play a game of dice, by some mean-minded, vile, and deceitful men of uncultivated soul, and skilful in gambling. He was defeated and lost his wealth and kingdom

84 Know me to be the consort of that foremost of kings, famous under the name of Dharmaraja and anxious to enjoy a sight of my dear husband.

85-86 I am wandering through the length and breadth of this wood, over mountains, among rivers, lakes, tanks and expanses of water, and forests, with a sorrowful heart, in quest of my lord Nala, versed in the tactics of war, skilled in the use of weapons and of high soul

87-88 Hath the royal Nala, the ruler of the Nishada people,—for whom, O Brahmins! afflicted, I am roaming in this dreadful and deep wilderness, full of terrible things and infested by tigers and other beasts of prey—visited this charming hermitage of your mighty selves?

89 If within a few days and nights I do not see king Nala, I will secure my own welfare by renouncing this body

90 What is the use of my life, separated as I have been from that foremost of men? How shall I live to-day, afflicted with sorrow for my husband?

91 Those truth-seeking ascetics then said unto the lovely Damayanti, the daughter of Bhinva who had been bewailing for her lord in the forest

92 'O auspicious and blessed one! thou wilt attain to happiness in future. We see by our power of asceticism, that ere long thou shalt see Nala

93 O daughter of king Bhinva! thou shalt meet Nala the Ruler of the Nishadhas, the slayer of his foes and the foremost of those who protect a piousness, with his feter of nursery subdued

94-95 O blessed one! thou shalt see thy royal husband purged of all sins, adorned with diverse kinds of gems, ruling the self-same excellent of towns, the subduer of his foes, the terror of his enemies, the destroyer of the grief of his friends, and crowned with all blessings

96 Having thus spoken to that daughter of a king, the dear loved queen of Nala, the ascetics with their sacrificial fires and with the asylum itself, disappeared from sight

97 Seeing this wondrous phenomenon, Damayanti of fruitless shape and limbs, and the daughter-in-law of king Virasena became greatly amazed

98 "Did I dream a dream? what an event hath occurred even now? Where are all those ascetics and where is that asylum (gone)?"

99 Where is that enchanting rivulet of holy waters, inhabited by water souls of

various species? Where again are those delightful trees adorned with flowers and fruits?

100. Thus thinking for a while Damayanti of pure smiles, the daughter of Bhima, indulging in grief for her husband and miserable, grew pale faced

101 Thereafter wandering to another part of the forest and beholding there an Asoka tree, she began to lament, her voice choked with the vapour of grief, and her eyes overflowing with tears

102 She in that forest approached that foremost of trees, the Asoka, bedecked with flowers, charming, loaded with thick foliage, and echoing all round with the notes of birds,

103. Oh! this charming tree in the heart of this wilderness, ornamented with fruits and flowers, is shining like a glorious king of mountains

104 "O Asoka (this tree is fabled to dis-
cend the grief of those, who have a view of it) I do thou speedily relieve me from my grief, O thou of graceful appearance! Hast thou anywhere in this forest seen king Nala, freed from all grief and fear and unobstructed by any hindrance?

105—6 Hast thou seen the dear-loved husband of Damayanti, my best beloved one, by name Nala the king of the Nishadhas, the subduer of his foes wearing half a piece of cloth, of delicate body and sin, and that warrior who crushed under calamity, hath repaired into this forest?

107 O Asoka tree! so manifold that I grief O Asoka from thee relieved from all
tion of Asoka, which I have heard of
of grief?

108 That excellent of damsels and cele-
afflicted daughter of Bhima then the
times going round the Asoka tree enter-
a more dreary part of the wilderness

109 She beheld many trees and many streams, many charming mountains, and various kinds of birds and beasts

110 That daughter of Bhima saw, when roaming in quest of her husband many caverns, and ridges and rivulets of amazing sight

111—13 After Damayanti of pure smiles had proceeded a long way she saw a large caravan of trades together with their horses cars and elephants landing on the banks of a broad, lovely, charming and delightful river containing cool and clear water covered with cane bushes, resounding with cries of cranes and ospreys and ringing with the notes of the Chacrabaka and abounding in

tortoises, alligators and fishes, and adorned with a large number of small islands

114—15. As soon as the illustrious and delicate-waisted spouse of Nala, roving like an insane person, afflicted with grief, wearing half a piece of cloth, lorn, discolored and pale, and with hair soiled with dust saw this great caravan, she approached it and entered into the midst of its people

116 Seeing her in their midst, some people of the caravan began to fly in fear, some became greatly anxious, and some began to cry aloud

117. Some laughed at her some began to hate her Some showed kindness towards her, and some, O Bharata, questioned her in the following manner

118 'O blessed one! who art thou and whom dost thou belong to? What seekest thou in in this forest? Seeing thee among us we are greatly anxious! Art thou human?

119 O blessed one! speak the truth, as to whether thou art the deity presiding over this forest or the goddess of this mountain or of the cardinal quarters? We seek thy shelter

120 Be thou a female Yaksha, or a female Raksha, or a heavenly damsel do good unto us, and O blameless one! protect us completely.

121 O blessed one! do thou so ordain that, ere long, this caravan may start from this place attended with prosperity in every direction as also that poor personal prosperity may be secured

122 Thus spoken to by the men of the caravan, the princess Damayanti, devoted to her husband, and greatly concerned with the caravan replied to them

species of a leader of the caravan, Ye monkeys in that belong to this caravan, hermitages Ye guides of this caravan!

Know me for a female human being, a daughter of a royal parent a daughter in law of a sovereign spouse of a king and as one eager to have a sight of her husband

123 The sovereign of Vidharbhas is my father the illustrious Ruler of the Nishadhas is my husband, known under the name of Nala Even now I am wandering in quest of that unconquerable one

126 Tell me without delay if ye have seen my beloved husband, king Nala the foremost of men, and the slayer of his enemies

127 Thereupon the lord of that great caravan, the leader of it by name Sacha, said unto that damsel of faultless limbs, 'O blessed one! listen to my words'

128. O you of pure smiles, I am a merchant and the guide of this caravan. O renowned lady, I have not seen any man bearing the name of Nali.

129. In this extensive wilderness, uninhabited by men, I see only elephants, leopards, and buffaloes, as also tigers birds and other animals.

130. Save and except yourself I do not find any mortal in this terrible forest. So, may Sambhadra, the king of the Yakshas, be propitious on us this day!

131. Thereupon she asked the merchants and the leader of the caravan, 'Ye ought to tell me whither the caravan is going.'

The leader of the Caravan said:—

132. O daughter of the foremost of men! for purposes of profit this caravan is going in haste to the territory of Suvahu the truth-seeing king of the Chredis.

Thus ends the sixty-fourth chapter, in Damayanti's meeting with the caravan, the Nalopakhyaṇa of the Vana Parva.

CHAPTER LXV (NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. Thereupon that beauteous lady, hearing the words of the leader of the caravan, went away with the company of travellers, hoping to find out her lord.

2—4. Thus many days passed over, when the merchants saw in the midst of that fearful and extensive forest a very large lake, which was all beautiful, pregnant with lotuses, most delightful to see, containing abundant grasses and tulsi and also various sorts of delicious fruits and flowers (on its banks), and inhabited by several kinds of birds, and also finding the water of the lake to be pure and tasteful, most charming and cool, these tired travellers made up their mind to stop there.

5. The caravan dispersed itself into the forest at the behest of its leader. But when the day (i. e. the sun) slanted down the west, that great company took its quarters there.

6. Then, at midnight, when everything was hushed, and silence prevailed, the travellers fell into sleep, while there came a multitude of elephants.

7. And while going to the mountain stream to drink its water, soiled by their own

excretions, they saw the merchants as well as a good number of other elephants possessed by them.

8. Beholding those domesticated elephants, the wild ones, maddened at the fury, rushed towards them with the object of killing them, while the juice was exuding from their temples.

9. The violence of the forward rush of these elephants became intolerable, even as the fall of the peals, broken from the mountain tops, directed towards the ground.

10. The course of the rushing elephants through the paths of the woods was hindered, as the good caravan was sleeping, obstructing the way to the lake filled with lotuses.

11. The elephants, all on a sudden, crushed the caravan, which was sleeping in the ground. Then the merchants, uttering the cries of Ah! and Alas! sought for protection.

12. Blinded by sleep, they all rushed towards the bushes and the forest (for protection). But some of them were killed by the tusks of those elephants, and some by trunks, as also some were killed by their legs.

13. Thus a large number of camels and horses was killed, as also the countless men, who were on their legs, killed one another, as they were all rushing in terror.

14. Several of the merchants, who were crying loudly, fell down on the surface of the earth, several others climbed on trees, and some again fell down on uneven ground.

15. O king! thus accidentally attacked by a large number of elephants, the good merchants underwent a great loss.

16. Then there arose a great uproar, terrifying the three worlds, and also there broke out a fire. "O! save us from this trouble. Do you not fly away?"

17. These heaps of gems are scattered on all sides. Take them! Why do you fly? These riches are nothing. My words are not untrue.

18. Ye terror-stricken ones! think upon the words that I tell you again! Exclaiming in the way as above, they all ran about in fright.

19. While that terrible slaughter prevailed, Damayanti rose up with a mind agitated by terror and anxiety.

20. There the maiden, possessing eyes like the lotus-leaves, saw the effects of that unforeseen accident, viz., the slaughter, which meant to frighten all the worlds.

21—23. On her awakening, she became insensible with fear, and also with an affect-

ed countenance she became out of breath. Those of the caravan, who escaped from the slaughter unhurt, all assembled together and talked on the action of which that (this slaughter) was the result. 'Surely we have not worshipped that well-reputed Mahirudra or that auspicious and magnanimous king of the Valshis Vaisravana. Or it might be that we have not worshipped the deities that cause distresses. Or perhaps we have not paid them the first offerings.'

24. Or this unnatural circumstance is the sure result of the birds (we beheld). Our presiding stars are not unfavourable, what else there is, from which this calamity has ensued?

25—26. Others again, distressed and deprived of wealth and friends as they were, said 'That mad like woman of unnatural look came amongst this mighty company of merchants assuming an inhuman appearance. It is by her that this terrible illusion had been pre-arranged.'

27. This woman must surely be a Rakshasi or a Yakshi, or a dreadful Pishachi. All this evil has been wrought by her, regarding which there should be no scruples.

28—30. 'Should I again find out that vicious woman who is the slayer of merchants giving innumerable sufferings to them I must kill her by either (throwing) stones or dust or grass or wood or by strokes of the hand. Drimayanti hearing their words was afflicted with fright and shame, and she on suspicion of their evil designs fled into the forest greatly terrified. She also upbraided herself, saying

31. 'Oh! the gods' anger is violent and great upon me, and hence it is that peace never follows me. Of what deed (or misdeed) is this the result?

32. I do not remember that I have ever done any harm to any body, either by actions or thought or by speeches. Of what deed (or misdeed) is this, therefore the result?

33. I have met with these sufferings which are the results of that great calamity that has befallen me. Certainly all these are owing to my perpetrating a cruel deed during my past existence.

34—36. The consequences of that calamity are the loss of kingdom by my husband. I sinned (at death) by his relatives my separation from my husband son and my daughter and also from my unprotected condition and my exile in these woods abounding in all classes of beasts of prey. O king! ereupon the next day the rest of the merchants, who survived the slaughter,

departed from the country, lamenting for the loss of their brothers, fathers, sons and relatives.

37—38. The daughter of the king of the Vidharvas again lamented, saying—'What a misdeed I had committed in the past! As the result of my misfortune, the crowd of men whose company I have found in this solitary wood was all destroyed by elephants. As it seems surely I shall have to suffer certain distresses for a pretty long period.

39. I have heard from old men that none dies before his time. Had this not been true, my afflicted self would surely have been crushed to death this day by the herd of elephants.

40—42. Indeed, there exists nothing of men that does not fall within the category of destiny. I had committed no crime even in my childhood, either in action, thought or speech, for which reason this great calamity might befall me. On the occasion of the Shyamavara the assembled divine guardians of the worlds were neglected by me, for the sake of King Nala and surely I think, it is through their potent interference, that I have been suffering from this separation.'

43—44. O foremost of kings! that fair complexioned Drimayanti, devoted to her husband uttering these words of grief, became greatly afflicted with sorrows, and looked pale, even as the autumnal moon herself. She then went away with the Brahmanas, conversant with the texts of the Vedas who survived that terrible slaughter.

45. In the course of her going with haste, the maiden arrived in the evening at the great city of truthful Suvalha, the king of the Chedis.

46—48. When she entered that good city, half-dressed the citizens saw her terror-stricken, very weak and helpless, of loosened hairs, unbathed and faring even as a mad woman. Through curiosity the boys of the city pursued her, while they saw her enter into the city of the king of the Chedis. Then the damsel, thus surrounded by the boys, came to the front of the palace.

49—50. From the palace the Queen-mother beheld her surrounded by a large number of persons, and asked her nurse to go and bring her before her Highness. The Queen-mother also saw her vexed by the people helpless, overpowered by sorrows, and seeking for protection, but the splendour of her beauty was such that it illumined the whole palace.

51—52. That beautiful and large-eyed lady even as Sri herself looked like a married woman. Then, O king, the nurse, ordering

the crowd to disperse took her into the palace, and, struck with amazement, enquired of Damayanti, saying 'How do you, oppressed with sorrow, bear a graceful form.'

53 'Do you b'ize like lightning in the midst of clouds? O I tell me who are you and to whom do you belong? Surely thy beauty is not human although you are not decked in ornaments

54 O you effulgent one like unto the celestials! although you are helpless, yet you are unmoved by these (outraging) persons? Hearing these words of the nurse, the daughter of king Bhumā spoke the (following) words to her,

55-63 'Know that I am a woman, devoted to my husband, and a female servant, belonging to a high caste. Know also that I stay wherever I like and subsist on fruits and roots. I am lonely, and I stop when evening draws nigh. My lord possesses innumerable virtues, and he was ever devoted to me. I was also attached to that heroic one, following him in his course even as a shadow. It so happened that once he was engaged in the play at dice at which he was defeated, and in consequence thereof he came alone into the wood. Beholding my heroic husband wearing a single piece of cloth, marvellous like and afflicted with grief, I also followed him into the forest with a view to console him. Once on a time that wretched one for some reason, oppressed with hunger lost in the wood, that single piece of cloth out of carelessness following him, naked, marvellous like and devoid of all his senses as he was, I, with a single piece of cloth on could not sleep for several nights. Thus many days passed away when I fell asleep. He then tore off one half of my garment and forsook me there although I had not done to him any harm. Hence it is that I fire about, reel, ag my husband and burn day and night in distress. Thus afflicted, I am unable to find out my lord who is the darling of my heart and whose splendour is like the flames of the houses. I do not see my lord, who is the delight of my heart, my own presiding god, most beloved of me and who again is like the celestials in appearance.'

64 The Queen-mother herself addressed the daughter of Bhumā whose eyes were full of tears, bewailing in the above manner and whose voice was choked up in sorrow,

65, O blessed lady! O gentle one! stay here with me. I am much pleased with you. My men will seek your husband in the woods.

66 It may so happen that he shall come here of himself in course of his roving about in the forest. O gentle one! do you live here now, and you shall get your husband back.'

67-68 Hearing these words of the Queen mother, Damayanti spoke to her, 'O mother of heroes! I dire reside with thee, provided that I shall not have to eat the remnants of a dish, nor I shall have ever to speak with other men

69 If any body shall solicit me (to be his wife) that person must be punished by you. Or should he solicit me repeatedly, that criminal person shall be punished with death. This is the vow that I have pronounced

70 'I will find out those Prahmanas, who will search for my husband. Should you arrange all this, I shall no doubt live with you'

71 If it is otherwise to live does not find place in my heart. The Queen-mother said to her

72-73 'I will do all this. Very good is this your vow. O monarch! the daughter of king Bhumā was thus addressed by the Queen mother. O Bharata! she called her daughter Sunanda, and spoke to her thus. O Sunanda! know well that this maiden is a goddess even as your Shairinduri (a high class maid servant)

74 As she is of the same age with yourself, do you take the lady as your companion, and also play with her always without any apprehension in the mind'

75 Thereupon Sunanda, having received Damayanti with the greatest delight, conducted her in to her own apartments, attended by all her companions

76 Damayanti was highly gratified with the respectful behaviour of her companion and she lived there for some time, because all her desires were excellently satisfied

Thus ends the sixty fifth chapter on Damayanti's living in the house of the king of the Chedis, in the Nalopakhyaṇa of the Vana Parva.

CHAPTER LXVI

(NALOPAKHYANA PARVA) —

Continued

Vrihadashawa said :—

O king! king Nala, having forsaken Damayanti, beheld a great fire, breaking out in that dreadful forest.

2 There in the midst of that great fire he heard the voice of some living object which cried over and over again unto the righteous Nala, saying—*Come hither*

3 Nala answered him, saying—*do not fear*. Thus saying he entered into the conflagration, and saw there the king of the snakes lying in coils

4 Thereupon the Naga (the king of the snakes) with folded hands and trembling with fear, addressed Nala O king! know me that I am Naga (snake), Karkotaka by name

5 O lord of men! the great sage, Narada observing rigid austerity was once deceived by me, and who, again filled with rage, cursed me saying,

6 Remain here like some immovable thing, until king Nala leads you hence And, indeed, where ever shall he take you there shall you be released from my curse

7 It is owing to his curse that I am unable to move even a step farther It behoves you, therefore to release me, and then I will instruct you as regards your welfare

8 I have not a peer amongst the snakes, I will be your companion I am very light So do you carry me in your hands, and speedily go

9 Having thus addressed the king the prince of the snakes assumed the size of the thumb King Nala, having thus taken him up, repaired to a country, free from the conflagration

10 Having approached an open ground, free from the fire Nala was desirous of leaving him whereupon the Naga (king of the snakes) again said to him

11 "O king of the Nishadhas! do you proceed counting your own steps O mighty armed warrior! I will render great good to you"

12 Thereupon the king commenced counting his own steps and at the tenth step he was bit Having thus bitten him, the snake soon assumed a speedy change, viz his original form

13 Beholding the change of form, Nala became struck with astonishment The ruler of the earth also beheld the snake to assume his real form

14 Thereupon the snake Karkotaka consoling him spoke to Nala 'I have wrought this change of your beauty for the reason that the people will not recognise you'

15 As I have done this O Nala, the person, by whom have you been cast into great distress, will dwell within yourself, oppressed by my venom."

16 O foremost of the kings! as long as the person will not leave thee, he shall have to miserably reside in yourself with the whole body filled with my poison

17 O king of men! from the person by whom out of anger or hate, have you been cast into distress, I have saved you

18 O best of kings! O ruler of men! (hitherto) you shall have no fear either from the animals with fangs or from your enemies or the Brahmins conversant with the texts of the Vedas, for I am most graceful to you

19 O king! you shall feel no uneasiness owing to my venom O best of kings! you shall ever gain victory in battles

20—21 O monarch! O the prince of the Nishadhas! do you go from here this day to the city of Vyodhya before Rituparna, who is most skilled in the game at dice, calling yourself that you are the charioteer, Vahuka by name That king will exchange his skill at dice for your knowledge in the management of horses

22 That prosperous one, descended from the line of Ikshvaku will be your friend Then shall you obtain skillfulness at dice, and meet your prosperity

23 I tell you the truth that you shall find your wife son and daughter, and also obtain your kingdom back, and so be not filled with grief

24 O king of men! when shall you desire to witness your own form call me back to your mind, and put on these pieces of cloth

25 Wearing these pieces of cloth, you shall recover your proper form Having said this is the king of the snakes then gave to him (Nala) two pieces of cloth of superlative worth

26 O descendant of Kuru! O king! having thus advised Nala and given to him the celestial garment the monarch of the snakes disappeared then and there

Thus ends the sixty sixth chapter, the discourse between king Nala and Karkotaka in the Nalopakhyaṇa of the Vana Parva

CHAPTER LXVII

(NALOPAKHYANA PARVA)—

Continued

Vrihadashwa said —

1. After the disappearance of the Naga Nala, the prince of the Nishadhas, repaired to the city of Rituparna on the tenth day.

2 He approached the king with these words "I am Vahuka, skilled in the management of horses. I have not a peer in this earth."

3 I may be referred to on the matters of pecuniary difficulty, as well as on those of skill. I know the art of cooking, in which I am unsurpassed by others.

4. O Rūpama, I will take care to bring under operation all the arts, that rest in the world, and also other matters difficult of accomplishment. Therefore, do you maintain me."

Rūpama said:—

5. O Vahuka! stay with me! All hail unto you! Shalt you perform all this. Always my mind particularly turns to this, viz., to be driven very fast.

6 Do you adopt some such means that my horses may become very fast. Be then the superintendent of my stables, on a salary of ten thousand coins.

7. Varshneya and Jivala shall always be guided by you, and in whose company shall you pass your days in joy. O Vahuka! do you, therefore, stay with me.

Vrihadashwa said:—

8 Having been thus addressed Nala, thus received, lived there in the city of Rūpama in company with Varshneya and Jivala.

9 That king continued to live there in anxiety for the daughter of the king of the Viśvānātha; and every evening he repeated a verse which runs thus:

10 Where does lie that glorious one, oppressed with hunger and thirst and fatigued with toil and thus meditating upon that miserable one, to whom does she now attach herself?

11 Jivala asked the king, while he was muttering the above verse in the night saying, "O Vahuka! I desire to learn about the person, for whom do you mourn every day."

12—13 O you blessed with longevity! whose is that lady, for whom do you lament every day? Thus spoken, king Nala answered him saying: "There was a wretch, who had lost all his senses. He had a spouse known to many. He was false in his promises (to her). For a certain cause he was separated from her."

14 Being thus separated (from her), that wicked person roved about. He was repressed with sorrow and, burning with grief, he never slept either by day or night.

15—16 Remembering her during the night, he sings the above verse. Then having wandered over the whole world and at last coming to a place where he undeserving of the calamity that has overtaken him, resides always remembering his wife. Having fallen into distress, the person was followed by his wife into the forest.

17—18 Forsaken by that man of little virtue, the lady afflicted with sorrow, hardly lives. That solitary girl having no knowledge of the forest paths, saves her life with difficulty, as she, fatigued with hunger and thirst, is quite unfit to wander about in that dreadful and dense forest, always haunted by fierce animals.

19 O friend! having left her (in that dreadful forest, the stupid king of the Nishadhis of little fortune thus remembered Damayanti, while he was living an unknown life in the house of that king."

Thus ends the sixty-seventh chapter, Nala's lamentations, in the Nalopakhyaṇa of the Vana Parva.

CHAPTER LXVIII

(NALOPAKHYANA PARVA)—

Continued

Vrihadashwa said:—

1 When Nala, deprived of his kingdom, turned himself to a servant with his wife, then king Bhīma sent away Brahmanas, with the object of seeing Nala.

2 Bhīma, having given immense wealth to the Brahmanas, asked them to go in quest of Nala and his daughter, Damayanti.

3—6 "To him, who will perform this deed, — is learning the place whereat the king of the Nishadhis does live now, or bring him hither with his wife, will I give a thousand liṅg fields and a village like a city. Should he fail to bring hither Nala as well as Damayanti, his very knowledge of them would be rewarded by my giving him wealth in the shape of a ten thousand kine." Having been thus addressed, the Brahmanas went out in all directions, searching for Nala and Damayanti in the various cities and provinces. But they could not see Nala, or the daughter of Bhīma anywhere.

7—9 While at last a Brahmana, Sudakṣya by name, was searching in the city of the king of the Chēdis, he saw the daughter of the king of the Yidharvas seated with Sunanda, in the house of that

monarch, who at the time was repeating his prayers. She was faintly seen, on account of the great luminosity of her extraordinary beauty. Even as her splendour was like the blazing of a fire enveloped by smoke. Thus beholding that lady, with large eyes colorless, and weak, he, after arguing from various reasons, decided her to be the daughter of Bhima.

Sudeva said :—

10 As I saw the lady beforehand, she seems to be the self same in appearance at present. This day I think myself blessed by the very sight of her who is like Sree herself, delighting all the worlds.

11—14 Also the lady is like the full moon in splendour. She looks ever youthful, possessing a handsome breast and dispelling darkness from all the directions by virtue of her effulgence. She again looks even as Kana's Rati herself, having eyes as large as the handsome lotus leaves. She is the delight of all the worlds like the rays of the full moon. Separated on account of her adverse fortune from that Vidharva lake, she looks like the transplanted lotus stalk besmeared with mire. Or also, she looks like the night of the full moon, when that nocturnal god is swallowed up by Rahu. Repressed by sorrow for her husband, she looks slender like the river with all its current dried up.

15 She looks (in her present condition) like a ravaged lake with the leaves of its lotuses crushed by the trunks of elephants and with its birds all flying away from fear.

16 Possessed of slender constitution and handsome limbs and fit to dwell in a jewelled palace she looks like a transplanted lotus stalk burnt by the rays of the sun.

17 Endued with beauty and liberal ty, and undecorated in ornaments although beholding them, she looks like the crescent of the moon newly appearing in heaven and enveloped with the dark clouds.

18 Deprived of all the delightful objects of enjoyments, and separated from friends and relatives, she lives a miserable life cherishing the hope of beholding her husband again.

19 The best ornament of a woman who is without the ornaments is (the accompaniment of) her husband. Destitute of such an ornament (as the husband) she does not shine although she is beautiful.

20 Nala performs a very arduous task by holding his life without his dear wife and also without succumbing to sorrow.

21 My heart aches to behold that maiden, possessing black hairs and eyes as large as the lotus leaves, and afflicted with sorrow, although she is most deserving of prosperity.

22 When, after sometime, the auspicious lady will surely have bridged over this ocean of woe, then she, devoted to her husband as ever, will, in company with her lord look like Rohini in company with the Moon.

23 Certainly the king of the Nishadhas will obtain great delight by regaining his wife, even as the monarch, deprived of his kingdom, does by recovering his lost territories.

24 The king of the Nishadhas deserves the daughter of Vidharva who is like Nala in disposition age and birth, is also the daughter of Vidharva with black eyes is quite becoming to him.

25 It is my duty to console the wife of that immensely powerful one who is gifted with prowess and goodness as she is most anxious for beholding her lord.

26 I will (rather must) comfort the lady the splendour of whose face is like that of the full moon, and who is oppressed with such an woe that she had never experienced before, and also who is ever in fervid devotion for her husband.

Vrihadashwa said :—

27 Thereupon the Brahmana, Sudeva by name having recognised the daughter of Bhima by observing the various circumstances and signs of hers, advanced to her and addressed her thus.

Sudeva continued :—

28 O the daughter of Vidharva ! I am Sudeva the intimate friend of your brother. Enjoined by King Bhima, I have come here searching for yourself.

29 O princess ! your father is at peace, as also your mother and brothers. I hope, your son and daughter are enjoying length of days and living in peace.

30 Your friends and relatives though living are like the dead on your account, and hundreds of Brahmanas are wandering about over the whole world in quest of you.

Vrihadashwa said :—

31 O Yudhishthira ! Damayanti came to recognise Sudeva, and then asked him about all her friends and relatives in succession.

32 O king ! crushed with misery as she was, the daughter of the king of the

Vidharvas began to lament most bitterly at the unexpected sight of that best of the Brahmanas, Sudeva, who is the friend of her brother.

33—34 Thereupon, O Bharata! Sunanda, seeing her (Damayanti) conversing in private with a Brahmana and weeping most bitterly, was hard pressed with sorrow, and informed her mother, saying 'Sairindhri is most bitterly lamenting. Know this if should you like.'

35 Thereafter the mother of the king of the Nishadhas, having left the inner apartments of the palace repaired to the place where that lady (Damayanti) was waiting with the Brahmana.

36—37 O the ruler of the earth! the queen mother summoned Sudeva before her, and asked him saying 'whose wife is this lady? and whose daughter? and how this damsel, possessing handsome eyes has been separated from her husband as well as her relatives? O Brahmana! how have you come to know her, falling in this great distress?'

38 I desire to hear from you all about her in detail. Do you surely relate to me, as I am asking of that lady of celestial splendour.'

39 O monarch! Sudeva the foremost of the Brahmanas, thus addressed by the Queen mother sat at his ease, and began to relate the true account of Damayanti.

Thus ends the sixty eighth chapter, the parley between Damayanti and Sudeva, in the Nalopakhyaṇa of the Vana Parva

CHAPTER LXIX

(NALOPAKHYANA PARVA)

—Continued.

Sudeva said:—

1. There is a virtuous and illustrious king of the Vidharvas, named Bhima, whose daughter is this blessed lady, known by the name of Damayanti.

2. Also there is the king of the Nishadhas, named Nila, who is the son of Virasena. This blessed damsel is the daughter of that virtuous and intelligent monarch.

3. That ruler of the earth was defeated at dice by his brother and, thereby deprived of his kingdom, went away with Damayanti without the knowledge of any body.

4. We (the Brahmanas) are roving over the whole world for the sake of Damayanti,

which lady is at last discovered in the palace of your son.

5—6 There exists no woman like her in beauty. This maiden of unchanging youth has a beautiful mark, from her birth resembling a lotus. This freckle was seen by me, but now it has disappeared, owing to its being soiled with dust, even as the moon seems to vanish when covered over with clouds.

7 That mark of prosperity and wealth, made and given to her by God, is now faintly seen even as the crescent of the new moon does faintly shine, in the evening of the first day.

8 Although her body is soiled with dust, yet her beauty has not suffered. And again her person though not washed, is conspicuous and shines like gold.

9 This celestial lady was ascertained by me by my identifying her form as well as that mark (between the eye brows), even as fire though hid (in ashes) is ascertained by its heat.

10 O monarch! Sunanda, having heard the words of Sudeva, cleaned the dust that soiled the freckle (between the eye brows of Damayanti).

11 The mole of Damayanti, having been cleared of the bad dust became conspicuous like the moon, which appears in the sky when the clouds are dispersed.

12 O Bharata! seeing that mark, Sunanda as well as the mother of the king, wept, and, embracing her, stood there for some time.

13 Shedding tears and in a low voice, the Queen mother said 'Known by this thy mole, thou art the daughter of my sister.

14 O handsome looking one! myself and your mother are the daughters of that illustrious king, Sudaman, who is the ruler of the Dasharnas.

15 She was given to king Bhima, and myself was given to Virabahu. I saw you were born at our father's palace in the country of the Dasharnas.

16 O beautiful lady! as is your father's house, so is mine, to you O Damayanti! my wealth is to you, even as your own.

17. O monarch! thereupon Damayanti, having bowed down unto her with a delightful heart, addressed her mother's sister, saying—

18 "Although I stayed here unrecognised still I lived with you happily, and supplied with all the objects of my desire, and ever protected by you.

19 Undoubtedly I shall have a happier abode than this. Therefore, O mother,

grant permission unto me, who am ever living in exile

20 My children, the son and daughter, were led to my father's palace where they are living now, had pressed with sorrow on account of their separation from their father and mother

21 Should you wish to do me some good, order at once a vehicle, for I am desirous to go to the country of the Vidharivas

22-23 Thereupon, O monarch saying, 'So be it,' the sister of Damayanti's mother, the queen mother highly satisfied and with the permission of her son sent away Damayanti in a beautiful vehicle conveyed by men and guarded by a strong force is also the lady. O the foremost of the descendants of Bharata was provided with tasteful food, and drink, and valuable dresses

24 Thus the lady immediately went away to the country of the Vidharivas where all her friends and relatives, satisfied with her arrival, offered praises to her

25-26 O king beholding that her relatives her son and daughter, father and mother, and all her companions were at peace, the goddess-like and all glorious Damayanti worshipped the gods and the Brahmanas in the best way

27 The king, beholding his daughter, became gratified, and presented to her a thousand kine, immense fortune and a village

28 O monarch! the handsome lady having spent there the whole night at her father's palace, and taken perfect rest addressed her mother thus

Damayanti said —

29 O mother! should you desire to know the truth, take care to bring here that hero among men, viz. Nala

30 Thus addressed by Damayanti the goddess-like queen became greatly afflicted with grief, and was suffused with tears, and spoke nothing to her in reply

31 Thereupon all the inmates of the king's harem uttered the exclamations of 'Oh!' and 'Alas!' at this dangerous situation of Damayanti, and also wept most bitterly.

32 Then the queen spoke to the illustrious king, Bhima, thus 'Your daughter, Damayanti is lamenting for her husband'

33 O monarch! unblushed with shame, Damayanti herself said that my men should try to find out the whereabouts of that virtuous king (Nala).

34 Thus urged by the queen the king sent out the dependant Brahmanas in all directions and enjoined them to strive to find out the whereabouts of king Nala

35 Thereupon, at the injunction of the king of the Vidharivas all the Brahmanas approached Damayanti, and told her that they were going away (for searching Nala)

36 Then the daughter of Bhima asked them to report, in all countries and before all crowds of men these words

37 'O gambler O beloved one, did you tear off a bill of my cloth, and flee away forsaking your dear and devoted one sleeping in the forest?

38 'In deed, in obedience to your command the lady — covered in half a piece of cloth, and greatly burning with woe, — is ever expecting you

39 O monarch, O mighty one, do you answer, and do you show favour to her, who is ever weeping on account of that woe

40 Do you cry, saying this and the like, — fire (here compared with grief of Damayanti), led by the wind (compared with time), consumes the forest (compared with the body of Damayanti), and then the lord will pity me

41 Further do you cry, saying 'The wife always to be maintained and protected by the husband. You are righteous, and honest as well. Why, therefore, these virtues of yours are being neglected by you

42 You are well reputed, wise, respectable and always kind — But why now have you become unkind and that is perhaps for the reason of my adverse fortune

43 O foremost of men, O the most excellent of persons be you kind to me, for I have heard from you, that kindness is the chief virtue"

44 If anybody answer you, as you would speak in this way, that man should be known by you in every way, and also it should be learnt what is he, and where does he live

45 O excellent of the regenerate ones! do you convey to me the words of that man who, hearing these words of yours, will answer you

46 Do you take care that no body should know that these words are uttered by you at my behest, neither do you do such to return to me.

47 You should know whether the man is rich or poor, or powerless; and know also his desires.

48 O king thus advised the Brahmanas departed in all directions in order to search for Nala, who had fallen into such great calamity

49 O monarch, the regenerate ones wandered in the cities, kingdoms, villages, the dwellings of the cowherds, and the retreats of the sages in search of king Nala

50 O ruler of the earth, all the Brahmanas repeated the words wherever they wandered, which Damayanti had en-joined them to do

Thus ends the sixty ninth chapter searching for Nala, in the Nalopakhyana of the Vana Parva

CHAPTER LXX (NALOPAKHYANA PARVA)--

Continued.

Trihadashwa said --

1 After a very long time, a Brahmana, named by name came back to the city of the king of the Vidharbhas and spoke to his daughter of king Bhima these words

2 O Damayanti, searching Nala, the king of the Nishadhas, at last I went to the city of Ayodhya, and presented myself to Vangasuri

3 O fair complexioned one, O best of women, I recited the very words of yours before that illustrious Rituparna

4 Hearing these words, which I had repeatedly uttered to them, neither king Rituparna nor any one of his courtiers, said anything in reply

5 When I was dismissed by the king some person in the service of Rituparna, Vahuka by name, told me in private

6 That Vahuka is the charioteer of that foremost of monarchs He is also possessed of extraordinary appearance and short arms, and is skilled in driving with speed, and also in cooking sweet food

7 Sighing heavily and frequently and weeping incessantly he asked about my welfare, and then addressed me with these words

8 'Although fallen into great calamity, the chaste women guard themselves by their own efforts, and thus undoubtedly obtain heaven (heavenly blessings)

9 Again chaste women even if they be forsaken by the r husbands, do never become angry (with them); rather they hold their lives shielded by virtuous behaviours

10 She should not be angry, forsaken as she was by a person who himself was foolish, overtaken by distress, and also destitute of all happiness

11 It behoves the lady of unchanging youth not to be angry with a person, who was deprived of his cloth by a bird while trying for sustenance (in the forest), and also who was burning with woe

12 Also, it behoves the lady, treated fairly or unfairly, not to be angry with her husband, seeing him in that miserable condition, in which he was deprived of both wealth and kingdom, and oppressed with hunger, and overwhelmed with distress

13 Hearing these words of his, instantly came here Do you, therefore, inform the king all about these words, which you have heard

14 O monarch, hearing these words of Pamada, Damayanti, with her eyes filled with tears, repaired to her mother and said to her these words

15 'O mother, let not king Bhima, by any means, know my object. I like to employ that foremost of the Brahmanas, Sudeva, in your presence

16 Should you desire my welfare, do you act in such a manner that king Bhima will not come to know this purpose of mine.

17 Let Sudeva go at once, with the performance of the same auspicious ceremonies, by the doing of which I was brought to my relatives instantly by him

18-19 O mother, let him go hence to the city of Ayodhya in order to bring Nala here" Thereupon the beautiful lady, the daughter of the king of the Vidharbhas, worshipped, with the bestowal of immense riches, the foremost of the regenerate ones, who has now taken perfect rest And she said to him -- O Brahmana, I will, again, give you much wealth at the arrival of Nala here

20 O foremost of the regenerate ones, indeed you have done much for me, which none else will do and for this reason only that I will soon regain my husband

21 Thus addressed by her, that high-souled Brahmana solaced Damayanti by the expression of auspicious benedictions, and then he returned home, thinking himself successful in his endeavours.

22 Thereupon, O Yudhisthira, Damayanti summoned Sudeva, and overwhelmed with grief and calamity, she addressed him in the presence of her mother thus

23 'O Sudeva like a bird which falls straight, do you at once depart to the city

of Ayodhya, and tell king Rituparna, who dwells in it, these words

24 'Damayanti the daughter of king Bhima, will again hold the Swayamvara, to which all the kings and princes are rushing from all directions

25 Calculating the time, this will be held to-morrow. So if possible O chaste son of foes, go at once

26 At the next sun rise she will accept a second husband as it is not known whether heroic Nala is still living, or otherwise'

27 O monarch, thus addressed by her, the Brahmana, Sudeva by name, started at once. He spoke to king Rituparna what he was ordered by her to do

Thus ends the seventieth chapter, the declaration of Damayanti's second Swayamvara, in the Nalopakhyana of the Vana Parva

CHAPTER LXXI

(NALOPAKHYANA PARVA)—

Continued

Vrihadashwa said:—

1 Hearing these words, of Sudeva king Rituparna comforted Vahula with sweet speeches, and addressed him thus

2 O Vahuka, O you who are well-versed in the knowledge of horses, if you are willing, I desire to go in course of a day, to the country of the Vidharbhas, where will be held the Swayamvara of Damayanti

3 O descendant of Kunti, thus addressed by that king, Nala had his mind bursting with grief and that lofty minded one also burned with sorrow.

4 He thought 'It may be that Damayanti, afflicted by sorrow, does this or, perhaps, by doing this she has conceived a great policy for my sake

5 That virtuous lady the daughter of the king of the Vidharbhas is willing to do this is indeed very cruel, and that is for the reason of my deceiving her, who am an insignificant, sinful and senseless one

6 In this world, the nature of women is very subtle. My fault is also very great. She works out this end for she no longer entertains any love for me on account of my long separation from her

7 The lady, possessed of a slender waist, appeared to me as a fair and lovely girl for me as a man, I felt not able to do this, especially because she has got children (by me).

8. I will go there and know for certain whether there is any truth in this; or the fact is unreal. I will surely fulfill the desire of Rituparna for in doing this I will serve my own purpose'

9 Having thus settled his mind Vahuka whose mind was filled with sorrow, folded his hands and said these words to king Rituparna

10 'O best of kings, O foremost of men, O monarch, I am determined at your command to go to the city of Ayodhya in course of a single day'

11 O king thereupon Vahuka went, at the behest of the royal son of Vangasura to the stables, and there he examined the horses.

12—14 Vahuka, having been repeatedly asked by Rituparna, examined the horses, and balanced in his mind over and over again. Then, at last, he selected such horses that were very lean but able, and also that are capable of bearing hardships of a long journey, and endued with strength and energy, well bred and gentle, and unmarked by inauspicious marks, possessed of broad nostrils and swelling cheeks. These horses were also faultless as regards the ten hairy curls, and born in (the country called) Sindhu, and swift as the wind. The king, seeing these steeds, became a little angry, and said

15 "What do you want to do? You should not jest with me. How these weak and worthless steeds will carry us? How this long way we would travel with the help of these horses?"

Vahuka said:—

16—17 These horses, respectively bearing one curl on the forehead, two on the temples, four on the sides, four on the breast, and one on the back, will, without doubt, reach the country of the Vidharbhas. But, O monarch should you like others, tell me and I will yoke them for you

Rituparna said:—

18 O Vahuka, you are well conversant with the knowledge and yoking of horses. Soon yoke those that you think fit

19 Thereupon clever and skillful Nala yoked to the car high-bred, gentle, and swift steeds.

20 Then the monarch went speedily mounted on the car, to all such horses had been yoked. At these feet of horses fell down upon the ground on their knees

21 O monarch thereupon that most auspicious and best of men, king Nala,

comforted the horses, that were endued with strength and energy

22 Nala, then raising the steeds by the reins and making Varshneya the charioteer sit on the car, commanded great speed and set out

23 Hereafter those foremost of horses, having been conducted by Vahuka according to the rules, rose to the sky and confounded the occupant of the car

24 The blessed king of Ayodhya, having seen these horses carrying him with the speed of winds, was struck with great astonishment

25 Varshneya bearing the sound of the car (of its wheels) and witnessing the management of the horses, was set to thinking on the knowledge of Vahuka in the science of steeds

26 He said, 'Was he not Matsya the charioteer of the king of the gods? That auspicious mark is seen in heroic Vahuka

27 Is he not Salihotra, who is conversant with the knowledge of horses? Or Salihotra has taken this beautiful human form?'

28 He continued to think "That he might be king Nala, the reducer of hostile cities, who has come here

29 Or it might be that Vahuka, I new the science with which Nala was conversant, for Nala's knowledge seemed to be identical with that of Vahuka

30 Again both Nala and Vahuka seem to be of the same age. This person may not be identical with Nala of great energy; but he must be somebody of equal knowledge

31 Sometimes indeed, great men rove over this world in disguise either ordained by mishap or in obedience to the dictates of the *Shastras*

32 There should be no change of my opinion on account of his ugly appearance. Either my opinion is that this one has undergone some change in the body

33 This one is of the same age with him but there is some difference in the form. Again is Vahuka gifted with all the accomplishments? Therefore I think he is Nala

34 O the foremost of kings having deliberated upon this over and over again, Varshneya the charioteer of virtuous Nala, went on thinking in his mind

35 Along with his charioteer, Varshneya the excellent king Rituparna, highly delighted, was absorbed in the thought, regarding Vahuka's knowledge in the management of horses.

36. Also he was greatly delighted to behold the attentiveness and zeal of Vahuka, as also his manner of holding the reins, and his skill in it.

Thus ends the seventy first chapter, the departure of Rituparna for the Vidharbhas, in the Nalopakhyana of the Vana Parva

CHAPTER LXXII.

(NALOPAKHYANA PARVA)—

Continued

Vrihadashwa said:—

1 As the bird courses through the sky, so he (king Nala) speedily crossed the rivers, mountains, woods and lakes

2 While the car was thus coursing the conqueror of hostile towns, the king Vinasura saw his sheet drop down upon the ground

3 When the garment had thus dropped down, then the lofty minded king instantly expressed to Nala his desire to recover it

4 O thou of profound intelligence, do you restrain these horses of great swiftness, until Varshneya bring me back my upper garment here

5 Thereupon Nala said to him in reply, 'My garment had dropped down far away; that is we had advanced about eight miles from that place. It is, therefore, impossible to recover it

6 O monarch having been thus addressed by Nala the royal son of Vangasura came near a tree, called *Vibhataka* with fruits, in the wood

7 Beholding the tree the king instantly said to Vahuka "O charioteer, do you also see my great power of calculation

8 All men do not know all things in fact there is none, who is acquainted with all the branches of knowledge. In one person the knowledge in its entirety, is not centred

9—11 O Vahuka, the leaves and fruits that have fallen from the tree (respectively) exceed the leaves and fruits that are on the tree itself by one hundred and one. O Vahuka these two branches of the tree contain five millions of leaves. Examine the two branches and all their boughs and the fruits will number two thousand and ninety-five

12 Thereupon Vahuka stopped the car and addressed the king 'O monarch, O the chastiser of foes, you are saying to me what is beyond my power of perception,

13. O king I will make this matter perceptible (by my senses) by cutting down the tree *Vibhīṣṭaka*, and when I will really count, there nothing will remain to be supposed.

14. O foremost of kings, I will hew down the tree *Vibhīṣṭaka* in your presence. I do not know whether what you say will really come to pass or not.

15. O ruler of men, I will number the fruits of the tree, whilst you will see it. Let Varshneya pull up the reins of the horses for a moment."

16. The monarch asked the charioteer not to lose any time. But Vāhukya, with great humility, answered him, saying

17. "Do you wait for a moment, or if you are in a hurry, go then with Varshneya, as your charioteer. The way goes smooth and straight."

18. O descendant of the Kuru race, king Rituparna, having conferred Vāhukya, addressed him, saying "O Vāhukya, there is none else in this world, who is like you, as a charioteer."

19. O you versed in the equestrian science I desire to go to the country of the Vidharbhas with your assistance. May I obtain your protection. It is necessary for you not to cause any obstacle.

20. O Vāhukya I shall fulfill your desire (that is, whatever you will tell me) if you take me to day to the country of the Vidharbhas and make me see the sun rise."

21. Thereupon Vāhukya answered him, saying "Having counted the (leaves and fruits of) *Vibhīṣṭaka* tree I shall go to the country of the Vidharbhas. Act up to my words."

22—23. Surely the king most unwillingly said to him count (He also said), "O unblamable one, O you versed in the knowledge of horses, having counted (the leaves and fruits of) one portion of this branch, you will be satisfied of the truth of my affirmation." He (Nala) then dismounted from the car with all haste, and cut down the tree.

24. Then again he numbered all the fruits, and found out the truth of what the king had said and, thus struck with astonishment, he addressed the monarch, saying

25. "O king this is most wonderful. I found your high proficiency (in calculation). O monarch I desire to be informed of your art, by (virtue of) which you have known all this."

26. Thereupon the prince, as he was most desirous to go speedily, said to him

this "Do you know that I am conversant with the play at dice, and versed in calculation as well."

27. Then Vāhukya said to him "O foremost of men, do you impart this art to me and take from me my knowledge, regarding the management of horses."

28. Thereupon king Rituparna, for the reason of the great importance of his business, and also for his extreme desire to acquire the knowledge of horses, agreed to what Vāhukya had said.

29. "As you have asked, do you take from me my great skill at dice. O Vāhukya, let my knowledge of horses remain with you in trust. Thus saying, king Rituparna gave Nala his knowledge of the play at dice."

30. When he (Nala) thus acquired the knowledge of this art of plying at dice Kali came out of his body, whilst he continued to vomit from his mouth the most virulent poison of *Ikshvākota*.

31. Then that fire of curse (by Damayanti), by which Kali had greatly been afflicted, also came out of his body. In fact, the king like one of unregenerate soul, had long remained repressed by him (Kali).

32. Thereupon Kali, with his soul freed from the poison, assumed his own form. Then Nala the prince of the Nishadhas, became angry, and was intent upon cursing him.

33. Kali became frightened, and, trembling with fear folded his hands, and said to him this "O king restrain your anger, and in return, I will impart you great fame."

34. The mother of Indrasena cursed me in wrath long ago that is, at the time when she had been left by you. From that time forward I have greatly been oppressed (by this curse).

35. O foremost of kings O unconquered one, burning day and night in the poison of the price of the snakes, I most miserably resided within you.

36—37. I place myself under your protection. Do you listen to these my words. Should you not curse me, who am seeking your protection and greatly terrified by you, then the men of this world, attentively repeating your story, will never have any fear on my account." Having been thus said, king Nala suppressed his own wrath.

38. Thereupon Kali became terrified, and instantly entered into the tree *Vibhīṣṭaka*. Whilst Kali thus conversing with the king of the Nishadhas, was invisible to others,

39—40 Thenceforth the king became freed from all afflictions; and, having numbered the fruits of the tree, he was filled with great joy, and was endued with great energy. Then the mighty one mounted on the car, and, urging the swift steeds proceeded onwards.

41—42 Having been possessed by Kali the Vibhitaka tree grew worthless. Highly satisfied at the very core of his heart, Nala urged the excellent horses which, like the birds, mounted again and again into the air. Thus the glorious monarch proceeded in the direction of the country of the Vidharbhas.

43 When Nala went a long way off, Kali too returned home. Thus prince Nala, having been left by Kali, became delivered from all afflictions. But, O monarch, that ruler of the earth did not regain his native form.

Thus ends the seventy second chapter, Nala's delivery from Kali, in the Nalopakhyana of the Vana Parva,

CHAPTER LXVIII

(NALOPAKHYANA PARVA)

Continued

Vrihadashwa said.—

1 Thereupon king Rituparna of undaunted courage had, in the evening, arrived at the city of the Vidharvas. The people then brought to prince Bhima the intelligence of his arrival.

2 The king (of Ayodhya) at the request of Bhima, entered the city of Kundina filling all the directions (the points of the horizon) with the rattle of his car.

3 Thereupon the horses of Nala that were there heard the rattle of his car, and having heard it they felt great pleasure, which they had really done before in the presence of Nala himself.

4 Damayanti also heard the rattle of Nala's car which was like the sound of the deeply rumbling clouds during the rains.

5 She was struck with great astonishment to hear that sound. The daughter of king Bhima the horses of Nala as well supposed that clattering sound to be like one, which they heard in the days gone by, whilst Nala himself urged his own horses.

6 The peacocks of the palace, the elephants in the stables and also the horses, all heard the rattle of the car of that monarch (Rituparna).

7 O king, hearing the clattering sound of the car, the elephants as well as the peacocks began to cry aloud with their faces in that direction, and they became very glad, even as they heard the rumbling of the clouds themselves.

Damayanti said.—

8 As the rattle of this car fills the entire earth, and highly delights my heart, it must be king Nala, who comes from that direction.

9 If I do not see Nala, that hero of innumerable virtues and whose face is like the moon, surely I will die.

10 If I am not to enter within the arms of that hero, and not to feel the pleasurable touch of his embrace, I will doubtlessly cease to exist.

11 If the king of the Nishadhas do not come to me with his voice as deep as the rumbling of the clouds to day I will surely enter into the fire of golden brilliance.

12 If that foremost of kings, of prowess like that of a lion and of courage like that of a furious elephant, do not come to me, there will be no doubt that I will die.

13 I do not remember a little untruth in him, neither I remember any injury committed by him to others, nor he ever told a lie even in jest.

14 My Naishadha is illustrious, forgiving, warlike and liberal. He is superior to other monarchs, and he never behaves with low persons regarding private matters, and he is like an eunuch respecting other women than myself.

15 Remembering his virtues day and night my mind is always directed towards him, and my heart is about to burst in grief on account of the absence of that beloved one.

Vrihadashwa said.—

16 O descendant of the Bharata race, thus lamenting, the lady, as if senseless, mounted the (terrace of the) large palace with the desire of seeing that righteous king.

17 From the central portion of the mansion she saw on the car king Rituparna, with Varshneya and Vahuka.

18 Thereupon Varshneya as well as Vahuka alighted from that excellent car, and then loosened the steeds, and at last kept the car apart.

19 Having alighted from the car, king Rituparna appeared before that excellent monarch, Bhima, of terrible prowess.

20. Thereupon king Bhima received him with respectful offerings. Thus the best of the kings Rituparna was highly honored by that monarch.

21-22. Whilst residing in that beautiful city of Kundina that ruler of the earth saw nothing (no signs of the Swayamvara) there, although he looked about all again and again. Then at last the lord of the Vidharbhas presented him self before that monarch and welcomed him. O descendant of the Bharata race Bhima asked him on what business he was pleased to come there for in the absence of a proper occasion an illustrious personage can not be had.

23-24. In fact Bhima did not know that he (Rituparna) had come to win the hands of his daughter. The intelligent king Rituparna, possessed of unbailed power, beheld that there was neither a king nor a prince nor he saw any gathering of Brahmanas nor he heard any talk regarding the Swayamvara.

25. Thereupon the ruler of Koshal meditated in his mind, and after a while addressed him saying, 'I have come here to pay you homage.'

26. Struck with amazement king Bhima reflected on the cause of Rituparna's visit, who had travelled more than a hundred *Yojanas*.

27. Bhima supposed, 'That simply to pay him respects was not the reason of his coming there, after having passed over so many monarchs and crossed over countless villages.'

28. He attributes his arrival to a very slight cause. Be what it may I will find out the reason in the future time.' Thus thinking, Bhima did not dismiss the monarch at once rather he honored him.

29-31. He also said to him again and again, 'Do you take rest, as you are very weary.' Thus regarded by the pleased monarch the ruler of the earth (Rituparna) was highly satisfied at the mind and with the gladness of his heart, repaired to his appointed quarters, accompanied by the servants of the royal household. O king after king Rituparna had gone away with Varshneya Valuka caught hold of the car, and took it to the stables. He then unlocked the horses and looked after them according to the rules.

32-33. Hereafter Valuka comforted the horses and seated himself on a side of the car, whilst Damayanti the daughter of the king of the Vidharbhas, afflicted with grief saw prince Vangasura, and Varshneya, the son of the charioteer, as also Valuka

in that posture, and she continued to meditate upon, "Of whose car was the rattle?"

34. This loud sound is like that of Nala's car. But I do not find that prince of the Nishadhas. It is surely then that this art (of driving) was learnt by Varshneya.

35. It is for this reason that the clattering sound of the car has been as loud as that of Nala. Or it may be that king Rituparna is equal to Nala (in driving). Hence this rattle appears to be like that of the king of the Nishadhas."

36. O lord of the earth, thus meditating, blessed Damayanti sent a female messenger in search of the king of the Nishadhas.

Thus ends the seventy third chapter, Rituparna's entering the city of Bhima in the Nalopakhyana of the Vanu Parva.

CHAPTER LXXIV (NALOPAKHYANA PARVA)—

Continued.

Damayanti said:—

1. O Keshini do you go and know who that charioteer is sitting down on a side of the car, most unsightly and with short arms.

2. O gentle one O blameless one approaching him, and becoming careful do you ask his welfare and do you enquire all the particulars about this person.

3. I am greatly afraid lest this person be king Nala himself. I or so great is the satisfaction of my mind as also the easiness of my heart regarding this matter.

4. O one of beautiful waist O unblameable one after you have finished your enquiry, tell him the words of Parnada and under stand his reply to them.

Vrihadashwa said:—

5. Thereupon the female messenger carefully approached Valuka, and addressed him, while blessed Damayanti looked from her palace what would come to pass.

Keshini said:—

6. O best of men O excellent of persons, you are welcome! I wish you prosperity! Now listen to the words of Damayanti with attention.

7. When did you start? What did you come here for? Tell me all the particulars; for the daughter of the king of the Vidharbhas wishes to hear all about these.

Vahuka said —

8 The high-souled monarch of Koshala had learnt from a Brahmana that there would be held a second Swayamvara of Damayanti

9 Hearing this, the monarch, and myself as his charioteer, set out with excellent steeds, that are capable of travelling one hundred *Yojanas*, and that are as fleet as the wind itself.

Keshini said:—

10 Whence is the third among you come? And, again, whose (son) is he? Whose (son) are you, and how has this work been performed by you?

Vahuka said —

11 Indeed, he is the charioteer of righteous Nala, and is known by the name of Varshneya. O blessed one after Nala had been deprived of his kingdom, he came to the royal son of Vangasura

12 I am, too, well versed in the management of horses and hence I have been appointed as a charioteer. King Rutuparna himself appointed me to be his charioteer as well as his cook

Keshini said.—

13. O Vahuka, Varshneya perhaps knows where has our king Nala gone. He also may have told you about him

Vahuka said:—

14 Having brought here the children of Nala, of golden deeds he (Varshneya) then repaired to wherever he wished. Indeed, he does not know where the king of the Nishadhas is.

15 O glorious one no other person knows the whereabouts of king Nala, for a king (in distress) roves about in the world unawares, and with an unsightly appearance

16 Nala's self only knows Nala, and she also knows him, who is his second self. Indeed, Nala never shows his own marks anywhere.

Keshini said —

17. The Brahmana, who had first gone to the city of Ayodhya, uttered again and again these expressions, suitable to the lips of a female

18. 'O gambler, O dear one, where have you gone, tear off half my garment and I forsaking are, your beloved and beloved will be at top in the forest.

19 Indeed, she herself, enjoined by you, remains there, expecting to receive

you, clad only in half a piece of cloth, and burning whole day and night in sorrow.

20 O monarch, O mighty one, as she is incessantly lamenting for that distress, so be you kind, and give answer to her words

21 O high minded one, do you recite that story agreeable to her, which words that blameless daughter of Vidharva wishes to hear "

22 Hearing these words (as above), you formerly gave answer to the Brahmanas. As you did before so do now for the daughter of the king of the Vidharbas wishes to hear them in detail

Vrihadashwa said.—

23 O descendant of the Kuru race, hearing these words of Keshini, Nala's heart became afflicted with grief, and his eyes, too, were filled with tears

24 Having suppressed his grief, and burning with sorrow, the lord of the earth uttered again these words in a voice choked with tears

Vahuka said —

25 Chaste women falling in distress, protect themselves by their own efforts, and thus doubtlessly obtain heaven

26 The women, that are the best, become never angry, and hold their lives, protected by the armour of good character, even if they be left by their husbands.

27 Because she has been abandoned by one, who himself has fallen in distress, and who is foolish and deprived of all happiness. She, therefore, should not be angry.

28 The lady of unchanging youth should not be angry with one who deprived of his cloth by the birds while seeking his food in the forest, is ever burning in grief.

29 Behaved well or badly, the lady should not be angry with her husband, when he is in that miserable condition (that he is deprived of his kingdom and happiness), and also he is overtaken by hunger and distress

Vrihadashwa said:—

30 O Bharata, while speaking these words, Nala, afflicted with calamity, could not check the flow of his tears, and began to weep bitterly

31 Thereupon Keshini went away and informed everything to Damayanti regarding that discourse (between herself and Nala), as also the over-aking of his calamity.

Thus ends the seventy fourth chapter, the colloquy between Nala and Keshini, in the Nalopakhyaana of the Vana Parva.

CHAPTER LXXV.

(NĀIOPAKHYANA PARVA)—

*Continued***Vrihadashwa said —**

1 Having heard all these Damryanti became afflicted with sorrow and suspecting that he must be Nala, addressed Keshuni, saying

2 'O Keshuni do you go again, and scrutinize the conduct of Vrihata and, keeping yourself in silence at his side behold all his behaviours

3 O beautiful one find out the cause whenever he does anything and mark well whenever he performs anything skillful

4 O Keshuni whenever he may ask fire or water, you will not be in a hurry to give it, and thus obstruct him

5 Seeing all these do you let me know his conduct as also what human or superhuman will be seen in Vahuka

6 Do you also report to me what else you will see in him Thus spoken by Damayanti, Keshuni went away

7 Having learnt the behaviours of that person, who was versed in the knowledge of horses, Keshuni returned and reported to Damryanti the whole history mentioning what human or superhuman she saw in Vahuka

Keshuni said —

8 O Damryanti I have never heard or seen before any person of his character having so great a power over the elements

9 Whenever he comes to a narrow hole he never stoops low rather the hole opens wide at his touch, and he easily passes through it

10—11 Thus a small hole grows largely wide at his coming There were sent by the king (Bhīma) various sorts of food as also flesh of many animals, for Rituparna There were also many vessels sent for washing the flesh

12 Those vessels whenever looked at by him (Vahuka) became at once filled with water Thereupon Vahuka washed them, and set himself to cooking

13 Then again he grasped a handful of grass and held it to the sun where suddenly fire blazed up

14 Beholding that greatest wonder I was struck with astonishment, and have

come hither Also another great wonder was marked by me in him

15 O beautiful one, although he touched fire still he was not burnt The water, falling at his command, flowed rapidly

16—17 I have marked another wonder, which was extraordinarily great that he took some flowers in his hands, and pressed them slowly Although these flowers were pressed by him with the hands, yet they instead of losing their original forms became more fragrant and beautiful than before Observing those marks of wonder, I have hastily come here

Vrihadashwa said:—

18 Having heard of those wonderful behaviours of that righteous one and having known him by his acts Damayanti considered that Nala was obtained

19 Again by these marks suspecting Vrihata to be her husband Damryanti wept, and again addressed Keshuni in a sweet speech

20 O handsome one, do you go again, and fetch here from the kitchen, without the knowledge of Vahuka, some meat cooked by him

21 The beneficent lady instantly went to Vahuka and immediately returned, taking some hot meat therefrom

22 O descendant of the Kuru race, thereupon Keshuni gave the meat to Damayanti who had during the past days, very often tasted meat boiled by Nala

23 Thus tasting the meat brought by her female servant she decided the character to be Nala himself and much aggrieved she wept bitterly Overtaken by great calamity, she then washed her face

24 O Bharata thereafter she sent her two children with Keshuni Vahuka recognised Indrasena with her brother.

25—26 Thereupon the monarch (in the guise of Vahuka) came up speedily, and, embracing his children placed them on his lap Then again embracing his children who were like the children of the celestials, Vahuka became filled with the greatest misery, and wept bitterly in a soft voice Thus having expressed his mental derangement over and over again, the prince of the Nishadhas left the children all of a sudden, and spoke Keshuni these words

27 O beautiful one these twins are like my own children. Hence seeing them suddenly, I shed tears

25 If you come to me very often people may think evil because we are men of other country. So O handsome one, do you go away hence with ease.

Thus ends the seventy fifth chapter, Nala's beholding his children, in the Nalopakhyana of the Vana Parva

CHAPTER LXXVI

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said —

1 Having learnt all about the mental agony of that righteous and wise one Keshini came back and spoke everything to Damayanti.

2 Thereupon Damayanti sent again Keshini to her mother, as she sorely aggrieved was most desirous to see Nala.

3 Damayanti said 'Suspecting Vahuka to be Nala I have examined him several times but I have some doubt about his appearance which I like to know myself.

4 O mother, with or without the knowledge of my father, make this arrangement for me, either allow him to enter my mansion or give me permission to go to him.'

5 Thus spoken by Vrihadarbbhi that lady told king Bhima the intention of his daughter, which the king learned.

6 O foremost of men, Damayanti obtained the permission of both her father and mother; and thus she caused Nala to enter her own apartments.

7 Unexpectedly beholding Damayan, prince Nala became oppressed with grief and calamity, as also she was overwhelmed with tears.

8 Then that excellent of women Damayanti, beholding Nala in that plight, was greatly afflicted with sorrow.

9 Thereupon O great king, Damayanti who was dressed in a red garment, wearing matted hairs, and tainted with clay and dust, spoke these words to Vahuka.

10 'O Vahuka, did you ever see any man, who, known as virtuous, had gone away leaving his wife asleep in the woods?

11 Who excepts that righteous Nala, could go away, abandoning his beloved and unoffending wife in the woods, when she was overtaken by fatigue?

12 What offence did I give to that ruler of the earth since my youth, for which he

had gone away forsaking me in the woods, while I was overpowered by sleep?

13 Formerly I had selected him as my lord, rejecting the very celestials. Therefore how it was that he should abandon his wife, who am ever devoted and dear to him, as also the mother of his children?

14 He had taken my hand, and before the fire and in the presence of all the gods, he had pledged that he would truly be mine. But where now was that pledge gone?

15 O chastiser of foes, while Damayanti was speaking all these, tears of sorrow flowed copiously from her eyes.

16 When Nala saw her thus oppressed with sorrow, he also shed tears from his eyes which were black like those of the gazelle with red extremities, and addressed her, saying

17 O timid one, the loss of my kingdom was not wrought by me. It was done by Kali, on whose account I had abandoned you in the woods.

18 O best of virtuous ladies, long ago you cursed Kali, while you were living in the forest, greatly afflicted with sorrow, and burning in grief for me day and night.

19 Since then Kali, burning with that curse was living in my body. As a matter of fact Kali burning with your curse was always dwelling within me, as fire dwells within fire.

20 Now he had been vanquished by my observances and devotion. Therefore, O auspicious one, there will be an end of our sorrows.

21 O you of round hips, leaving me, the wretched one had gone away. It is for this that I could come here. Indeed, in my coming here I have no other object than to get you back.

22 O timid one, is it possible that a lady, forsaking her dear and devoted lord, will ever select a second husband like yourself?

23 At the command of the monarch, the messengers are roving all over the world, proclaiming that the daughter of king Bhima would surely choose a second husband.

24 And like an unchaste woman, she would choose one, worthy of her, whomever she likes. Hearing this, the royal son of Vangasura had arrived here with all speed.

25 Hearing these weepings of Nala, Damayanti became greatly terrified, and she trembling with fear, and with folded hands, spoke these words.

Damayanti said :—

26 O ruler of the Nishadhris O blessed one, it behoves you not to suspect any fault in me for I have selected you as my husband discarding all the celestials

27 With a view to bring you here the Brahmanas had gone away in all directions (to the ten points of the horizon) singing my words, composed in ballads

28 At length, I learned Brahmanas known by the name of Parvata found you out O monarch in the palace of Rituparna in the kingdom of Kosala

29 It was after hearing his words and your proper answer thereto that I devised this project in order to receive the king of the Nishadhris back

30 O ruler of the earth O foremost of the kings there is no one else in this world who is able to journey with the help of steeds a hundred *yojanas* in a single day

31 O lord of the earth touching these your feet I can truly swear that even in thought I have not committed any sort of crime

32 I let the all seeing air that always moves about the whole world take away my life if I have committed any sin

33 Let the sun of bright rays that always travels over the sky take away my life if I have committed a tiny sin

34 Let the moon that lives in the heart of all creatures as a witness take away my life if I have committed any sin

35 I let the three gods that preside over the whole of the three worlds relate the whole history truly or let them abandon me to day

Vrihadashwa said —

36 Thus spoke the wind god addressed from above, saying O Nala I tell you the truth that she had not committed any sin

37 O monarch protected by Damayanti the honour of your family even as the wealth has much increased We bear testimony to these as we have been her protectors for the last three years

38 This unrivalled project was planned by her for your sake for except you there is no other person in this world who can clear in a single day an hundred *yojanas*

39 O ruler of the earth the daughter of king Bhuma has been obtained by you as also you have been obtained by Bhumi, You should hold no doubt about her conduct Be you united with your consort

40 While the wind god was thus speaking there was a downfall of floral showers as also the divine kettle drum played and auspicious breezes began to blow

41 O son of the Bharata race seeing this greatest wonder king Nala the chari-ser of foes threw away all doubts regarding the character of Damayanti

42 Thereupon the ruler of the earth put on a fresh garment and then remembering that king of serpents, assumed his original form

43 Beholding her husband in his original form the faultless daughter of king Bhuma embraced the righteous one, and wept bitterly

44 King Nala again embraced the daughter of Bhuma who was attached to him as before as well as he embraced his two children, and thus felt great satisfaction

45 Thereupon the lady of beautiful face and of large eyes hid her face in his bosom became over whelmed with grief, and began to sigh heavily

46 That foremost of men overwhelmed as he was with grief stood in silence for some time while embracing that lady of blameless smiles who herself was covered with dust

47 O monarch thereupon the mother of Vaidarbhi, with a glad heart informed king Bhuma all that had passed between Nala and Damayanti

48 The great king said in reply 'To-morrow I shall see Nala with Damayanti by his side after he shall have sanctified himself (by bath and prayers) Let him dwell in peace this day

49 O king thereupon the happy pair passed the night at ease relating to each other the past events of their wanderings in the forest

50 Both the princess of Vidharbha and Nala began to dwell most happily in the palace of king Bhuma desirous to make each other happy

51 Then in the fourth year (after his exile) king Nala regained his wife and had all his desires satisfied and thus once more he enjoyed the highest pleasure

52 Damayanti on the other hand, was exceedingly satisfied to recover her husband even as the fields of half born seedlings are highly benefited to receive a shower

53 When the daughter of the king had thus regained her husband all her weariness had disappeared as well as all her anxieties She herself became elated with

joy, and blazed forth in her native beauty like the night, that is favoured by the uninterrupted rising of the moon

Thus ends the seventy sixth chapter, the re-union of Nala and Damayanti, in the Nalopakhyaṇa of the Vana Parva.

CHAPTER LXXVII.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. The king Nala, having passed that night in peace, decked himself in gay ornaments, and, with Damayanti by his side, appeared before the king in due time.

2. Thereupon Nala saluted his father-in-law, and, after him, blessed Damayanti also saluted her father.

3—5 Illustrious Bluma received him as a son with the greatest delight, as also he offered him due respects and consoled him with his devoted wife in words suited to the occasion. King Nala, on the other hand, acknowledged the honor according to rules, and officiated his proper services to him (father-in-law). Thereupon there was a great uproar of joy in the city.

6 The citizens felt great delight to see Nala returned. The city also was gorgeously decorated by hoisting flags, standards, and floral wreaths.

7. Moreover the streets of the town were well watered, and were decorated with the garlands of flowers and various other ornaments, as also flowers were piled at the doors of the houses.

8—9 The temples of gods, too, were adorned with flowers. While all this had happened, the foremost king Rituparna became highly gratified to hear that Nala, in the guise of Vahuka, was united with Damayanti. He then called Nala, the ruler of the earth, before him, and begged his pardon.

10—11 He again, intelligent as he was, asked his forgiveness for reasons more than one. Thus regarded, the ruler of the earth, Rituparna, who was excellent in speech, and acquainted with the real nature of things, and who had his face struck with amazement, addressed the prince of the Nishadhas, saying: "That you, by recovering the company of your consort, have obtained greatest delight.

12. O prince of the Nishadhas, O lord of the earth, perhaps I had not done any

wrong to you, whilst you were living in my house in disguise.

13. If I have done any wrong to you, with or without my knowledge, pardon me for all this."

Nala said:—

14 O monarch, you have not done me the slightest wrong. Even if you have done any, you should be pardoned in every way; for it excited no wrath in me.

15. O prince, formerly you had been my friend and relative, and hence that I should find enough of enjoyments in you. Indeed, I lived with you most happily with all my desires gratified.

16 O king, I always lived in your house most happily, not even in my own house. This your knowledge about horses now rests with me.

17 O monarch, if you like, I may give it to you." Saying this, the prince of the Nishadhas made over that equestrian learning to king Rituparna.

18. O king, the royal son of Vangasura accepted that horse-learning, performing all the acts, as ordained by fate. And having thus received this horse-knowledge, and also having made over his skill in the game at dice to the prince of the Nishadhas, he went to his own city, appointing another charioteer in the place of Vahuka.

19 O monarch, O lord of the earth, after Rituparna had thus gone away, prince Nala did not remain long in the city of Kundina.

Thus ends the seventy seventh chapter, the returning of Rituparna to his own city, in the Nalopakhyaṇa of the Vana Parva.

CHAPTER LXXVIII.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1 O son of Kunti, the prince of the Nishadhas, having lived there for about a month, obtained permission of Bluma, and went, with a small number of attendants, to the country of the Nishadhas.

2—3 That agile and lofty-minded monarch, who was swelled with rage, entered the country of the Nishadhas speedily, with a single white car, sixteen elephants, fifty horse and six hundred menantry, and thereby he trembled the whole earth.

4 Thereupon the heroic son of Virasena, advancing towards Puskara (his brother) expressed his intention to play at dice, because he again earned vast wealth

Nala said :—

5 "O Puskara, let Damayanti and everything else, that I have, be my stake, and let your kingdom be yours

6 Let the game at dice begin again, for this is my firm resolution. Be you happy. Let us stake all that we possess, as well as our lives.

7 To stake back other's possessions, that is, wealth and kingdom, that are already won, is said to be the chief virtue

8 If you do not like the game at dice do you then engage yourself in the play it weapons. Really, O king let us have peace by fighting out a duel

9 The sages have laid down their authority by saying, that the ancestral kingdom should be obtained under any circumstance, or by any means

10 O Puskara, do you choose to dry one of these two, that is, do you either game at dice, or bend the bow in battle

Vrihadashwa said :—

11 Having been thus addressed by the prince of the Nishadhas, Puskara, with the assurance of his own success, answered the king smilingly

12 'O Nishadha, by good fortune you have acquired the vast wealth in order to stake it back again. Most fortunately the adversity of Damayanti has come to an end

13—14 O monarch, O mighty-armed one, that you are still living with your wife is owing to your good luck. Indeed the daughter of king Bhuma, decked in ornaments will attend me with all the wealth that I will gain from you, even as the Asuras wait upon Sakra in heaven. O prince of the Nishadhas do I therefore recollect you, and expect you always

15—17 To play at dice with those that are not my relatives gives me no pleasure. Having this day obtained the hand of Damayanti, who is most beautiful and possessed of blameless features I shall think myself very lucky for she is as ever, the darling of my heart. Having heard these expressions of it I was infatuated by a great king. Nala became filled with rage and desired to sever his head by the sword. King Nala smilingly though his eyes were red with anger, addressed him saying

18 Let us begin the play. Why do you speak thus now? I will speak in my way. You like, after this, shall have defeated

me at dice. Thereupon the gambling began between Puskara and Nala

19 Puskara who had even staked his own life was defeated at a single throw by Nala and thus he lost all his wealth and treasures

20 The king having defeated Puskara, laughingly said to him 'This entire kingdom is now undisputedly mine. The thorns (the enemies) are all destroyed

21 O worst of kings, now you are not able even to have a look of Vaidharbhi, O foolish one, you are now reduced to her slave with your family

22 That formerly I was defeated by you, was not wrought by you. That act was done by Kali, and it was not you that did so. O stupid one this you do not understand

23 I will never attribute the faults committed by others, to you. Indeed, do you live happily. I grant you your life

24 As before I give you your portion of the whole kingdom. O hero, the amount of my love for you is doubtlessly the same as before

25 O Puskara, the fraternal love, that I entertain for you will never decrease. You are my brother. Do you live for a hundred years

26 Having thus recoiled his brother, Nala of undaunted courage embraced him repeatedly, and asked him to go to his own city.

27 O king, having been thus consoled by the prince of the Nishadhas, Puskara then, with folded hands, saluted and answered that virtuous prince, saying

28 O prince let your fame be immortal and do you live at peace for ten thousand years, for you have given to me both life and shelter

29 O monarch having been thus honoured by the king (his brother, Nala) Puskara gratified at heart, then repaired to his own city attended by his relatives, after he has passed about a month with his brother

30 O foremost of men, also attended by a great force and humble servants Puskara went away and he looked like the resplendent sun in appearance

31 After having settled Puskara, and enriched and delivered him from all anxieties the blessed prince entered his own palace most gorgeously decorated

32 After having entered the palace, the prince of the Nishadhas consulted all the citizens who as well as the subjects of the country, and greatly expressed their satisfaction

33 All the officers of government, headed by their minister, addressed him with folded hands, saying "O king, really we are all glad to-day both in the city and the country, even as the gods themselves, after having obtained their chief of a hundred sacrifices for worship."

Thus ends the seventy eighth chapter, Nala's victory over Pushkara at dice and Pushkara's arrival at his own city, in the Nalopakhyaṇa of the Vana Parva.

CHAPTER LXXIX.

(NALOPAKHYANA PARVA)—

Continued.

Vṛihadashwa said :—

1. When the great festivities began in the city which was full of joy, the king with a large army brought Damayanti back to his capital)

2. Her father, that slayer of hostile heroes, Bhīma of great prowess and of high soul, also having honoured her duly, sent Damayanti (to her husband's palace).

3. On the arrival of the Vīdhārha princess accompanied by her son and daughter, king Nala passed his days in great happiness, like the chief of the celestials in the Nandana (garden)

4. The greatly illustrious king, having regained his kingdom, and becoming famous amongst the kings of the Jamvudwisa, began once more to rule it.

5. He duly performed many sacrifices with large *Dakṣiṇas* to the Brahmanas. O great king, you too, with your relatives and friends, will soon perform many sacrifices.

6. O foremost of men, O best of the Bhārata race, that conqueror of the hostile cities, Nala, thus fell into great distress in consequence of his playing at dice

7. O ruler of the earth, Nala alone suffered such great and terrible distress, but he regained his lost glory.

8. O son of Pandu, you, however, with Kṛṣṇa (Draupadi) and your brothers, sport here in this great forest, with your heart fixed on virtue.

9. O king what cause is there for your sorrow, when you are always mixing with the greatly exalted Brahmanas learned in the Vedis?

10. To recite the history of Naga Karkotaka, of Damayanti, of Nala, and of

the royal sage Rituparna, is destructive of evil (Kali).

11. O undeteriorating one, O ruler of men, this history, which is destructive of evil (Kali), is capable of comforting persons like you, when they hear it

12. Considering that human exertion is always futile, you should joy or grieve at prosperity or adversity.

13. O great king, hearing this history, be comforted. Do not grieve. You should not be aggrieved at calamity.

14. Reflecting on the caprice of fate and futility of human exertions, men of self-possession never allow themselves to be aggrieved.

15. Those who recite the great history of Nala, and those who often hear it are never touched by calamity

16. He, who hears this excellent and old history, gets all his desires fulfilled, and obtains wealth, and

17. Sons, grand sons, animals, a high position, health and joy. There is no doubt in this.

18. O king the fear, that you entertain that some one would again summon you to play, I shall dispel.

19. O greatly powerful hero, O son of Kunti, I am an expert in the science of dice. I am pleased with you, learn it from me, I shall tell it to you

Vaishampayana said :—

20. Thereupon with great joy the king (Yudhishthira) thus spoke to Vṛihadashwa, "O exalted one I desire to learn the science of dice from you"

21. Thereupon he taught the science to the illustrious son of Pāṇdu. Having taught it, the great ascetic went to *Arṇasira* to bathe.

22. When Vṛihadashwa had gone away, he (Yudhishthira) heard that the son of Pritha Savyashachi (Arjuna) was engaged in severe asceticism, living on air.

23. He heard this from the greatly intelligent Brahmanas and ascetics who came to him from various directions and from places of pilgrimage, from mountains and forests.

24. He heard that the mighty Partha (Arjuna) was engaged in such fearful asceticism that none else, before him, had done it.

25. He heard that hananjaya Partha (Arjuna) engaged in asceticism, observing vows of silence and deep in meditation, appeared like the blazing deity, *Dharmā*.

26 O king, having heard that his beloved brother (the son of Kunti) यय्य (Arjuna) was thus undergoing asceticism in the great forest Yudhishtira began to grieve

27 Thus burning in grief Yudhishtira sought consolation in the great forest and talked with the Brahmanas learned in all Shastras

Thus ends the seventy ninth chapter the departure of Vrihadashana in the Nalopakhyaṇa of the Vana Parva

CHAPTER LXXX (VIRTHAYAIRA PARVA)

Janamejaya said :—

1 O exalted one, when my great grand father the son of Pritha (Arjuna) had gone away from the Kamyaka what did the Pandavas do in the absence of Savyasachi (Arjuna)?

2 It appears to me that that great bow man and the victor of armies (Arjuna) was their refuge, as Vishnu was that of the Adityas

3 How did my great grand fathers pass their time in the forest deprived as they were of the company of that hero who was equal to Indra in prowess and who never turned his back in a field of battle?

Vaishampayana said :—

4 O child when the greatly powerful Pandava, (Arjuna) had gone away from the Kamyaka, the sons of Pandu were filled with sorrow and grief

5 The Pandavas all became depressed and looked like pearls unstrung from a garland or like birds shorn of their wings

6 Without the presence of that hero of spotless deeds that forest looked like the Chaitraratha forest deprived of the presence of Kuru

7 O Janamejaya in his absence those foremost of men the Pandavas continued to live in the Kamyaka in great cheerlessness

8 O best of the Bharata race those powerful great car-warriors killed with pure (non poisonous) arrows various kinds of sacrificial animals for the Brahmanas

9 Those chasteurs of foes those foremost of men duly killed wild animals and after properly sanctifying them, they offered them to the Brahmanas

10 O king after the departure of Dhananjaya (Arjuna) thus did they live there filled with sorrow and with cheerless heart.

11 Panchala (Draupadi) in particular remembered her third husband and she thus spoke to the anxious chief of the Pandavas (Yudhishtira)

Draupadi said :—

12 Arjuna with two hands is equal to Arjuna of many hands, in the absence of that foremost of the Pandavas this forest does not at all look charming to me

13 Wherever I cast my eyes I see this earth as if it is empty I see this forest, with its blossoming trees and with its so many wonders,

14 Does not appear to me charming in the absence of Savyasachi (Arjuna) He is (in color) like a mass of blue clouds, he is in prowess like a mad elephant

15 In the absence of that lotus eyed hero the Kamyaka does not at all look charming to me Remembering Savyasachi the twang of whose bow sounds like the roars of thunder, I do not feel any peace of mind

Vaishampayana said :—

16 O great king hearing her thus lament that slayer of hostile heroes Bhima sena, thus spoke to Draupadi

Bhima said :—

17 O blessed lady O beauty of slender waist the pleasing words you say are as delightful to my mind, as the drink of ambrosia

18—19 (Without him) —whose arms are long symmetrical stout and mace like which are round and marked with the scars of the bow strings which are graced with the bow the sword and the other weapons encircled with golden bracelets like two five headed snakes —without that foremost of men — the sky seems to have lost the sun

20 (Without him) —relying on which mighty armed hero the Panchalas and the Kurus do not fear even the various powerful celestial

21 Relying on the prowess of the arms of which illustrious hero we all consider our enemies vanquished and the earth (already) acquired

22 Without that heroic Galgani (Arjuna) I do not get peace of mind in the Kamyaka I behold all directions as empty and covered with darkness

23 Wherever I cast my eyes I see the earth as if she is empty

Vaishampayana said :—

Thereupon the son of Pandu Nakula thus spoke with his voice choked with tears

Nakula said :—

24 (Without him) whose excellent deeds in battle are talked about even by the gods, without that best of warriors, what pleasure can be here in this forest?

25. Without him) who going to the northern regions, conquered in battle hundreds of greatly powerful Gandharva chiefs and obtained greatly effulgent horses

26 Of the *Tittiri* and *Kalamasha* species, all possessing the speed of the wind, which were all presented by him to his brother out of the love he bore for him at the great *Rajshuya* sacrifice.

27. Without that great bo-man, the younger brother of Bhīma, without that celestial-like hero, I do not any longer desire to dwell in this *Kamyaka*.

Sahadeva said :—

28—31 O king, O descendant of Bhīrurī, seeing his bed of grass empty in our hermitage without that Jishnu, who, having vanquished powerful warriors in battle, won wealth and virgins and brought them to the king at the time of the great sacrifice, without that immeasurably effulgent hero who having vanquished single-handed all the *Yādavas* took possession of *Suvādra* with the consent of *Vasudeva* (*Krishna*) who having invaded the kingdom of the illustrious *Drupada*, gave to the preceptor *Drona* his tuition-fee by securing for him half of *Drupada's* kingdom, my mind by no means gets any consolation

32 O chastiser of foes, to go away from this forest to some other forest is what I would prefer, for in the absence of that hero this forest can by no means be delightful.

Thus ends the eightieth chapter, lamentation for Arjuna, in the *Tirthayatra* of the *Yana Parva*.

CHAPTER LXXXI (TIRTHAYATRA PARVA)—

Continued.

Vaishampayana said :—

1. Having heard these words of his brothers and *Krishna* (*Draupadi*) who were all anxious for *Dhananjaya*, *Dharmaraja* became absent minded.

2. (At that time) he saw (before him) the celestial *Rishi* *Narada* blazing with *Brahma* effulgence and resembling a fire flaming up for the sacrifice.

3. Seeing him armed, *Dharmaraja* (*Yudhishthira*) with his brothers stood up and duly worshipped the illustrious one.

4. Endued with blazing effulgence the handsome chief of the *Kurus*, surrounded by his brothers, shone like *Satakratu* (*Indra*) surrounded by the celestials.

5. In obedience to the dictates of *Dharma* (*Yagnisena* (*Draupadi*)) did not abandon the sons of *Pritha*, and is adhered to her husband as *Savitri* to the *Vedas* or the rays of the sun to the *Meru* (mountain).

6. O unless one, having received their worship, the exalted *Rishi* *Narada* comforted the son of *Dharma* (*Yudhishthira*) in proper words

7. He thus spoke to the high-souled *Dharmaraja* *Yudhishthira*, "O foremost of virtuous men, tell me what you seek and what I can give you"

8. Then the son of *Dharma*, the king (*Yudhishthira*) bowing (to the *Rishi*) with his brothers, thus spoke with joined hands to *Narada*, the revered of the celestials.

Yudhishthira said :—

9. O highly exalted one, O worshipper of all the worlds, O *Rishi* of excellent vows, when you are pleased with me, I consider that all my wishes are gratified through your grace.

10. O unless one, O foremost of *Rishis*, I and my brothers deserve (to receive) your favours. You ought to dispel my doubt.

11. You should tell me in detail what merit is obtained by him who travels over the world with the desire of seeing the *Purthas* and sacred shrines.

Narada said :—

12. O king, hear with attention what was heard by the intelligent *Bhisma* from *Pulastya*. Hear all that in detail

13. Formerly that foremost of virtuous men *Bhisma*, when observing the *Pitryaj*, you, lived on the banks of the *Bagirathi* with the *Rishis*

14. O king O highly exalted one, it was a delightful and sacred region, situated on the source of the *Ganges* and frequented by the celestials and the *Gandharvas*.

15. That greatly effulgent hero (*Bhisma*) gratified the *Pitris*, the celestials and the *Rishis* with offering oblations to them according to the rites ordained in the *Shastras*.

16. One day when the greatly illustrious one was thus engaged (in observing his son) he saw that foremost of *Rishis*, *Pulastya* of wonderful appearance.

17. Seeing that austere ascetic, as if blazing with prosperity, he became exceedingly glad and was filled with great wonder.

Nakula said :—

24 (Without him) whose excellent deeds in battle are talked about even by the gods, without that best of warriors, what pleasure can be here in this forest?

25 Without him) who, going to the northern regions *raja* or in battle hun-

22 O Lord, the Adityas, the *dharmas* chiefs the Rudras, the Sadhyas, the *Mitras* Gandharvas, and the Apsaras are all present there

23 O great king, it was there that the Devas, the Danavas and the Bramhins, after performing their ascetic devotions, acquired great virtues and final divinity.

24 The sins of the intelligent man are all cleansed, even if he mentally thinks of *Pushkara*. He is adored even in heaven.

25 O great king, the lotus scented, illustrious Grand-Sire always dwells in great pleasure in this *Tirtha*

26 O greatly exalted one, it was formerly in *Pushkara* that the celestials with the Rishis, having acquired great virtue, finally obtained the highest success.

27 The wise men say that those that bathe in it in honour of the Pitris and the celestials obtain ten times the fruits of the *Aswamedha* sacrifice

28 O Bhishma, he, who, going to the forest of *Pushkara*, feeds but only one Bramhina, becomes by his that act happy here and hereafter.

29 He, who supports himself on vegetables, roots and fruits, may very well offer such food to the Bramhanas with due regard and without any disrespect.

30 O foremost of kings the wise men obtain by it the fruits of the *Aswamedha* sacrifice. Amongst the Bramhanas, Kshatriyas, Vaisyas and Sudras,—

31 Those that are high souled are freed from the bondage of rebirth, if they bathe in it. Especially he who goes to *Pushkara* in the full moon on the (month of) Kartika,

32. That man, obtains everlasting regions in the abode of Bramha. He who thinks of *Pushkara*, morning and evening with joined hands,

33 O descendant of Bharata practically bathes in all the *tirthas*. Whatever sins a man or a woman commits from his and her birth,

34 Are all destroyed at the very moment he or she bathes in *Pushkara*. As the slayer of Madhu is the origin of all the celestials,

4 Endued with blazing effulgence the handsome chief of the Kurus, surrounded by his brothers shone like Satakratu (Indra) surrounded by the celestials

5 In obedience to the dictates of *Dharma* Jigmrset (Draupadi) did not abandon the sons of Pritha, and is adhered to her husband, as Savitri to the Vedas or the rays of the sun to the Meru (mountain).

6 O sinless one, having received their worship, the exalted Rishi Narada comforted the son of Dharma (Yudhishthira) in pro-

it is very difficult
Pushkara, it is very to the high-souled in charity at *Pushikara*. O foremost of

40 Having lived for twelve weeks and *Pushkara* with regulated diet and regular food and having walked round it, one going to *Jambu marg*

41 He who goes to the *Jambu marg* which is frequented by the celestial Rishis and the Pitris, obtains the fruits of a horse-sacrifice and fulfilment of all his wishes

42 He who lives there for five nights has his soul cleansed of all sins. He does not meet with any distress, he obtains the highest success

43 O great king, leaving *Jambu marg* one goes to the *Tanduliharana*. He who goes there never meets with any disaster, but goes to the region of Brahma.

44. O king, he who goes to Agastya's lake and engages himself in the worship of the Pitris and the celestials, fasting for three nights, obtains the fruits of performing *Angushtama*.

45 He who (going there) lives on vegetables or fruits acquires the state of *Kumara*. One should then go to the hermitage of Kansa, worshipped by the whole world

46. O best of the Bharata race, it was a sacred and holy forest from the remotest time. As soon as one enters it, he is cleansed of all his sins.

47 He, who with regulated diet and vows worships here the Pitris and the celestials obtains the fruits of performing sacrifices and fulfilment of all his wishes.

48 Having walked round it, one should go where Yayati fell. This gives that man fruits, obtained by the performance of a horse-sacrifice.

49 One should then go to *Mohakala* with regulated diet and vows. Having bathed in the *Kati tirtha*, he obtains the fruit of a horse-sacrifice.

50 The virtuous man then should go to the *thirtha* of Sthanu, the husband of Uma, which is known all over the three worlds by the name of *Vadravata*

51. Going there he beholds *Ishana* and obtains the fruit of (giving away) one thousand kine Through the grace of Mahadeva (Siva), he obtains the state of *Ganapatya*

52 That foremost of man becomes blessed with prosperity, peace and highest grace. Going to the river *Narmada* which is celebrated all over the three worlds

53 He obtains the fruit of *Agnishtoma* by offering oblations to the Pitris and the celestials. Going to the southern sea, he who practices *Bramhacharya* and conquers his passions

54 Obtains the fruit of *Agnishtoma* and ascends to heaven. Going to *Charmanvita* with regulated diet and vows, he obtains at the command of Randeve the fruit of *Agnishtoma* sacrifice.

55 O virtuous king, O Yudhisthira, he should then go to the son of Himavata named Arvuda, where there is a hole through the earth from ancient days

56 There is the hermitage of Vashetra, celebrated over the three worlds. He who lives there only for one night obtains the merit of giving away one thousand kine

57 O ruler of men O foremost of men he who leading the life of a *Bramhachari* bathes in the *Pinga tirtha* obtains the merit of giving away one hundred *Kapila* kine

58 O King of kings, thence one should go to that excellent *Tirtha* called *Pratasha* Hutasana (Agni) himself is always present there

59 O hero, he is the mouth of the celestials, and has wind for his chariot. If a man bathes in this *Tirtha* with subdued mind he becomes pure

60 That man obtains the fruits of performing *Agnishtoma* or *Astiratha* sacrifices. One should then go to the place where river *Saraswati* mixes with the ocean

61 He who goes there obtains the fruit giving away one thousand kine and acquires also heaven. O best of the Bharata race, he always blazes like the fire

62 He who bathes in the *Tirtha* of the chief of water with subdued mind and lives there three nights and offers oblations to the Pitris and the celestials,

63 Blazes forth like the Moon and obtains the fruits of *Aswamedha* sacrifice. O best of the Bharata race, one should then go to the *Tirtha* named *Vasudeva*,

61 Where Durtashra bestowed a boon on Vishnu. The man who bathes in *Vardana* obtains the fruits of giving away one thousand kine

65 Then one should go to *Daravati* with regulated diet and vows. The man who bathes in the *Pudraka* obtains (the merit of giving away) much gold

66 O greatly exalted one, O chastiser of foes it is wonderful that in that *Tirtha* even today coins are found with the marks of lotus,

67 And lotuses are seen with the marks of trident. O descendant of Kuru O foremost of men, Mahadeva is always present there

68 O descendant of Bharata, going to the place where the *Sindhu* mixes with the sea and bathing in the *Tirtha* of the chief of the water with subdued mind,

69 O best of the Bharata race, and also offering oblations to the Pitris, the Rishis and the celestials, one obtains the region of Varuna, and blazes forth in his own effulgence

70 O Yudhisthira, the wise men say that by worshipping the diety, *Ankha-karnesh-nira*, one obtains ten times the merit of *Ashwamedha* (sacrifice)

71 O best of the Bharata race, O foremost of the Kurus, having walked round it, one should go to the *Tirtha*, celebrated all over the three worlds

72 It is known by the name of *Drumi*, which is capable of cleansing off all sins and where the celestials including *Bramha* worshipped Maheswara (Siva)

73 Bathing in it and worshipping here Rudra surrounded by the celestials, all the sins committed from one's birth are cleansed off

74 O foremost of men, it was here that *Drumi* was worshipped by all the celestials. Bathing here one obtains the fruits of *Aswamedha* (sacrifice).

75 O greatly wise man O king, here did Vishnu the creator of the universe, after killing the Dityas and the Danavas, purify himself

76 O virtuous king, one should then go to *Vasudhara* which is worshipped by all. He who goes there obtains the fruits of *Ashwamedha* (sacrifice)

77 O foremost of the Kurus, bathing there with subdued soul and rapt attention and offering oblations to the Pitris and the celestials one is adored in the regions of Vishnu

78 O best of the Bharata race, in that Tirtha there is a lake of the Vasus. Bathing in it and drinking its water one becomes respected of the Vasus.

79 O foremost of men it is known by the name of *Sindhuttama* and it destroys all sins. Bathing in it one obtains (the fruits of giving away) much gold.

80 Going to *Bharutunga*, with purity of conduct, one goes to the region of Bramha and obtains the highest state.

81 Then is the *tirtha* called *Kumari-ak* of Sakra (Indra), frequented by the Sidhyas. O foremost of men, bathing there one obtains the region of Sakra (Indra).

82 There is another *tirtha* called *Ranuka*, frequented by the Sidhyas. Bathing in it, a Bramhana becomes as pure as the moon.

83 Then going to the five rivers with regulated food and vows, one obtains the fruits of the five sacrifices as described in order (in the *Sastras*).

84 O king of kings one should then go to the excellent region of Bhima. O best of the Bharata race, bathing there in *Fons* (Tirtha) a man

85 Becomes, O king a son of a godless, adorned with ear ring set with pearls. That man also obtains the fruits of giving away one thousand kine.

86 Going to *Srikunda*, celebrated over the three worlds, and bowing there to the Grand sire, one obtains the fruit of giving away one thousand kine.

87 O virtuous man one should then go to that excellent Tirtha called *Simala*, where even to dry are to be seen fishes of silver and golden colour.

88 Bathing in it a man soon obtains the region of Vashava (Indra) and his soul becomes pure with all his sins destroyed, he also obtains the highest state.

89 O descendant of Bharata, going to *Vitasta* and offering oblations to the Pitris and the celestials a man obtains the fruits of the *Bajpayja* (sacrifice).

90 The Tirtha known by the name of *Vitasta* is situated in Kashmir and it is the abode of Vira and Tikshika. It is capable of destroying all sins.

91 Bathing there a man is certain to obtain the fruits of the *Bajpayja* sacrifice. His soul becoming pure with all his sins destroyed, he obtains the highest state.

92—93 O king one should then go to the *Varaha* celebrated all over the three worlds. Bathing there with due rites in the evening one should offer *Charu* (rice boiled in

butter and milk) according to the best of his means to the deity of seven flames (fire). The learned men say that gift to the Pitris (offered there) becomes inexhaustible.

94 The Rishis, the Pitris, the Devas, the Gandharvas, the Apsaras, the Gahakas, the Siddhyas, the Vidyadharas the men.

95 The Rakshasas, the Daityas, the Rudras, and Bramha himself O ruler of men, having their senses subdued and having performed austere asceticism for one thousand years.

96 In order to secure the grace of Vishnu, cooked *Charu* here and gratified Keshava (Vishnu) with oblation (offered), each time uttering seven *Riks* (the verse of three Vedas).

97 O ruler of earth Keshava being thus gratified, bestowed on them the eight-fold attributes, called *Atsharyya* and other objects which they had desired to obtain.

98 O descendant of Bharata having bestowed these on them the deity disappeared before their very sight as a flash of lightning in a cloud. Thus did it become known on earth by the name of *Sapta Charu*.

99 If seven *Charus* are offered here, it secures greater merit than that of giving away one thousand kine that of one hundred *Rajshuyas* and that of one thousand *Ashamethas*, (sacrifices).

100 O king of kings, leaving that Tirtha one should go to the *Roudra Pada*, and worshipping Mahadeva there one obtains the fruit of *Asamedha* sacrifice.

101 O king, going to *Manimanta* and practising *Brahmacharya* and subduing one's mind and living there for (only) one night one obtains the fruits of *Agnishtoma* (sacrifice).

102 O king of kings, O best of the Bharata race one should then go to *Davika*, celebrated all over the world. It is heard that the Bramhana first came into existence in that place.

103 Here is situated the region of the wielder of the trident (Siva) which is celebrated all over the world. Bathing in the *Davika*, and worshipping Mahaswara,

104 And by offering *Charu* to the best of the deities, O best of the Bharata race, one obtains the fruit of sacrifices that is capable of fulfilling every desire.

105 There is another Tirtha of Rudra called *Kamakhyia* frequented by the celestials. Bathing in it, a man soon obtains salvation.

106 By touching the water of *Jyana*, *Joyana*, *Branka*, *Valuka* and *Pushpama* one becomes freed from grief and death

107 It is said that the sacred *Daśika* (*Thirtha*), frequented by the celestials and Rishis is five *Joyanas* in length and half a *Joyana* in breadth

108. O king one should then go in due order to *Dirghasatra* there did Bramha and the celestials the *Sidhyas* and the great Rishis,

109 Being installed performed the long extending sacrifice with regulated vows

110 O king of kings O chastiser of foes, O descendant of Bhrita, going to *Dirghasatra*, one obtains the fruits of *Rajshuya* and *Asvamedha*

111 Then one should go with regulated diet and subdued soul to *Vinasana* where the *Saraswati* disappeared on the breast of the Meru (mountain),

112 And there again reappeared at *Chamashia*, *Sivodveda* and *Nagaveda* Bathing in *Chariashveda* one obtains the fruits of *Agnishoma*

113 Bathing in *Sivodveda* a man obtains the fruits of giving away one thousand kine Bathing in *Nagaveda* a man goes to the region of the Nagas

114-115 O king of kings, going to the inaccessible *thirtha* called *Sashyana*, where the cranes do appear in the forms of *Susas* and reappear every year in the month of *Kartik* and bathe in the *Saraswati* O descendant of Bharata O best of the Bharata race, O greatly exalted one

116 O if men one, bathing there become the moon and obtains the fruits of giving away one thousand kine

117 O descendant of Kuru going next to *Kurukshetra* with subdued soul one should bathe there and engage himself in worshipping the celestials and the Pitris

118 He thus obtains the fruits of giving away ten thousand kine and raises his race to the highest state O virtuous man one should then go to *Rudrakati* with subdued soul

119 Here O great king in olden days ten millions of Rishis were assembled and were filled with great joy at the prospect of seeing *Rudra* (Siva)

120 O descendant of Bharata O king I have first seen (the deity) *Vishvadhya* I have first seen (the deity) *Vishvadhya* thus the Rishis spoke to one another

121 O ruler of earth thereupon in order to prevent disputes amongst those self-

controlled Rishis, the lord of *Yuga* (Siva) by his *Yogi* powers,

122 Multiplied himself into ten millions of forms and appeared before the Rishis Then they all separately thought, 'I have seen him first'

123 O king being (much) pleased with the great devotion of those Rishis of subdued soul Mahadeva granted them a boon

124 (Saying) 'From to day your virtues will increase O foremost of men, bath with purity in *Rudrakota*

125 A man obtains the fruits of the *Asvamedha* (sacrifice) and saves his race O king of kings one should then go to the *Sangama*, celebrated all over the world

126 A region of great sacredness where the *Saraswati* mixes with the sea Here *Keshava* is worshipped by Bramha and other celestials, by Rishis and by ascetics

127 On the fourteenth day of the white fortnight of *Chaitra*, O king of kings, O foremost of men bathing there one obtains the fruits of giving away much wealth His sins being all destroyed and his soul becoming pure, he goes to the region of Bramha

128 O ruler of men it is there that the Rishis completed many sacrifices Going to this *Satrasvana* one obtains the fruits of giving away one thousand kine

Thus ends the eighty second chapter the description of *tirthas* in the *Tirthajatra* of *Vana Parva*

CHAPTER LXXXIII

(TIRTHAJATRA)—Continued

Pulastya said—

1 O king of kings one should then go to *Kurukshetra* adored by all and at the sight of which sins of all creatures are destroyed

2 He who always says 'I shall go to *Kurukshetra* I shall live in *Kurukshetra* is cleansed off all his sins

3 The very dust of *Kurukshetra* carried by the wind leads even the man of sinful deeds to the highest state

4 He who lives in *Kurukshetra* which is situated south of the *Saraswati* and the north of the *Drishadvati* (really lives in heaven

5 O hero ever steady in battle, one should live there for a month where flows the *Saraswati* Brahman and other celestials, the *Rishis*, the *Sidhas*, the *Charanas*

6 The *Gandharvas* the *Apsaras* the *Jakshas*, the *Nagas*,—O ruler of earth O descendant of *Bharata*—all often go to that greatly sacred *Bramhaketra*

7 O hero steady in battle even the sins of him who only mentally desires to go to *Kurukshetra* are all destroyed, and he goes to the region of *Brahma*

8. O perpetuator of the *Kuru* race, he who goes to *Kurukshetra* with due respect, obtains the fruits of *Rajikua* and *Ashamedha* sacrifices

9 Then saluting the greatly powerful gate keeper, the *Jaksha*, *Mankanaka*, one obtains the fruits of giving away one thousand kine.

10 O virtuous man, O king of kings, one should then go to the excellent region of *Vishnu*, called *Satata*, where *Hari* is always present.

11 Bathing there and bowing to *Hari*, the creator of the three worlds, one obtains the fruits of *Ashamedha* sacrifice and goes to the region of *Vishnu*

12 If one should go to the *Tirtha* named *Puripita* celebrated all over the three worlds O descendant of *Bharata* he obtains greater fruits than those of the *Agnishtoma* and *Atirata* (sacrifices)

13 Then going to the *Tirtha* called *Prithvi* one obtains the fruits of giving away one thousand kine O ruler of men, going to the *Sulakhi*, the pilgrim,

14 Bathing there in the *Dasashwamedha* obtains the fruits of ten *Ashamedha* sacrifice. Then going to the excellent *Tirtha* of the *Nagas*, called *Sarpadatu*,

15 One obtains fruits of the *Agnishtoma* (sacrifice) and goes to the region of the *Nagas* O virtuous man, one should then go to the gate keeper, *Tarantaka*

16 Living there for only one night, one obtains the fruits of giving away one thousand kine Then going to the five rivers with regulated diet and subdued soul,

17. And bathing in the *Kots Tirtha*, one obtains the fruits of *Ashamedha* sacrifice. Going to the *Tirtha* called *Asvina*, one acquires personal beauty.

18. O virtuous man, one should then go to the excellent *Tirtha*, called *Tara* where *Vishnu* formerly in his boar form lived.

19 O foremost of men bathing there one obtains the fruits of *Agnishtoma* O king of kings, one should then go to the *Sama Tirtha*, situated in *Juni*

20 Bathing in it a man obtains the fruits of the *Rajshyua* sacrifice Bathing in *Lakshyasa* a man obtains the fruits of giving away one thousand kine

21 O ruler of men, going to *Kritachang*, the pilgrim obtains the lotus-eyed deity (*Vishnu*) and becomes pure in soul

22 Then going to the region of the illustrious *Sthanu* (*Siva*) called *Manjabata*, and living there for one night, one acquires the state of *Ganapathya*

23 O great king there is the celebrated *Tirtha* called *Sakthini*, O king of kings, going and bathing in that *Tirtha* one's all desires are fulfilled

24 O best of the *Bharata* race, it is known as the gate of *Kurukshetra* The pilgrim with subdued soul should walk round it

25—29 It was created by the illustrious son of *Jamadagni*, *Rama* It is equal to the *Pushkara* O king, bathing in it and worshipping the *Pitris* and the celestials, he becomes successful in everything and obtains the fruits of *Ashamedha* sacrifice. Then the pilgrim should go with subdued soul to *Ramahrada*,

27. O king of kings, the greatly effulgent and heroic *Rama*, exterminating the *Kastryas* dug five lakes

28 O foremost of men, we have heard that he filled them with their blood He offered that (blood) as oblations to all his sons and grandsons

29 O ruler of men thereupon the *Pitris*, being pleased with him, thus spoke to *Rama*

The *Pitris* said:—

O greatly exalted *Rama* O *Rama*, O descendant of *Vrghu* we are pleased

30 O lord with your filial piety and with your great prowess O greatly indulgent one, be blessed Ask the boon you desire to get

Pulastya said:—

31 O king having been thus addressed, that foremost of sinterers *Rama* thus spoke with joined hands to the *Pitris* who were in the sky

Rama said:—

32 If you are pleased with me and if I have deserved your favour, I desire to get

this favour from the Pitris that I may again derive pleasure in asceticism

33 With your power let the sin I have incurred by exterminating the Kashtriyas from wrath be all destroyed

34 Let also my these lakes become *Tirthas*, celebrated all over the earth

Pulastya said :—

Having heard these blessed words of Rama, the Pitris,

35 Becoming highly pleased and filled with joy, thus replied to Rama, ' Let your asceticism increase for your great filial piety

36 You have exterminated the Kashtriyas from wrath,—but you are already freed from that sin, for they have fallen for their own (mis) deeds

37 Without the least doubt your these lakes will be *Tirthas*. He who will bathe in these lakes and offer oblations to the Pitris

38 Will make his Pitris pleased with him. They will grant him the desired objects so difficult to be obtained in this world and lead him to the celestial region "

39 O king, having granted this boon, the Pitris saluted Rama, the descendant of Bhrgu, and disappeared then and there.

40—41. It was thus the lakes of the illustrious descendant of Bhrgu became sacred. Leading the life of a *Brahmachari* and observing sacred vows, if one bathes in these lakes of Rama and worships Rama, O king of kings, he obtains the fruits of giving away much wealth. O perpetrator of the Kuru race, going to *Bansamulaka*, the pilgrim

42 Saves his own race by bathing in *Bansamulaka*. O best of the Bharata race, going to *Kaisadhara*,

43 And bathing in that *Tirtha* one purifies his body without the least doubt. Acquiring a purified body, one goes to the excellent regions of bliss

44 O virtuous man, one should then go to that *Tirtha*, called *Lokadhara* which is celebrated all over the three worlds and where greatly effulgent Vishnu had formerly created the world

45 O king going to the *Lokadhara Tirtha*, celebrated over the three worlds, and bathing in that foremost of *Tirthas* one acquires many worlds for himself

46 Going with subdued mind to the *Tirtha* called *Sri* and bathing in it, and worshipping the Pitris and the celestials there, one obtains great affluence.

47 Leading the life of a *Brahmachari* and having one's soul subdued, he who goes to the *Tirtha*, called *Kapila* and bathes in it and worships the Pitris and the celestials

48 That man, obtains the fruit of giving away one thousand *Kapila* line. Going with subdued soul to the *Tirtha*, called *Surja* and bathing in it,

49 And worshipping the Pitris and the celestials with fasting, one obtains the fruits of *Agnistoma* and goes to the region of *Surja*

50 Going in due order to the *Gavakana* and bathing in it, the pilgrim obtains the fruits of giving away one thousand line

51 O perpetrator of the Kuru race, bathing in the *Divitirtha* a man acquires great prowess

52 O king of kings, one should then go to the gate keeper, *Turantaka*, which is in the *Saraswati* and which belongs to the illustrious chief of the *Jakshas*

53 O king, bathing in it, a man obtains the fruits of *Agnistoma* (sacrifice). O virtuous king one should then go to *Brahmavarta*

54 Bathing in the *Brahmavarta* a man obtains the regions of *Brahma*. O king of kings, one should then go to the excellent *Tirthas* called *Shu*

55 There the Pitris are always present with the celestials. Bathing there and worshipping the Pitris and the celestials,

56 One obtains the fruits of *Ashwamedha* (sacrifice) and goes to the region of *Brahma*. O virtuous man, it is therefore that *Sutirtha* situate in *Ambamati* is so very excellent

57 O best of the Bharata race, bathing in the *Tirtha* of *Kashyapa*, one is freed from all diseases, and he is adored in the region of *Brahma*

58 O descendant of Bharata, O king, there is also *Matri Tirtha*, bathing in which one obtains large progeny and great prosperity.

59 O great king, one should then go with regulated diet and subdued soul to *Sitarana*. There is one thing there which is not to be seen any where else

60 O ruler of men, man obtains virtue by only going there. O descendant of Bharata, shaving there one's hair, a man becomes sanctified

61 O great king, in that spot there is a *Tirtha* called *Savillomapha*, O foremost of men, learned *Brahmanas* who always visit *Tirthas*,

62. Get great pleasure by bathing in it, O best of the Bharata race, shaving their heads at the *Savitomaphka Tirtha*,

63 The excellent Bramhanas acquire holiness by *Pranayama*, and becoming pure souled they obtain the highest state

64 O ruler of earth, O foremost of men, there is in that spot another *Tirtha* called *Dashashwamedha* Bathing in it, one obtains the highest state

65 O king of kings, one should then go to *Manasha*, celebrated all over the world, O king where some black deer, pierced by the arrows of a hunter,

66 Jumped into its water and were transformed into human beings Bathing in that *Tirtha* with leading the life of a *Brahmachari* and having one's soul subdued,

67. One is freed from all sins, and becoming pure souled he is adored in the region of *Bramha* O ruler of men, in the east of *Manasha*, only a *Kosha* from it,

68 There is a celebrated river named *Apaga* which is ever frequented by the *Sidhyas*. The man who offers there *Samaka* food

69 To the celestials and the *Pitris* secures great virtuous merit One *Brahmna* fed there is equal to million of *Brahmanas* fed

70 Bathing in it and worshipping the *Pitris* and the celestials and living there only for a night one obtains the fruit of *Agnishtoma* (sacrifice)

71 O king of kings, O descendant of *Bharata*, one should then go to that excellent region of *Bramha* which is celebrated on earth by the name of *Bramhadumvara*

72 O foremost of men, bathing in the lakes of the seven *Rishis* and also in the *Kadara* of the high souled *Kapila*

73 With pure mind and subdued soul, and going to *Bramha*, one's all sins are destroyed and his soul being made pure, he goes to the region of *Bramha*

74 Going to the inaccessible* (*Tirtha*) *Kadara* of *Kapisthala* and having his sins all burnt by asceticism, one obtains the power of disappearance at will

75 O king of kings, one should then go to *Saraka*, celebrated over the three worlds Seeing there *Vrishadwaja* (*Mahadeva*) on the fourteenth day of the black fortnight,

76 One obtains all that he desires and goes to the celestial region O descendant of *Kuru*, thirty millions of *Tirthas* are in *Saraka*,

77. And in *Rudrakoti* and also in the wells and lakes that are there O ruler of earth O best of the Bharata race, there is also the *Tirtha* called *Ilaspada*

78 Bathing in it and worshipping there the *Pitris* and the celestials, one does not meet with any calamity He obtains the fruits of *Baypaya* (sacrifice)

79 O ruler of earth, O descendant of *Bharata* bathing in *Kundava* and *Kinjapa*, one obtains the fruits of measureless gifts and of infinite recitation of prayers

80 Bathing in *Kalasa* with devotion and with one's passions subdued, a man obtains the fruits of *Agnishtoma* sacrifice

81 O best of the *Kurus*, in the east of *Saraka* is the sacred *Tirtha* of the illustrious *Narada*, known by the name of *Anajama*

82 O descendant of *Bharata*, a man, bathing in that *Tirtha*, obtains excellent regions (after death) at the command of *Narada*

83 O king, one should go on the tenth of the white fortnight to *Pundarika* Bathing there a man obtains the fruits of *Pundarika* sacrifice

84 One should then go to *Tripista*, celebrated all over the three worlds There flows the sacred and the sin destroying *Baitarani* river

85 Bathing in it and worshipping there the wielder of trident, *Vrishadhwaja* (*Siva*), one obtains the highest state, all his sins being destroyed and his soul being purified.

86 O king of kings one should then go to the excellent *Tirtha* of *Falaki* O king, there the celestials are always present in *Falakavana*

87 And they undergo there great asceticism for many years together Bathing then in the *Drishadwati* and worshipping the celestials, a man

88 O descendant of *Bharata*, obtains fruits superior to those of both the *Agnishtoma* and *Atiratha* (sacrifices) O descendant of *Bharata*, bathing in the *Tirtha* called *Sarvadewata*,

89 O king of kings, a man obtains the fruits of giving away one thousand kine Bathing in the *Paukhata* and worshipping there the celestials, a man

90 O descendant of *Bharata* obtains fruits superior to those of *Agnishtoma* and *Atiratha* He also obtains the fruits of *Rajshyua* and goes to the region of the *Rishis*

91 O virtuous man, one should then go to the excellent *Tirtha*, called *Misraka* O

king of kings, in that *Tirtha* of the illustrious *Misraka*,

92 It has been heard by us that *Vyasa* for the sake of the *Brahmanas* mixed up all the *Tirthas*. The man who bathes in *Misraka* bathes in all the *Tirthas*.

93 One should then go with regulated diet and subdued soul to *Vyuvana*. Bathing there in the *Manjhara* one obtains the fruits of giving away one thousand kine.

94 Going to the *Devi Tirtha* in *Madhura*, the man who bathes with purity and worships the *Pitris* and the celestials

95 Obtains at the command of the celestials the fruit of giving away one thousand kine. O descendant of *Bharata*, he who at the confluence of the *Kousha* and the *Drishadvati*

96 Bathes with regulated diet is freed from all sins. One should then go to the *Tirtha* named *Vyasasthali* where the wise *Vyasa*

97 Afflicted as he was with the grief for the death of his son, determined to give up his being, and where O king of kings, he was cheered up by the celestials

98 Going to (*Vyasa*), *Stthali* one obtains the fruits of giving away one thousand kine. Going to the well, called *Kindatta*, he who throws into it one *Prastha* of sesame,

99 O perpetuator of the *Kuru* race, obtains the highest success and he is freed from all his debts. Bathing in the *Ledi Tirtha*, one obtains the fruit of giving away one thousand kine.

100 There are two celebrated *Tirthas* called *Ahar* and *Sudina*. O foremost of men, bathing there one goes to the regions of *Surja*.

101 One should then go to *Urigadhuma*, celebrated all over the three worlds. O best of kings, one should bathe there in the *Ganges*.

102 Worshipping there *Mahadeva*, one obtains the fruits of *Ashamedha*. Bathing in the *Devi Tirtha*, a man obtains the fruits of giving away one thousand kine.

103 One should then go to *Vamana*, celebrated over the three worlds. Bathing there in the *Vishnu-pada* and worshipping *Vamana*,

104 One, being freed from all his sins and his soul being purified goes to the region of *Vishnu*. Bathing in the *Kulam-puna* one purifies his own race.

105 Going to the lake of *Pavana*, which is a excellent *Tirtha* called *Maruta*, and

bathing there, O foremost of men, one is adored in the regions of *Vayu*.

106 Bathing in the lake of the immortals and worshipping the lord of the immortals, one is adored in the celestial region through the prowess of the immortals.

107 Bathing according to the ordinance in the *Sdivarja* of *Solihotra*, O king of kings one obtains the fruits of giving away one thousand kine.

108 O best of the *Bharata* race, bathing in the *Tirtha* called *Srikunja* in the *Sarasvati* one obtains the fruits of *Agnishtoma* sacrifice.

109 O perpetuator of the *Kuru* race, then going to the *Naimishakunja* the ascetic *Rishis* had in the days of yore left *Naimisha*,

110 And going to a visit of *Tirthas*, they went to *Kurukshetra*. O best of the *Bharata* race there on the banks of the *Sarasvati*, a grove was made,

111 It served as a resting place for them and it was very delightful to all of them. Bathing in that *Kunja*, a man obtains the fruits of *Agnishtoma* sacrifice.

112 O virtuous man, one should then go to the excellent *Tirtha* called *Kanga*. Bathing in the *Kanga Tirtha* a man obtains the fruits of giving away one thousand kine.

113 O king of kings, one should then go to the excellent *Tirtha*, called *Brahma*. Bathing there, the other three orders obtain the states of a *Brahmana*.

114 And if a *Brahman* bathes there he becomes pure souled and obtains the highest refuge. O foremost of men, one should then go to the excellent *Tirtha*, called *Soma*.

115 O king, bathing there, a man goes to the region of *Soma*. O ruler of men, one should then go to the *Tirtha*, called *Sapta-Sarasvati*,

116-117 Where the celebrated great *Rishi* *Mankanaka* obtained success in asceticism. O king, we have heard that in the days of yore *Mankanaka* cut his hand with *Kusa* grass, and from his that wound vegetable juice flowed out (instead of blood). O king, seeing that vegetable juice, he began to dance in joy.

118 When he thus began to dance, all the mobile and immobile creatures began to dance.

119 O ruler of men O king, then *Brahma* and other celestials and the ascetic *Rishis* all went to *Mahadeva* and represented to him all about the *Rishi*.

120 (They said), 'O deity, you should do that by which the *Rishi* may not

dance " Coming to the dancing Rishi who was senseless in joy, the deity thus spoke to him in order to do good to the celestials.

Siva said:—

121 O great Rishi, O virtuous man, why are you dancing? O foremost of Rishis, why are you so much delighted?

The Rishi said:—

122 O foremost of Brahmins, I am an ascetic ever steady in the path of virtue O Brahmana, do you not see that vegetable-juice is flowing from the wound of my hand?

123 Seeing which I am dancing in great joy.

Pulastya said:—

To that Rishi who was blinded by emotion, the deity smilingly thus spoke.

124—125 "O Brahmana, I am not at all astonished Behold me" O foremost of men, O sinless king, having thus addressed him, Mahadeva pressed his thumb by the tip of his own finger. O king, then from that wound came out ashes white as snow

126 O king, seeing this the Rishi became filled with shame and fell at his feet. Believing that there was nothing better and greater than the Rudra, (he thus adored him)

127. "O wielder of trident, you are the refuge of the celestials and the Asuras,—nay of the whole universe You have created the three worlds with their mobile and immobile creatures

128 It is you again who swallow everything at the end of the Yuga. You are incapable of being known by the celestials,—what to speak of me!

129 O sinless one, the celestials with Bramha are displayed in you You are everything, the creator himself, and the ordainer of the world

130 It is through your favour that the celestials sport without anxiety or fear. Having thus adored Mahadeva, the Rishi thus spoke to him,

131 "O god of gods, grant me your grace, so that my asceticism may not diminish" Thereupon the deity, becoming glad in heart, thus spoke to that Brahmana Rishi,

132. "O Brahmana, let your asceticism increase thousand fold through my grace O great Rishi, I shall live with you in your hermitage

133 Bathing in *Sapta-Saraswata* those that will worship me will obtain everything

however difficult to get here and hereafter.

134 They will, without doubt, attain to the *Saraswata* region " Having said this, Mahadeva disappeared then and there.

135 One should then go to *Asanasha*, celebrated all over the world, where Bramha and other celestials and ascetic Rishis,

136. And the illustrious Kartikeya, O descendant of Bharata, impelled by the desire to do good to the descendant of Bhrgu, are ever present during the three *Sandhyas*.

137. O foremost of men, bathing in the *Tirtha* called *Kapalamochana* which cleanses off one's sins, one is freed from all his sins,

138 O best of men, one should then go to the *Tirtha* called *Agni*. Bathing there, one goes to the region of *Agni* and saves his own race.

139 O best of the Bharata race, there is a *Tirtha* of *Visliwamitra* O best of men, bathing there, one obtains the status of a Brahmana

140 Going to the *Brahmajoni* with purity and with subdued soul, and, O best of men, bathing there one goes to the region of Bramha

141 There is no doubt that, he thus sanctifies his seven generations upwards and downwards. O king of kings, one should then go to the *Tirtha*, celebrated all over the world,

142 Which is known by the name of *Prithudaka* belonging to Kartikeya O king, by bathing there and worshipping the Pitris and the celestials,

143 Whatever bad acts one,—whether a man or a woman,—has committed willingly or unwittingly, unimpelled by human motives,

144 O descendant of Bharata, are all destroyed He obtains the fruits of *Aswamedha* (sacrifice) and also goes to heaven.

145 The learned men say that *Kurukshetra* is holy,—holier than *Kurukshetra* is the *Saraswati*,—holier than the *Saraswati* are all the *Tirthas* put together,—and holier than all the *Tirthas* is the *Prithudaka*.

146 He, who by the recitation of prayers casts off his body at *Prithudaka* which is the best of all the *Tirthas*, becomes an immortal.

147 It has been sung by Sanatkumara and the illustrious Vyasa O king, it is in the Vedas also, that one should go to the *Prithudaka* with subdued soul

148 O perpetuator of the Kuru race no *Tirtha* is superior to *Prithudaka*. There is no doubt that that *Tirtha* is purifying holy and sin destroying.

149 O foremost of men O best of the Bharata race bathing in the *Prithudaka* (even) sinful men go to heaven. Thus say all wise men.

150 O best of the Bharata race O king there is another *Tirtha* called *Mithusraba*. Bathing there a man obtains the fruits of giving away one thousand kine.

151 O king of kings one should then go in due order to the celebrated and sacred *Tirtha* where the *Sarasvati* and the *Aruna* are united together.

152 The man who bathes there fasting for three nights is cleansed of even the sin of killing a Brahmana. He obtains the fruits greater than those of *Agnishtoma* and the *Atiratha* (sacrifices).

153 O best of the Bharata race he saves his ancestors seven generations upwards and downwards. O perpetuator of the Kuru race there is another *Tirtha*, called *Ardhakila*.

154 Darbhi created it in the days of yore from compassion for the Brahmanas. By vows by taking the sacred thread by fasts,

155 By rites and by Mantras one certainly becomes a Brahmana. O foremost of men, it has been seen by the ancients that by bathing there men destitute of rites and Mantras are made learned and are endued with the fruits of observing the vows.

156 O foremost of men, Darbhi had brought there also the four oceans. Bathing in them one does not meet with any calamity.

157 He obtains the fruits of giving away one thousand kine. O virtuous man one should then go to the *Tirtha* called *Sata-Sahasrakam*.

158 There are two celebrated *Tirthas* called *Sahasraba*. Bathing in them one obtains the fruits of giving away one thousand kine.

159 Gifts and gifts there multiply themselves thousandfold. O king of kings one should then go to the excellent *Tirtha* called *Renuka*.

160 Bathing there and being engaged there in worshipping the celestials and the Pitrs one becomes pure soiled. His sins being all destroyed, he obtains the fruits of *Agnishtoma*.

161 Bathing there in the *Tirtha* called *Vimochana* with passions and senses subdued one is cleansed of all his sins derived from receiving gifts.

162 Then going to *Panshabiti* with passions controlled and with *Brahmacharya* life one becomes greatly virtuous, and is adored in the region of the virtuous.

163-65 One should then go to the *Tirtha* called *Tajasha* belonging to *Vrunda* blazing in its own effulgence. There the lord of *Yoga* *Vrishdhvaja*, *Sikrnu* himself is always present. There *Brahma* and the other celestials installed *Guhya* in the command of the celestial army. Going there he who worships the lord of the celestials obtains success. O perpetuator of the Kuru race in the east of *Tajasha*, there is a *Tirtha* called *Kuru*.

166 Bathing in the *Kuru* *tirtha* with passions controlled and with life of a *Brahmacharya* his soul being purified and his sins being all destroyed one goes to the region of *Brahma*.

167 One should then go with regulated diet and subdued soul to *Sirga-dvara*. He obtains the fruits of giving away one thousand kine and goes to the region of *Brahma*.

168 O ruler of men, then the pilgrim should go to *Anaraka*. O king bathing there one never meets with any difficulty.

169 O ruler of earth O foremost of men there *Brahma* himself accompanied by the celestials with *Narayana* at their lead is always present.

170 O king of kings O perpetuator of the Kuru race the wife of *Rudra* is also present there. He who beholds that goddess never meets with any calamity.

171 O king there is (an image) of the husband of *Uma* the lord of the universe. He who sees that great god is cleansed of all his sins.

172 O chastiser of foes, O great king, seeing the lotus travelled *Narayana* one blazes forth and goes to the region of *Vishnu*.

174 O king, then the pilgrim should go to the *Tirtha* called *Sastipuri*. Walking round it he obtains the fruits of giving away one thousand kine.

175 O descendant of Bharata going to the *Tirtha*, called *Parvana* and worshipping the Pitrs and the celestials, one obtains the fruits of *Agnishtoma* sacrifice.

176 O best of the Bharata race O ruler of earth there in *Urigahra* and another well (*Tirtha*) in that cell thirty millions of *Tirthas* are present.

177. O king, bathing there, a man goes to the celestial region. Bathing in *Apagaya* and worshipping *Maheswara*,

178. A man obtains the state of *Ganapatiya* and saves his race. One should then go to the *Tirtha* called *Sthanubata*, celebrated all over the three worlds.

179. O king, bathing there a man goes to the celestial region. One should then go to *Vedaripichaua*, the hermitage of *Vashishtha*.

180. A man, fasting there for three nights, should eat *Padari* (*Jujubes*). He who lives on *Padari* for twelve years,

181. And, O ruler of men, he who fasts there for three nights, obtains equal merits. O king, going to *Indramarga*, the Pilgrim

182. Is adored in the region of *Indra* by fasting there day and night. Going to *Iharatra*, he who lives there for one night

183. With regulated vows and truthfulness, becomes adored in the region of *Brahma*.

184. Where there is the hermitage of *Aditya*, the illustrious deity of great effulgence, (there is also another *Tirtha*) Bathing in it, and worshipping there the god of light, a man

185. Goes to the region of *Soma* and saves his race. O ruler of men, bathing in the *Soma Tirtha*, the Pilgrim

186. Goes to the region of *Soma* without any doubt. O virtuous man, one should then go to the illustrious *Dadhichi's*

187. Sacred *Tirtha* called *Potaki*, celebrated all over the world. Here was born that ocean of asceticism, *Angras*, of the *Saraswata* race.

188. Bathing in that *Tirtha*, a man obtains the fruits of *Aswamedha* sacrifice, and he without any doubt obtains the region of *Sarishwata*.

189. One should then go with regulated vows and with the life of *Brahmacharya* to *Kanyasram*. O king, living there three nights with regulated diet and subdued soul,

190. One obtains one hundred celestial daimons and goes to the region of *Brahma*. O virtuous one, one should then go to the *Tirtha* called *Samhata*.

191. *Brahma* and other celestials and ascetic *Rishis* go there every month and earn great virtue.

192. Bathing in *Sankshar* during a solar eclipse, one obtains the fruits of *Aswamedha* sacrifice and of other sacrifices that are everlasting.

193. Whatever *Tirtha* exists on earth or in the sky, all the rivers, lakes, ponds, springs,

194. Large and small tanks and all other *Tirthas* sacred to particular gods, O ruler of men, all come here without doubt on the day of new moon,

195. And they certainly mix with *Sana-hati* every month. It is therefore that this *Tirtha* is known by the name of *Sanahata*.

196. He who bathes there and drinks its water is adored in the celestial region. In a solar eclipse on the new moon

197. He who performs *Sradha* ceremony here after having bathed obtains the fruits of the performance of one thousand horse sacrifices.

198-99. Whatever sins a man or a woman commits are without doubt all destroyed as soon as one bathes and performs *Sradha* ceremony in this *Tirtha*. He also goes to the region of *Brahma* on a lotus colored car.

200. Bathing then in *Koti Tirtha* after having worshipped the *Jakshya* door-keeper, *Machukraka*, one obtains the fruits of giving away gold in abundance.

201. O best of the *Bharata* race, there is a *Tirtha* called *Gangahrata*. O virtuous man, bathing there with subdued soul and with *Brahmacharya* life,

202. A man obtains the fruits of *Rajashukya* and *Aswamedha* sacrifice. On earth the *Tirtha* called *Naumisha* and in the sky the *Tirtha* called *Pushkara* (are great),

203. But in all the three worlds *Kurukshetra* is the greatest. Even the dust of *Kurukshetra* carried by wind

204. Takes away the sinful men to the highest state. In the north (of it) flows the *Drishadvati* and in the south the *Saraswati*.

205. He who lives in this region really lives in heaven. 'I will go to *Kurukshetra*, I will live in *Kurukshetra*,' he who utters these words even once becomes cleansed of all his sins.

206. The sacred *Kurukshetra* which is adored by the celestials is considered the sacrificial altar of the gods. Those mortals that live there have nothing to make them miserable at any time.

207. The region that lies between *Tamrputka* and *Arantuka* and the lakes of *Rama* and *Machakraka* is (called *Kurukshetra*). It is also called *Samantapanchika*. It is said to be the northern sacrificial altar of the *Grand sire* (*Brahma*).

Thus ends the eighty third chapter in *Tirthayatra* of *Vana Parva*.

CHAPTER LXXXIV.

(TIRTHAYATRA PARVA)—Continued

Pulastya said :—

1 O great king, one should then go to the excellent *tirtha* called *Dharma* where the greatly exalted *Dharma* performed excellent asceticism.

2 It is for this reason he made the place a sacred *tirtha* and made it known after his own name O king, bathing there a virtuous-man with subdued soul

3 Purifies without doubt his ancestors seven generations upwards and downwards O king of kings, one should then go to the excellent *Ganabapti*

4 (Going there) one obtains the fruits of *Agnishtoma* and goes to the region of *Munis*. O king, a man should then go to *Saugandhivana*.

5 There live *Brahma* and other celestials the *Rishis*, the ascetics the *Sidhyas* the *Charanas*, the *Gandharvas*, the *Kinnaras* and the great *Nagas*.

6 As soon as one enters that forest all sins are destroyed There flows that best of streams that foremost river of all rivers,

7 That sacred goddess, O king which is known (there) by the name of *Plaksha Devi*, bathing there in the water issuing forth from the hill,

8 And worshipping the *Pitris* and the celestials one obtains the fruits of *Ashwamedha* sacrifice There is a very inaccessible *Tirtha*, called *Ishanodhyushita*,

9—10 Lying from the anthill at the distance of six throws of a *Sainya* (wooden sacrificial stick) O foremost of men, it is seen in the *Puranas* that as soon as one bathes in it, one obtains the fruits of giving away one thousand *Kapila* kine and also those of *Ashwamedha* sacrifice O descendant of *Bharata* next are the *Tirthas* called *Sugandha*, *Sutakundha* and *Pancha Jakshta*

11 One going there, O king, becomes adored in the celestial region O descendant of *Bharata*, going there to the *Tirtha* called *Trisula*,

12 And bathing there and worshipping the *Pitris* and the celestials there is no doubt one obtains the state of *Ganapatiya* after giving up his body

13 O king of kings one should then go to the excellent celestial region which is known all over the three worlds by the name of *Sakamari*.

14 O ruler of men, for one thousand celestial years, that lady of excellent vows lived month after month on herbs

15 Many ascetic ladies who were devoted to that goddess came there O descendant of *Bharata*, they were all entertained by her with herbs

16 It is for this she was given the name of *Sakamari* Going to *Sakamari* with rapt attention and with *Brahmacharya* life,

17—18. And living in purity three nights there on herbs alone, a man obtains at the will of the goddess, O descendant of *Bharata*, the merit of living on herbs for twelve years Then one should go to the *Tirtha* called *Samarina*, celebrated all over the three worlds

19 There *Visnu* in the days of yore worshipped *Rudra* in order to get his grace He obtained many boons difficult to be got by even the celestials

20 O descendant of *Bharata* having been thus gratified, the destroyer of *Tripara* said, "O *Krishna*, you shall certainly be very beloved on earth

21 There is no doubt you will be the foremost being in the universe" O king of kings, going there and worshipping *Vrishadvaja* (*Siva*),

22. One obtains the fruits of *Ashwamedha* (sacrifice) and acquires the state of *Ganapatiya* Then one should go to *Dhumaivati* and fasting there for three nights, a man

23 Obtains without doubt all the desires that he entertains in his mind O ruler of men, in the southern side of this *Tirtha*, belonging to this *Tirtha*, there exists a *Tirtha* called *Rathararia*

24 O virtuous man, one should go there with reverential mood and with passions all subdued He then obtains through the grace of *Mahadeva* the highest state

25 O best of the *Bharata* race, O greatly wise one walking round it, one should, go to the *Tirtha* called *Dhara* which destroys all sins

26 O foremost of men, O king bathing there, one becomes freed from all sorrow. O virtuous one, one should then go, after bowing to the great mountain,

27 To the source of the *Ganges* which is certainly like the gate of heaven There one should with controlled soul bathe in the *Tirtha* called *Kati*

28 He then obtains the fruits of *Pandurika* sacrifice and saves his own race Living there for one night, one obtains the fruits of giving away one thousand kine.

29 Offering oblations according to the ordinance to the Pitris and the celestials at *Saptaganga*, *Triganga* and *Sakravarta*, one becomes adored in the regions of the virtuous.

30. Then bathing in *Kanakhala* and fasting there for three nights one obtains the fruits of *Aswamedha* and goes to the celestial region.

31. O ruler of men, then the pilgrim should go to *Kapilavata*, and fasting there for one night, one obtains the fruits of giving away one thousand kine.

32. O king of kings, O best of the Kurus, one should then go to the illustrious *Kapila*, the king of the Nagas who is celebrated all over the three worlds.

33. O ruler of men, bathing in the *Naga-Tirtha*, a man obtains the fruits of giving away one thousand *Kapila* kine.

34 Then one should go to the *Tirtha* of *Santanu*, called *Lalitika*. O king, bathing there a man never meets with calamity.

35 The man, who bathes at the confluence of the *Ganga* and the *Jamuna*, obtains the fruits of ten *Aswamedha* sacrifice and saves his own race.

36. O king of kings, one should then go to *Sugandhika* celebrated all over the world. His soul being purified and his sins all destroyed one becomes adored in the region of *Brahma*.

37 O ruler of men, then the pilgrim should go to the *Rudravarta*. O king, bathing there one goes to the celestial region.

38 O foremost of men, bathing at the confluence of the *Ganges* and the *Saraswati* one obtains the fruits of *Ashwamedha* and goes to the celestial region.

39 Going to *Vadrakarnashwara* and worshipping the celestials according to proper rites, one never meets with any calamity, and becomes adored in the celestial region.

40 O ruler of men, one should then go to *Aubja marga*, one then obtains the fruits of giving away one thousand kine and goes to the celestial region.

41. O ruler of men, then the pilgrim should go to *Arundhanivata*. Bathing at *Samudrara* with concentrated soul and with *Brahmacharya* life,

42. And fasting there for three nights, a man obtains the fruits of *Ashwamedha* sacrifice. He obtains the fruits of giving away one thousand kine and saves his own race.

43 One should then go with concentrated mind and with *Brahmacharya* life to

Bramhavarta. He obtains the fruits of *Aswamedha* and goes to the region of *Soma*.

44. Going to *Jamunaparva* he who bathes in the *Jamuna* obtains the fruits of *Aswamedha* and becomes adored in the celestial region.

45 Then going to the *Tirtha* called *Darvisankrantama* which is adored by all the three worlds, one obtains the fruits of *Aswamedha* and goes to the celestial region.

46 Going to *Sindhu Pravasa* which is frequented by the *Sidhas* and the *Ghanadharvas*, and living there for five nights, one obtains the fruits of giving away much gold.

47. Then going to the very inaccessible *Vedi*, one obtains the fruits of *Aswamedha* and goes to the celestial region.

48. O descendant of *Bharata*, going to *Rushikulya* and *Vashistha* and by visiting *Vashista*, all the other orders attain to *Brahmanahood*.

49. Going to *Rushikulya*, the man who bathes there becomes freed from all his sins and by worshipping there the Pitris and the celestials, he goes to the region of the *Rishis*,

50. O ruler of men, if one lives there for a month subsisting on herbs (he too goes to the *Rishi's* land). Going then to *Vrigutunga*, one obtains the fruits of *Ashwamedha* (sacrifice).

51. Going to *Virapramoksha* one is cleansed of all his sins. O descendant of *Bharata*, going then to the *Tirtha*, called *Kirtika* and *Magha*,

52. A man obtains the fruits of *Agnishatoma* and *Atiratha* (sacrifices). Then going to the excellent *Tirtha* called *Vidya* in the evening,

53. He who bathes there obtains every kind of knowledge. Then one should live one night at *Mahasrama*, which is capable of destroying all sins.

54. By taking a single meal there a man obtains many blessed regions and saves ten preceding and ten succeeding generations of his race.

55 Fasting there for six days and living there for a month at *Mahalaya*, his soul being purified and all his sins destroyed, one obtains the fruits of giving away much gold.

56 Then going to *Vitasika* frequented by the *Grandsire* one obtains the fruits of *Ashwamedha* and acquires the state of *Ganas*.

57. Then going to the *Tirtha* called *Sundarika*, frequented by the *Sidhas*, it

is seen in the *Purāṇas*, one obtains personal beauty.

58 Then going to *Brahmān* with one's passions controlled and with *Brahmacarya* life, one goes to the region of *Brahmā* on a lotus coloured car.

59 Then one should go to the sacred *Naimisha* frequented by the *Siddhas* where *Brahmā* with the celestials always dwells.

60 Only by wishing to go to *Naimisha* half of one's sins is destroyed. As soon as a man enters it, he is cleansed of all his sins.

61 O descendant of *Bharata* the heroic pilgrim should live in *Naimisha* for one month, for all the *Tirthas* are in *Naimisha*.

62 O descendant of *Bharata* bathing there with regulated diet and subdued soul, one obtains the fruits of many sacrifices.

63 O best of the *Bharata* race he sanctifies his race for seven generations upwards and downwards. He who gives up his life in *Naimisha* by fasting,

64 The wise men say, sports in the celestial region O foremost of kings, *Naimisha* is ever sacred and holy.

65 Going to *Gaigadveda* and fasting there for three nights a man obtains fruits of *Byapaya* and becomes like *Brahmā* himself.

66 Going to the *Saraswati* he who offers libations to the *Pitris* and the celestials, no doubt sports in the regions of *Saraswati*.

67 Then one should with *Brahmacharya* life go to *Vahuda*. Living there for one night, one becomes adored in celestial region.

68 O descendant of *Kuru*, he obtains the fruits of the *Revastira* sacrifice. Then one should go to the holy *Kshiravati* surrounded by holier beings.

69 Worshipping there the *Pitris* and the celestials one obtains the fruits of *Byapaya* (sacrifice). Then going to *Bimala* like with concentrated mind and with *Brahmacharya* life,

70 And living there for one night, one becomes adored in the celestial region. One should then go to *Gopratara*, the excellent *Tirtha* in the *Sarayu*,

71 Where *Rama* went to heaven with all his servants soldiers and beasts of burden. By giving up one's body, O king he obtains the great effulgence of the *Tirtha*.

72 O descendant of *Bharata* through the grace of *Rama* and through one's own virtu-

ous deeds, O ruler of men, the man who bathes in that *Tirtha* called *Gopratara*,

73 His body being purified and his sins being destroyed, becomes adored in the celestial region. O descendant of *Kuru*, bathing in the *Rama Tirtha* in the *Gomati*, a man,

74 Obtains the fruits of *Ashwamedha* sacrifice and sanctifies his own race. O best of the *Bharata* race, there is a *Tirtha* called *Satasahasrika*.

75 Bathing there with regulated diet and subdued soul, O best of the *Bharata* race one obtains the fruits of giving away one thousand kine.

76 O king, bathing in the *Koti Tirtha* and worshipping *Guhra* a man obtains the fruits of giving away one thousand kine and becomes effulgent.

77 Then going to *Varachi* and worshipping *Vishadhwaja* (Siva) and then bathing in the *Kapali Hrudra* a man obtains the fruits of *Rajshuya* sacrifice.

78 O perpetrator of the *Kuru* race, going to *Avimukta* the pilgrim is cleansed of even the sin of killing a *Brahmana* as soon as he sees the god of gods, (Siva).

79 A man who gives up his life there obtains final salvation. O king of kings then going to the inaccessible *Tirtha* of *Markandeya*,

80 Situated at the confluence of the *Gomati* and the *Ganges*, ever celebrated over the world one obtains the fruits of *Agnishtoma* (sacrifice) and saves his race.

81 Then going to *Gaya* with concentrated mind and with *Brahmacharya* life, one obtains the fruits of *Ashwamedha* and also saves his race.

82 There is the *tirtha* called *Akhaya*, celebrated all over the three worlds. Whatever is offered there to the *Pitris* is said to become inexhaustible.

83 Bathing in the *Mahanada* and offering there oblations to the *Pitris* and the celestials one obtains eternal region and also saves his race.

84 Then going to *Brahmasara* adorned with the woods of *Dharma* one goes to the region of *Brahma* as soon as the night is gone.

85 A best sacrificial pillar was built on that lake by *Brahma*. He who walks round that pillar obtains the fruits of *Byapaya* (sacrifice).

86 O king of kings, one should go to *Dhenuka* celebrated over the world. O

king, living there one night, and giving away sessame and kine,

88 His soul being purified and his sins being all destroyed, a man certainly goes to the region of Soma. O king, there is still to be seen a greatly wonderful mark.

89 The Kapilas with their calves used to roam over that mountain. O descendant of Bharata, the hoof-marks of Kapilas with their calves are to be seen there even up to date.

90 O king of kings, O foremost of monarchs, bathing in these hoof-marks, O descendant of Bharata, whatever sin is committed is all destroyed.

91 Then one should go to *Gridhravata* which is the region of the god, the wielder of trident. Going to *Vrshadhwaja* (Siva), one should rub his body with ashes.

92 If he is a Brahmana, he will obtain the fruit of observing twelve years' vows, and if he is of other castes, all his sins will be destroyed.

93 O best of the Bharata race, one should then go to *Udyanta* mountain resounding with melodious notes. The foot-prints of Savitri are still to be seen there.

94 The Brahmana of rigid vows who recites his *Sandhya* (prayers) there but once obtains the merit of reciting *Sandhya* for twelve years.

95 O best of the Bharata race, there is the *Tirtha* known by the name of *Tandana*. Going there a man is freed from the pain of rebirth.

96 O king, the man who lives at *Gaya* during both the white and the black fortnight, no doubt sanctifies the seven generations of his race upwards and downwards.

97 One should desire for many sons, so that one may go to *Giya*, or perform *Ashamedha* or offer a *Nisla* bull.

98 O king, O ruler of men, the pilgrim should then go to *Falgu*, he obtains the fruits of *Ashamedha* (sacrifice) and attains to great success.

99 O king of kings, one should then go with concentrated mind to *Dharmaprastha*. O great king ever steady in war, *Dharma* is always present there.

100 Drinking there the water of the well and purifying one's self there by a bath and also offering oblation to the Patris and the celestial, one, being cleansed of his sins, goes to heaven.

101 There is the hermitage of *Malanga* the Rishi of controlled passions. By entering that charming hermitage which is capable of destroying all griefs and sorrows,

102, A man obtains the fruits of the *Garbhya* (sacrifice). By touching (the

image of) *Dharma* there one obtains the fruits of *Isa* *cametha* sacrifice.

103 O king of kings one should then go to the excellent region of *Bramha*. O king, going there by that foremost of *Purushas*, *Bramha*,

104 A man obtains the fruits of *Rajashuja* and *Ashamedha* sacrifices. O ruler of men, the pilgrim should then go to *Rajagritha*.

105 Bathing there one rejoices (in heaven) like (the Rishi) *Kakshivat*. A man with purity should take there the offerings daily made to *Jakshini*,

106 Through the favour of *Jakshini* one is cleansed of the sin of even killing a Brahmana. There going to *Maninaga* one obtains the fruits of giving away one thousand kine.

107 O descendant of Bharata, he who eats anything belonging to that *Tirtha* does not die even if he is bitten by a venomous snake.

108 Living there for one night, one is cleansed of all sins. Then one should go to the charming forest of the *Bramharshi* *Goutama*.

109 Bathing in the lake *Ahalya* one attains to most excellent state, attaining to *Sree*, O king, one obtains best prosperity.

110 O virtuous man, there is a well celebrated all over the three worlds. Bathing there one obtains the fruits of *Baypaya* (sacrifice).

111 There is (no her) well sacred to the royal sage *Jinaka* worshipped by the celestials. Bathing there one goes to the region of *Vishnu*.

112 Then one should go to *Vinasana* which destroys all sins. He obtains the fruits of *Baypaya* (sacrifice) and goes to the region of *Soma*.

113 Going then to *Candaka* which was produced by the water of all *Tirthas*, one obtains the fruits of *Baypaya* (sacrifice) and goes to the region of *Surya*.

114 Then going to the river *Visala*, celebrated over the three worlds, one obtains the fruits of *Agasthotoma* sacrifice and goes to the celestial region.

115 O virtuous man, then going to the forest of the ascetics called *Adhianga*. O great king, one rejoices without doubt amongst the *Guhakas*.

116 Then going to the river named *Karpasa* frequented by the *Siddhas* one obtains the fruits of *Pundarika* sacrifice and goes to the celestial region.

117. O ruler of earth, then going to the stream, called *Maheswari*, one obtains the fruits of *Aśwamedha* (sacrifice) and saves his own race

118 O ruler of men, going to the tank, of the celestials, one never meets with any calamity, he obtains the fruits of *Aśwamedha* sacrifice

119 Then one should go with concentrated mind and with *Brahmacharya* life to *Somapaśa* Bathing in *Maheshwara* pada, one obtains the fruits of *Aśwamedha* sacrifice

120 O best of the Bharata race it is well-known there is in that *Tirtha*, ten millions of *Tirthas* O king of kings, a wicked-minded Asura in the form of a tortoise,

121 Was stealing it away, when O king it was recovered from him by Vishnu O hero steady in war, bathing in that *Tirtha*,

122 One obtains the fruits of *Pundarika* (sacrifice) and goes to the region of Vishnu, O king of kings, one should then go to the region of Narayana,

123 O descendant of Bharata near which Vishnu always dwells There Brahma and other celestials the ascetic Rishis

124 The Adityas the Vasus, and the Rudras adore Janardana (Krishna) (In that *Tirtha*) Vishnu of wonderful deeds has become known as *Shalagrama*,

125 Going to the lord of the three worlds, the giver of boons the eternal Vishnu one obtains the fruits of *Aśwamedha* and goes to the region of Vishnu

126 O virtuous man there is a well which is capable of destroying all sins,—in that well four seas always dwell

127 O king of kings bathing in it, one does not meet with any calamity going to the giver of boons, the great god, the eternal Rudra

128 Where O king he always dwells one shines like the moon emerged from the clouds Bathing in *Yatimara* with subdued mind and with purity,

129 One obtains without doubt the recollections of his former life by his bath there Going to *Maheshwarpura* and worshipping *Vrishadhwaya* (Siva),

130 One obtains without doubt the fulfilment of his desire by fasting (in that *Tirtha*) Then going to *Vamana* which destroys all sins

131 And going to the deity Hari one never meets with any calamity Then one should go to the hermitage called *Kusika* which is capable of destroying all sins

132. Then going there to *Kousiki* which destroys the greatest of sins a man obtains the fruits of *Rajshyua* sacrifice

133 O king of kings, one should then go to the excellent forest called *Champak* Living there for one night one obtains the fruits of giving away one thousand kine

134 Then going to the inaccessible *Tirtha*, called *Jyesthika* and living there for one night one obtains the fruits of giving away one thousand kine

135 O foremost of men seeing there the lord of the universe with his goddess of great effulgence, one goes to the region of *Mitravaruna*,

136 Fasting there for three nights one obtains the fruits of *Agnishtama* sacrifice Going to *Kanyasamedya* with regulated diet and subdued soul,

137 O foremost of men, one goes to the region of Manu, the lord of creation O descendant of Bharata whatever is given away (in charity) at (the *Tirtha*, named) *Kanya*,

138 The Rishis of rigid vows say, becomes everlasting Going to *Nischira* which is celebrated all over the three worlds,

139 One obtains the fruits of *Aśwamedha* sacrifice and goes to the region of Vishnu The man, who gives away in charity at the confluence of *Nischira*

140 O foremost of men, goes to the blessed region of Brahma There is the hermitage of Vashista, celebrated all over the world

141 Going to *Devakuta*, frequented by the celestial Rishis, one obtains the fruit of *Aśwamedha* (sacrifice) and saves his race

142 O king of kings one should then go to the lake of the Rishi Kousika, where in days of yore Kousika's son Visvamitra obtained success (in asceticism)

143 Bathing there one obtains the fruits of *Bajpayya* sacrifice O best of the Bharata race, the hero who lives at Kousika for one month,

144 Obtains in one month without doubt the virtue which is the fruit of *Aśwamedha* (sacrifice) He who lives in that foremost of all *Tirthas*, called *Asahakra*

145 Never meets with any calamity and obtains the fruits of giving away much gold Seeing *Kumara* (Kartikeya) who lives in *Virasrama*,

146 A man obtains without doubt the fruits of *Aśwamedha* sacrifice Going

10 O ruler of men, going to the *Tirtha*, called *Rishava* in *Kosala*, and fasting there for three nights, a man obtains the fruits of *Bajpayas* sacrifice

11. He obtains the fruits of giving away one thousand kine and saves his race Going to *Kosala* and bathing in the *Tirtha* called *Kala*,

12 One obtains without doubt the fruits of giving away eleven bulls Bathing at *Pushpatathya* and fasting there for three nights, a man,

13 O king, receiving the fruits of giving away one thousand kine, sanctifies his race O best of the *Bharata* race, then bathing in the *Tirtha*, called *Vadarika*,

14. One obtains long life and goes to the celestial region Going then to *Bhagirathi*,

15 And going to *Dandaksha* and *Champa* and bathing in them one obtains the fruits of giving away one thousand kine Then one should go to the sacred *Lapetika* graced by the presence of the virtuous

16 One obtains the fruits of *Bajpayas* sacrifice and becomes adored by the celestials Then going to *Mahendia*, frequented by the son of *Jamadagni*,

17. And bathing at the *Rama Tirtha*, a man obtains the fruits of *Ashwamedha* sacrifice O descendant of *Kuru*, there is *Matanga's Tirtha* called *Kadara*

18 O foremost of the *Kurus* bathing there one obtains the fruits of giving away one thousand kine Going to the mountain, called *Sree*, one should bathe in the river

19 Worshipping *Vrishadrona* (*Siva*) one obtains the fruits of *Ashwamedha* sacrifice The greatly effulgent *Mahadeva* lives with his wife on the *Sree* mountain

20 Here dwell also with great pleasure *Brahma* and the celestials Then bathing in the *Dakshina* with purity and subdued mind,

21 One obtains the fruits of *Ashwamedha* and attains to the highest state Going to the *Rishava* mountain in *Pindra* adored by the celestials one obtains the fruits of *Bajpayas* (sacrifice) and rejoices in heaven

22 Then one should go to *Kareri*, surrounded by the *Apsaras* O king, bathing there a man obtains the fruits of giving away one thousand kine

23 Then one should bathe in the *Tirtha* called *Kanva* on the sea coast O king of *Kurus* bathing there one is cleansed of all his sins

24 Then going to *Gokarna* celebrated all over the three worlds and, O king of

kings, which is situated in the midst of the ocean and is revered by all the worlds,

25—26 Where *Brahma* and other celestials, the ascetic *Rishis*, the *Bhutas* the *Jakshas*, the *Kinnaras*, the great *Nagas*, the *Siddhas*, the *Charanas* the *Gandharvas*, the men, the snakes the rivers, the seas, and the hills, worship the lord of *Uma*

27 Worshipping there *Ishana* and fasting for three nights, a man obtains the fruits of *Ashwamedha* sacrifice and attains to the state of *Ganapati*,

28 Living there for twelve nights a man becomes purified in his soul Then one should go to the region of *Gayatri* adored by all the three worlds

29 Living there for three nights, one obtains the fruits of giving away one thousand kine. O ruler of men a strange phenomenon as regards *Brahmanas* is seen there

30 O king, if a *Brahmana* whether born of a *Brahmana* woman or of a woman of any other caste, recites *Gayatri* there his recitation becomes rhythical and musical

31 A man who is not a *Brahmana* cannot properly recite it at all Going then to the inaccessible tank of the *Brahmana* *Rishi* *Samvasta*,

32 One obtains personal beauty and great prosperity Then going to *Vena* one should offer oblations to the *Pitris* and the celestials

33 (By doing this) a man obtains a car drawn by peacocks and cranes Then going to the *Godavary*, always frequented by the *Siddhas*,

34 One obtains the fruits of a cow sacrifice and goes to the excellent region of *Vasuki* Bathing at the confluence of the *Vena* one obtains the fruits of *Bajpayas* sacrifice

35 Bathing at the confluence of *Varada* one obtains the fruits of giving away one thousand kine Going to *Bramhasthana* and living there for three nights a man

36 Obtains the fruits of giving away one thousand kine and goes to the celestial region Going to *Kushaplatana* with concentrated mind and with *brahmacharya* life

37 And fasting there for three nights and bathing there, one obtains the fruits of *Ashwamedha* sacrifice Then bathing in the charming *Dakshina* supplied with water by *Arishna* *Vena*

38. And also bathing in the *Jatisarma* *Kradra*, a man obtains the recollection of his

former births Here the king of the celestials performed one hundred sacrifices and went to heaven

39 O descendant of Bharata, one obtains the fruits of *Agnistoma* by simply going there Bathing in the *Sarnadesi hrada*, one obtains the fruits of giving away one thousand kine

40 Then going to that best of water, that lake called *Payasni* and worshipping the Pitris and the celestials, one obtains the fruits of giving away one thousand kine

41 O descendant of Bharata, O king, going to the sacred *Dandak* forest one should bathe there One obtains the fruits of giving away (in charity) as soon as one bathes there

42 Going to the hermitage called *Shaktunga* of the high souled Sukra, a man never meets with any calamity, and sanctifies his race

43 Then one should go to *Surparka* frequented by the son of Jundagni Then bathing in that *Vara Tirtha* a man obtains the fruits of giving away much gold

44 Bathing in the *Sapta Goli* with regulated diet and subdued soul one obtains great virtue and goes to the celestial region

45 Then going to the *Devapada* with regulated diet and subdued soul a man obtains the merit that is the fruit of *Deva* sacrifice

46 Going to *Tungskara* with passions under control and with *Brahmacharya* life, where in the days of yore, Rishi Sarasvata taught the Vedas to the sages

47 Here when the Vedas were lost, the son of Rishi Angirisha, sitting comfortably on the upper garments of the Rishis,

5 Pronounced distinctly and with emphasis the word *Om* At it is, the sages again recollected all that they had learnt before

48 There the Rishis the Devas, Varuna, Agni, Prajapati Han, Narayana, and also Mahadeva

49 And the existed and the greatly effulgent Grand sire with the celestials appointed the area by which they were to perform the sacrifice

50-53 Greatly grieved with that one of Grace poured out a flood to the ordinance the lake named *Vaspu* once more performed the *Ignistoma* sacrifice for all those Rishis After which both they and the celestials went away to their respective homes one

after another. O foremost of kings, he who enters the forest of *Tungaka*, whether male or female, is cleansed of all his sins

54 O hero, there in that *Tirtha* one should live for a month with regulated diet and subdued soul

55 Going then to *Udharta*, one should offer oblations to the Pitris and the celestials. By doing this, one obtains the fruits of *Agnistoma* (sacrifice), and also obtains memory and intellect

56 There in that *Tirtha* is the celebrated mountain called *Kalanjara* Bathing in the celestial lake there, one obtains the fruits of giving away one thousand kine

57 O king, he who after a bath offers there oblations to the Pitris and the celestials is without doubt adored in heaven

58-59 O king, going then to the river *Mandakini* which destroys sins and which is on that best of mountain called *Chitrakuta*, he who bathes there and worships the Pitris and the celestials obtains the fruits of *Ashamedha* and attains to the best state

60 O virtuous man, one should then go to the excellent *Vartristhana* where, O king, heaven's generalissimo always lives

61 O best of kings, only going there one obtains success Bathing in the *Koti Tirtha*, a man obtains the fruits of giving away one thousand kine

62 After walking round it a man should then to go *Jyeshthasthana* Seeing Mahadeva there, one looks like the moon

63 O great king, ever steady in war O best of the Bharata race, O Yudhishthira, there is a celebrated well, in which four seas exist

64 O king of kings, bathing there and worshipping the Pitris and the celestials with subdued soul, one being purified, obtains the highest state

65 O king of kings, one should then go to the great *Sringapur* where, O great king, Dashaaratha's son Ram formerly crossed (the Ganges)

66 O mighty-armed hero, bathing in that *Tirtha* one is cleansed of his sins. Bathing in the *Ganges* with concentrated mind and with *Brahmacharya* life,

67 One is cleansed of all his sins and obtains the fruits of *Bajraya* sacrifice. Then one should go to *Mangarata*, the region of the intelligent deity (*Siva*),

68 O descendant of Bharata seeing there Mahadeva and worshipping him and also walking round it, one attains to the state of *Kevalajyoti*.

69 Bathing in that *Tirtha* in the *Fanhavi*, one is cleansed of all his sins. Then, O king of kings one should go to *Prayaga* which is highly praised by the *Rishis*.

70 Here live *Brahma* and other celestials, the quarters with their presiding deities, the *Ishtas*, the *Saddhyas*, the *Pitris* adored by the world,

71 The great *Rishi* is—*Sanatsu* and others—the stainless *Brahmarishis*,—*Angiras* and others—

72 The *Nagas* the *Suparnas* the *Siddhas*, the snakes the rivers, the serps, the *Gandharvas* the *Apas*.

73 And the exalted *Hari* with the lord of creatures (*Brahma*) in front. There are three fiery caverns between which *Janhavi*

74 The foremost of *Tirthas* rolls rapidly onward. The daughter of *Tapana*, celebrated all over the three worlds,

75 The world purifying *Jamuna* unites here with the *Ganges*. The country between the *Ganges* and the *Jamuna* is considered as the *Faghana* of the earth,

76 And *Prayaga* is known as the foremost point of this region. *Prayaga*, *Sapratishatna*, *Kamala* *Asua'ari*,

77 And the *Tirtha* *Biogavati* are the sacrificial altars of *Prayapati* (*Brahma*). O hero steady in war the *Vedas* and the sacrifices in their embodied forms,

78 And also ascetic *Rishis* adore here *Prayapati* (*Brahma*). Here the celestials and the rulers of kingdoms perform their sacrifices.

79 O descendant of *Bharata* O lord therefore *Prayaga* is the most sacred of all the *Tirthas*, in fact it is the foremost of all the *Tirthas* in the three worlds.

80 Going to that *Tirtha* and singing its name and taking a little earth from it, one is cleansed of all his sins.

81 He who bathes in this celebrated confluence obtains all the merits of *Ashwamedha* and *Rajshuya* (sacrifices).

82 O descendant of *Bharata*, this sacrificial place is worshipped by the celestials themselves. If a man gives away here only a little, it increases thousand-fold.

83 O child, let not the texts of the *Veda* or the opinions of men dissuade your mind from the desire of dying at *Prayaga*.

84 O descendant of *Kuru*, the wise men say that six hundred millions and ten thousand *Tirthas* exist at *Prayaga*.

85 Bathing in the confluence of the *Ganges* and the *Jamuna*, one obtains the

merit of the four kinds of knowledge and the merits also of those that are truth ful.

86 There is an excellent *Tirtha* of *Vishuki* called *Vogabati*. He who bathes in it obtains the fruits of *Ashtamedha*.

87 O descendant of *Kuru*, there in the *Ganges* is a *Tirtha* celebrated all over the three world is called *Hansapratana* which gives one the fruits of ten sacrifices.

88 Wherever a man bathes in the *Ganges* he obtains the fruits of going to *Kurukshetra* except the place named *Kanikhal* while the merit attaching to *Prayaga* is the greatest.

89 Having committed one hundred sins he who bathes in the *Ganges* has all his sins burnt off by the waters (of the *Ganges*) as fuel is consumed by fire.

90 It has been said that in the *Satya Yuga* all the *Tirthas* were sacred. In the *Treta* *Pushkara* alone was sacred. In the *Dwapara* *Kurukshetra* was sacred. In the *Kaliyuga* the *Ganges* alone is sacred.

91 In *Pushkara* one should practice asceticism in *Molalaya* one should give *Arjya* (in charity) in the *Malaya* (mountains) one should ascend the funeral pyre in *Blurigiturga* one should give up his body by fasting.

92 Bathing in *Pushkara* in *Kurukshetra* and in the *Ganges* and in the confluence (of the *Ganges* and the *Jamuna*) one saves ten generations of his race upwards and downwards.

93 He who recites the name (of the *Ganges*) is purified. He who beholds her obtains prosperity. He who bathes in her and drinks her water saves seven generations of his race upwards and downwards.

94 O king, so long as man believes in the waters of the *Ganges* so long that man is adored in the celestial region.

95 As is the man who earns virtues by visiting the *Tirthas* and by drinking their sacred water and thus by earning virtue adored in the celestial region.

96 There is no *Tirtha* like the *Ganges* there is no god like *Keshava* (*Krishna*), there is none superior to *Brahmanas*—thus said the Grand sire (*Brahma*).

97 O great king, where there is the *Ganges* and the place on the banks of the *Ganges* is the wood fit for asceticism. The region through which the *Ganges* flows is a favourite hermitage.

98 This truth (about *Tirthas*) should be recited to the ears of only *Brahmanas*, of the

pious men, one's of own sons, friends, disciples and dependants.

99 It (this narrative of *Tirthas*) is unrivalled, it is blessed, it is holy, and it leads men to heaven, it is holy, entertaining, sanctifying and it is productive of high merit.

100 It is a mystery of the great Rishis, it cleanses all sins. By reciting this holy history in the midst of Brahmanas, one goes to heaven.

101 It is auspicious, heaven-giving, sacred it is ever blessed and it destroys one's enemies. This narrative of *Tirtha* is the foremost of all narratives, and it increases one's intellect.

102 (By reciting it) the sonless obtain sons, the poor obtain wealth, the king conquers the world, and the Vaisyas obtain affluence.

103 The *Sudra* obtains all his desires and the *Brahmana* crosses the ocean (of world). The man who daily hears it with purity.

104 Becomes able to remember the incidents of his former births, and rejoices in heaven. Some of the *Tirthas* that have been narrated here are accessible and some inaccessible.

105 But he who is eagerly desirous to see them should go to them even in his mind (with the help of imagination). The *Vasus*, the *Sidhis*, the *Adityas*, the *Martas*, the *Aswinas*,

106 And the Rishis equal to the celestials all salute him by performing good deeds. O descendant of Kuru, O descendant here, you too, acting according to the rites,

107—107 Should with subdued senses, visit these *Tirthas* by increasing your virtues. The man of honesty and those who understand the *Sutras* are able to visit these *tirthas* by reason of their purified soul, by their belief in Godhead and by their study of the Vedas. He who does not observe vows, whose soul is not under control, who is impure, who is a thief and who is crooked-minded cannot bathe in these *Tirthas*. O descendant of Kuru, you are ever observant of virtue and you are of pure character.

110—111 O king, you have always gratified by your virtue your father, your grandfather, your great grandfather and also the celestials with *Gradhara* (*Bramha*) at their head and also the *Rishis*. O virtuous man, O *Vasava* like *Indra*, O *Bhisma*, you will attain to the regions of *Vasus*, and you will acquire eternal life on earth.

Narada said:—

112 Having thus spoken with cheerfulness, and bid king farewell to him (*Bhisma*) the exalted *Rishi* *Pulastya* with his mind well pleased, disappeared then and there.

118 O foremost of the *Kurus* *Bhisma* also who well understood the true import of the *Sastras* travelled over the world at the command of *Pulastya*,

114 O greatly exalted one he (*Bhisma*) ended here (at *Prayaga*) his highly meritorious visits to the *Tirthas* which are ever capable of destroying all sins.

115 He who travels over the earth according to these rules obtains the great fruits of one hundred horse sacrifices, and finally obtains salvation.

116 O son of *Pritha*, you will get eight times superior merit to those that the foremost of the *Kurus*, *Bhima* formerly obtained.

117 O descendant of *Bharata*, as you will take all these *Rishis* to those *Tirthas*, your merit will be eight times greater. The *Tirthas* are infested with *Rikshishus*. O descendant of Kuru, none else except you can go there.

118 He who recites this narrative of all the *Tirthas* told by the celestial *Rishi* (*Pulastya*) by rising early in the morning is cleansed of all his sins.

119—21 There *Vara* dwells those foremost of *Rishis*—*Vasuki* and *Kashyapa*, *Atri*, *Kundika*, *Visahmitra*, *Gotama*, *Asita*, *Drahi*, *Mahakindya*, *Gandari*, *Varadajna*, *Vishatara*, *Uddhika*, *Sumitha* with his son that best of ascetics *Vyasa*, that foremost of *Rishis* *Durvasa*, the greatly ascetic *Jarhi*,

122 These foremost of *Rishis* are all waiting for you O great king, by visiting the *Tirthas* meet them.

123 O great king, a greatly effulgent *Rishimimed* *Janasha* will come to you. Go with him (to the *Tirthas*).

124 You can go with me O virtuous man, to visit some of the *Tirthas*. You will by this obtain great fame as did king *Mahavisha*,

125 As did virtuous minded *Yayati*, as did king *Parurata*. O foremost of kings, you too will blaze forth with your own virtue,

126 As did king *Vagruatha*—as did the celebrated *Rima*—so would you shine among kings like the Sun.

127 As were *Manu*, *Iksvaku*, the greatly famous *Puru*, and *Vena* so, O great king, would you become celebrated.

128 And as in the days of yore, the slayer of Vira the king of the celestials after, having burnt his enemies and having his mind freed from all anxieties ruled over the three worlds

129—30 So will you destroying your enemies rule over your subjects O lotus eyed hero having conquered the earth according to the custom of your own order (Kshatriya), you will reign renowned by your own virtue as did Kritavirya

Vaishampayana said:—

131 Having thus comforted the king O great king, the exalted Rishi Narada bidding farewell disappeared then and there

132 And the virtuous minded Yudisthira also reflecting on the subject recited before the Rishis the merits that are derived from visiting the Tirthas

Thus ends the eighty fifth chapter the departure of Narada, in the Tirthayatra of the Vana parva

CHAPTER LXXXVI

(TIRTHAYATRA PARVA)—Continued

Vaishampayana said:—

1 Having ascertained the opinion of his brothers and that of the intelligent Narada Yudhisthira thus spoke to the grandfather-like Dharma

Yudhisthira said:—

2 I have sent away for the acquisition of weapons, that foremost of men that irresistibly powerful and the mighty armed Jishnu (Aryuna) of immeasurable intelligence.

3 O ascetic that hero (Arjuna) is devoted to me he is able he is well skilled in weapons, he is like the lord Vasudeva (Krishna) himself

4 O Brahmana I know them both Krishna and Arjuna those greatly powerful destroyers of enemies as much as the mighty Vyasa knows them

5 I know Vasudeva (Krishna) and Dhananjaya (Arjuna) to be none else than Vishnu himself of six attributes Narada also knows them to be such for he has always spoken so to me

6 I also know them to be Rishis Nara and Narayana Knowing him to be able I have sent Arjuna away

7 He is not inferior to Indra, and he is fully competent, I have sent him, that son of god (Arjuna) to see the king of the celestials and obtain weapons from him

8 Bhishma and Drona are mighty car warriors Kripa and the son of Drona are invincible These great car warriors have been installed by the son of Dhritrashtra (Duryodhana) in the command of his army,

9 All of them are learned in the Vedas, all are heroic, all possess the knowledge of every weapon Those greatly powerful heroes always eagerly desire to fight with Arjuna Karna, the son of Suta that great car warrior, is well skilled in the celestial weapons

10 In respect of the impetus of his weapons, he possesses the strength of Vayu. He being a flame of fire his arrows are his tongue The dust (of the battle field) is his smoke, and the slaps of his left hand cased in leather are the crackling of that flame Urged by the son of Dhritrashtra, as the fire,

11 Urged by the wind Karna fire like the all consuming fire at the end of yuga sent forth by the destroyer death himself, will certainly consume my troops like straw

12—14 Only that mass of clouds—namely Arjuna assisted by Krishna—who is like the powerful wind—his celestial weapons representing fearful lightning (in that cloud)—his white steeds representing white cranes flying underneath (those clouds)—his unbearable Gandiva representing the rainbow—(that Arjuna only) is capable of extinguishing that blazing flame—namely Karna—by means of the slower of his arrows shot with unflinching steadiness That conqueror of hostile heroes Vibhatsu (Arjuna) will certainly succeed in obtaining all the celestial weapons with their fullness and life from Indra

15 In my opinion he alone is equal to them all it is impossible otherwise to vanquish in battle all those foes who have all attained great success in all those purposes

16 We the Pandavas shall all see that chastiser of foes (Arjuna) fully equipped with celestial weapons for Vivatsu (Arjuna) when undertaking a task never droops down under its weight

17 In the absence of that hero that foremost of men we shall never have peace of mind with Krishna (Draupadi) in this forest of Kamyaka

18 Therefore you (O Rishis), speak of some other forest which is sacred and delightful and which abounds in fruit

and food and which is inhabited by men of pious deeds,

19. And where we may pass some time waiting for the heroic and invincible Arjuna, as *Chakraka* (bird) expects rain from the gathering clouds.

20-21. Tell us of various hermitages, lakes, rivers and beautiful mountains which are open to the twice-born. O Brahmin, in the absence of Arjuna, I do not like to live in this forest of *Kamyaka*. We shall go somewhere else.

Thus ends the eighty-sixth chapter, the colloquy between Dharmya and Yudhishthira in the *Tirthayatra* of Vana Parva.

CHAPTER LXXXVII.

(TIRTHAYATRA PARVA)—Continued.

Vaisampayana said :—

1. Seeing all the Pandavas afflicted with anxiety and depressed in spirits, Dharmya who was like Vishampriya himself, thus comforted them and spoke to them.

Dharmya says :—

2. O best of the Bharata race, O wisest one, listen to me as I mention some of the sacred hermitages, regions and *Tirthas* and mountains that are approved of by the Brahmanas.

3. O king, O ruler of men, hearing which you with Drupadi and your brothers will be freed from all grief.

4. O son of Pandu, only hearing of them you will acquire great merit. But going to them, O foremost of men, you will get merit hundred times greater.

5. O king, O Yudhishthira, I shall first speak of the charming eastern country ever frequented by the royal Rishis, as far as I recollect.

6. O descendant of Bharata, in that country there is a *Tirtha* ever frequented by the celestial Rishis called *Naimisha*. In that *Tirtha* there are several separate *Tirthas* sacred to the celestials.

7. Here flows the charming and sacred *Gomati*, ever adored by the celestial Rishis, here is the sacrificial ground of the celestials and the sacrificial stake of *Vasavata* (sun).

8. Here there is also that foremost of hills, the sacred *Gaya*, adored by the celestial Rishis, where there is the auspicious lake of *Brahma*, frequented by the celestials.

9. O foremost of men, it is for this reason the ancients say that men should desire for many sons, so that one (son) at least amongst them may go to *Gaya*.

10. May perform the horse-sacrifice and may give away a *Nila* bull, and thus deliver ten generations of his race upwards and downwards.

11. O king, there is a great river and there is also *Gayasura* and there is a banyan tree called by the Brahmanas eternal.

12. O lord, food offered here to the *Pitris* becomes everlasting. There flows the great river of sacred water called by the name of *Kolga*.

13. O best of Bharata race, there is also in this place the *Kousika* abounding in various fruits and roots where the great ascetic Vishwamitra attained to Brahmanahood.

14. Here there is the river, the sacred *Ganges*, on the banks of *Bhagirathi* were performed many sacrifices with large *Dhakshinas* (gifts).

15. O descendant of Kuru, they say that in the country of *Pauchila*, there is a forest, called *Utpala*, in which the descendant of *Kousika*, Vishwamitra with his son performed his sacrifices.

16. And where seeing the relics of Vishwamitra's superhuman power, Rama, the son of Jamadagni, recited the praises of his ancestor.

17. At *Kamyaka*, the descendant of *Kousika* (Vishwamitra) drank the *Soma* with Indra. Then abandoning *Khashyura* order, he said "I am a Brahmin."

18. O hero, there is the sacred confluence of the *Ganges* and the *Yamuna* celebrated all over the world. Sacred and un-destroyed, it is ever adored by the holy Rishis.

19. O best of the Bharata race, in this place, the soul of creatures, the *Grandsire* (Brahma) formerly performed his sacrifices. It is hence called *Prayaga*.

20. O king of kings, O ruler there is that foremost of hermitages of *Agastya* and also the forest called *Lupasa* graced by the presence of ascetics.

21. There is also *Hiranyavindu* on the great *Kahayra* mountain and also that foremost of hills *Agasthya* which is charming, sacred and auspicious.

22. O descendant of Kuru, there is also the hill called *Mithendra*, sacred to the high-souled descendant of *Bhrigu* (Rama), where in the days of yore the *Grandsire* (Brahma) performed his sacrifices.

13 O king, O Yudhishthira, in this place the *Biagirathi* enters a lake, where there is also the sacred river known by the name of *Bramishula*

24—25 The very sight of which produces great virtue and the banks of which are inhabited by men whose sins are destroyed. There is also the sacred, suspicious, celebrated great and excellent hermitage of the high souled *Mitraya* called *Kelara*. There is also the charming *Kundaj* mountain which abounds in many fruits, roots and water,

26 Where the king of the *Nishadas* (*Nila*) had satisfied his thirst and rested for a while. In this place is also the charming *Darajana*, grand with the presence of ascetics

26—28 In this place also are rivers *Vahuda* and *Nanda* on the top of the mountains. O great king I have described to you all the tirthas, the rivers, the mountains and sacred spots that are to be seen in the eastern country. Now hear of the sacred tirthas, rivers, mountains and holy spots in the other three quarters

Thus ends the eightyseventh chapter *Dhaumya's description of Tirthas in the Tirthayatra of the Vana Parva*

CHAPTER LXXXVIII

(TIRTHAYATRA PARVA)—Continued.

Dhaumya said:—

1 O descendant of *Bharata*, I shall describe to you in detail according to my knowledge this sacred *Tirtha* of the south. Listen to them

2 In this quarter lies the sacred and auspicious river *Golavari* which is full of much water, which abounds in groves and which is frequented by the ascetics

3 In this place also are the rivers *Vana* and *Bismarathi*, both capable of destroying sin and fear, both abounding in birds and deer and are graced with the abodes of ascetics

4 O best of the *Bharata* race, in this region is also the *Tirtha* of the royal ascetic, called *Nriga* namely the river *Pasasini* which is charming in that which is full of water, and which is frequented by Brahmins

5 In this place the greatly illustrious and mighty *Yogi* *Markendeya* sang the praises of the king *Nriga* and of his family.

6—7 We have heard of the sacrificing king *Nriga*, we have heard also that which really took place when he was performing a sacrifice in the excellent *Tirtha* called *Varaha* or the *Payasini*. In that sacrifice *Indra* became intoxicated with *Soma* and the *Brahmanas* with the gifts which they received. The water of the *Payasini* taken up (in vessel) or flowing along the ground or conveyed by the wind can cleanse a person from whatever sins he may commit till the day of his death

8 Higher than heaven itself created and bestowed by the trident wielding deity (*Siva*) there in that pure *Tirtha*, seeing the image of the deity one goes to the region of *Siva*

9 Placing on the one scale *Ganga* and all the other rivers with their waters and on the other, the *Payasini*, the latter in my opinion would be superior in point of merit to all the *Tirthas* put together

10 O best of the *Bharata* race, on the mountain, called *Varuna Srotasa* is the sacred and auspicious forest of *Uthura* abounding in fruits and roots and containing a sacrificial steele

11 It is said that in the region north of it (*Payasini*) and near the sacred hermitage of *Kinnara* are many forests inhabited by the ascetics

12 O child, O descendant of *Bharata* in the charming *Tirtha* called *Sarpataka*, are the two sacrificial platforms of the high-souled son of *Jamadagni* called *Pashana* and *Punashchandra*

13 O son of *Kunti*, in this place, is the *Tirtha* called *Asoka* abounding in many hermitages. O *Yudhishthira*, in the *Pandya* country are the *Tirthas* called *Agastha* and *Varuna*

14 O foremost of men, O son of *Kunti*, amongst the *Pandyas*, there is the *Tirtha* called *Kumara*. Hear, I shall now describe *Tamraparna*

15 In this hermitage, the celestials had undergone penances with the desire of obtaining salvation. In this region is also *Gokarna* celebrated over the three worlds

16 O child, it is full of cool water, it is suspicious, sacred and capable of giving great merit. That lake is inaccessible to men of unpurified souls

17. Near to that *Tirtha* is the sacred hermitage of *Agastya's* disciple, the mountain *Devastava* which abounds in trees and grass and fruits and roots

18 There is also the *Vairdurga* mountain which is delightful and which abounds in gems and which is capable of bestowing

great merit. There (on that mountain) is the hermitage of *Agasthya* abounding in fruits, roots and water

19 O ruler of men, I shall now describe the sacred spots and hermitages, rivers, and lakes, situated in the *Sourashtra* country.

20 O *Yudhisthira*, the *Brahmanas* say that on the sea-coast is the *Chamasod* *sedana* and also *Pravasha*,—the *tirtha* which is adored by the celestials

21 There is also the *tirtha* called *Pindarika*, frequented by ascetics and capable of producing great merit. In this region is the great mountain *Ujjayanti* which produces great success.

22 O *Yudhisthira*, the celestial *Rishi* *Narada* of great intelligence has recited an ancient *Sloka* about it. Listen to it

23 He who performs austerities on the sacred hill, *Ujjayanti* in *Sourashtra*, abounding in birds and beasts, is adored in the celestial region,

24 There is also *Daravati* which produces great merit and in which lives the slayer of *Madhu* who is the ancient one in embodied form and who is eternal virtue

25 The *Brahmanas*, learned in the *Vedas* and persons versed in the philosophy of the soul say that the illustrious *Krishna* is eternal virtue.

26 *Govinda* is said to be the purest of all pure things, the righteous of the righteous, and the auspicious of the auspicious

27 In all the three worlds, the lotus-eyed god of gods is eternal. He is the pure soul; he is the supreme *Brahma* and he is the lord of all. That slayer of *Madhu* of inconceivable soul lives there.

Thus ends the eighty-eighth chapter, *Dhaumya's* description of *tirthas*, in the *Tirthayatra* of *Vana Parva*.

CHAPTER LXXXIX

(*TIRIMAYATRA PARVA*)—Continued

Dhaumya said:—

1 I shall (now) describe to you those sacred spots capable of producing merit that lie on the west,—in the country of the *Antitas*

O descendant of *Bharata*, there flows a sacred river the sacred river *graced* by *Priyanga* and adorned with trees and engarlanded by

At the *Tirthas*, sacred spots, and those best of the moun-

tains that are in the three worlds, all the celestials with the *Grandire*, with the *Siddhas*, the *Rishis*, and the *Charanas*, O foremost of *Kurus*, O descendant of *Bharata*, always come to bathe in the sacred waters of the *Narmata*.

5 It has been heard by us that the sacred hermitage of *Rishi Vishwasrava* stood there, and there the lord of wealth, *Kuvera*, having men as his vehicle, was born

6 There is also that foremost of hills, the sacred and auspicious *Vaidurja* mountain, which is always abounding in trees that are green and that are always adorned with flowers and fruits

7 O ruler of men, O great king, on the top of that mountain there is a sacred lake adorned with full blossomed lotuses, and frequented by the celestials and the *Gandharvas*

8 O great king, many wonders are to be seen on that sacred mountain which is like heaven itself and which is visited by the celestial *Rishis*

9 O king, O conqueror of hostile cities, there is the sacred river called *Vishvavatra* belonging to the royal sage of that name and which abounds in many sacred *Tirthas*

10 It was on the banks of this river, the son of *Nahusha*, *Yayati*, fell (from heaven) amongst the pious and obtained again the eternal region of the virtuous

11 There is also the sacred lake known by the name of *Punya*, the mountain called *Vainaka* and that other mountain called *Anta* abounding in fruits and roots

12 O *Yudhisthira*, O son of *Pandu* there is also the sacred hermitage of *Kakshasena* and also the hermitage of *Chyavana* known every where

13 O lord, here men obtain success in their asceticism with less austerities. O great king, here also is *Fambunarga*, the hermitage of *Rishis* of subdued soul.

13 O foremost of self controlled men, the hermitage is frequented by birds and deer. O king, there is the very sacred and ascetic-surrounded,

15 *Ketremela*, O king, also *Medhaya* also *Gangadara* and the celebrated forest of *Sandhava*, frequented by the *Brahmanas*

16 Then there is the sacred lake of the *Grandire*, known by the name of *Pushkara* the favourite hermitage of *Valikhilyas*, the *Sidhas*, and the *Rishis*

17 O foremost of *Kurus*, O best of all virtuous men, moved by the desire to get

its shelter, the lord of creatures recited this verse at *Pushkara*

18 "If a pure souled man wishes to go to the *Pushkara* even in his imagination, he is cleansed of all his sins and he rejoices in heaven,

Thus ends the eightyninth chapter *Dhaumya's* description of *tirthas*, in the *Tirthayatra* of *Vana Parva*.

CHAPTER XC

(TIRTHAYATRA PARVA)—Continued

Dhaumya said:—

1. O foremost of men, I shall (now) describe those *tirthas* and sacred spots that lie in the northern country.

2. O lord, hear of them with all attention. O hero, hearing this narrative one obtains reverence which does him much good

3. O son of *Pandu*, here flows the greatly sacred *Saraswati* abounding in *Tirthas* and banks, easy of ascent. Here also flows the ocean-going and impetuous *Yamuna*.

4. And here is also the very sacred and auspicious *Tirtha* called *Plakshatatarana* where the *Bramhanas* after performing the *Saraswati* sacrifice made their ablutions,

5. O sinless one, O descendant of *Bharata*, here is also the celebrated celestial and auspicious *Tirtha* called *Agnisara*, where *Sahadeva* performed a sacrifice by measuring out the ground by a throw of *Smya*.

6. O *Yudhishthira*, it is for this reason *Indra* sang the praises (of *Sahadeva*) in a verse which is still current in the world and sung by the *Bramhanas*.

7. O foremost of the *Kurus*, on the *Yamuna*, *Agni* was worshipped by *Sahadeva* when *Dhaksminas* (gifts) in hundreds and thousands were made.

8. Here the greatly illustrious king, the emperor *Bharata* performed thirty five horse-sacrifices.

9. O child, we have heard that *Sriyanga* who in the days of yore used to gratify much the *Bramhanas*, had his sacred and celebrated hermitage here.

10. O son of *Pritha*, O great king, here is also the river *Saraswati* which is ever worshipped by the pious and on the bank of which the *Valukhilyas* performed sacrifices in the days of yore.

11. O *Yudhishthira*, O foremost of men, here is also the highly sacred and greatly famous *Drishazati*. Here are *Nagraddha-khya*, *Panchalya* and *Punyakhya*.

12—13. *Dalbhoayaghosa*, and *Dalbhya* which are, O son of *Kunti*, the sacred hermitage on earth of the illustrious *Anandasas* of excellent vows and great energy and which are all celebrated over the three worlds. O ruler of men, here also the celebrated *Elazarna* and *Avazarna*.

14. Learned in the *Vedas*, versed in the *Vedic* lore, and proficient in *vedic* rites, O best of the *Bharata* race, performed many sacred and best sacrifices.

15. Here is also *Vishyakapa* to which in the days of yore came the celestials with *Indra* and *Varuna*, and practised asceticism, and thus it became so sacred.

16. Here also is the sacred and charming *Palasaka* where the greatly exalted, the highly illustrious great *Rishi* lord *Jamadagni* performed sacrifices.

17. Here all the chief rivers in their embodied forms, taking their respective waters, stood round that foremost of *Rishis*.

18. O great king, O hero, here also *Vivvasu* (fire) himself, going there and seeing that high-souled *Rishi's* initiation, recited the following *Sloka*.

19. "When the illustrious *Jamadagni* was worshipping the celestials the rivers, coming to the *Bramhanas*, offered them honey."

20—21. O *Yudhishthira*, the spot where the *Ganga* rushes onward cleaving that foremost of mountains (the *Himalayas*) frequented by the *Gandharvas*, the *Yakhas*, the *Rakshasas*, the *Apsaras*, and inhabited by the *Kiratis*, and the *Kinnaras* is called *Gangatara*. O king this spot frequented by the celestial *Rishis* is considered very sacred.

22. O descendant of *Kuru*, by *Savit-kumar*,—is also the sacred *Kaunkhala*. Here is also the mountain called *Puru* on which was born *Pururaba*,

23. And where *Bhrgu* practised his austerities. O king that hermitage has thus become known by the name of mountain *Bhrgu-Tunga*.

24—25. O best of *Bharata* race, here is the sacred and extensive *Vidiri*—celebrated all over the world, which is the highly holy hermitage of him who is the Present, the Past and the Future, who is called *Narayana*, the lord *Vishnu*, who is eternal, and who is the foremost of *Purushas*.

26 O king near Vidara the cool waters of Ganga were formerly hot and her banks were overspread with sands of gold

27 Here the greatly exalted and highly effulgent Rishis and the celestials come daily to worship the diety, the lord Vishnu

28 The whole universe, with all its Tirthas and sacred places is there where dwells the diety Narayana, the eternal Supreme soul

29 He is virtue he is the supreme Brumha he is the Tirtha he is the ascetic retreat, he is the first, he is the foremost of gods, he is the great lord of all creatures

30 He is the great creator, he is the highest state By knowing him, learned men versed in the Sastras never meet with grief.

31 The celestial Rishis, the Siddhas,—may all the ascetics live there where the primeval diety, the supreme Yogi, the slayer of Madhu lives

32 O king let not any doubt come to your mind about the sacredness of that place O ruler of earth, these are the sacred spots on earth,

33 And the Tirthas that I have mentioned to you O foremost of men, they are all frequented by the Vasus, the Sadhyas, the Adityas, the Marutas, the Ashwinas and the high-souled

34 Celestial like Rishis O son of Kunti visit all these (Tirthas) with the Bramhanas and with your greatly exalted brothers and thus be relieved from all anxiety

Thus ends the ninetyeth chapter Dhanu-
rma 1, description of Partha in the Tirtha-
yatra of Vana Parva

CHAPTER XCI

(TIRTHAYATRA PARVA)—Continued

Vaisampayana said:—

1 O descendant of Kuru, when Dhanu-
rma was thus taking at that very time the
greatly effulgent Rishi Lomasha came
here

2 Thereupon the eldest Pandava, the
king (Yudhishthira) with his followers and
other Bramhanas sat round that greatly
exalted one (Lomasha) as Sakra (Indra) is
surrounded by the celestials

3 Having duly adressed him the son of
Dharma Yudhishthira asked the reason of
his arrival and the object of his wanderings

4 Having been asked by the son of
Pandu, the high minded (Rishi), being
well pleased, spoke in sweet words and
delighted the Pandavas

Lomasha said —

5 O son of Kunti, travelling over all the
worlds at pleasure I went to the abode of
Sakra (Indra) and there I saw the king of
the celestials

6 I saw your brother also, the heroic
Sabyashrichi (Arjuna) sitting on the half
of Sakra's seat, and I became very much
astonished,

7 On seeing Partha sitting in that
way O foremost of men, then the chief of
the celestials said to me, ' Go to the sons
of Pandu '

8 At the request of Indra and the high-
souled Partha, I have speedily come here to
see you with your younger brothers

9 O child, O descendant of Pandu O
king I shall tell you something which will
give you great pleasure I listen to it with
Krishna (Draupadi) and with the Rishis
that are with you

10 O lord O best of the Bharata race,
Partha has obtained from Rudra that
matchless weapon for which you had sent
that mighty armed hero to the celestial
region

11 That fearful weapon known by the
name of Brumhasira which rose after the
Antbrex in the churning of the ocean) and
which Rudra obtained after great ascetic-
ism, has been obtained by Sabyashrichi
(Arjuna),

12 Together with the Mantras for
hurling and withdrawing it and also the
rites of expiation and revival O Yudhishthira,
the weapon Vajra, Dandas and other
weapons

13 O descendant of Kuru, have been ob-
tained by the immeasurably powerful Partha
from Yama, Kuvera, Varuna and Indra

14 He has learnt from Vishnavasu's
son both vocal and instrumental music, and
also singing and also the reciting of the
Samas (Veda) as thoroughly as they should
be learnt

15 Having thus acquired all weapons
and learnt the Gandharva Veda (knowledge)
your third brother Viratsu (Arjuna) lives
happily in heaven

16 O Yudhishthira I shall now tell you
what the chief of the celestials spoke to me
I listen to me

17 (He said), "You will certainly go to
the world of men O foremost of men, tell
Yudhishthira my these words

18 Your brother will soon come back to you after having obtained all weapons and after having accomplished a great deed for the celestials which is incapable of being done by them

19 Devote yourself with your brothers to asceticism there is nothing superior to asceticism and asceticism produces great results

20 O best of the Bharata race I know very well that Karna possesses great ardour, energy, strength and prowess

21 He is matchless in great battle highly learned in the science of war a great wielder of bow a hero clad in the best of armour and skilled in the best of weapons

22 That exalted son of Aditya resembles the son of Maheswara himself I know also very well the naturally great prowess of the broad shouldered Arjuna

23 In battle Karna is not equal even to a sixteenth part of Partha (Arjuna) The fear that you bear in your mind from Karna O chastiser of foes,

24 Will be dispelled when Sabyashchi (Arjuna) would come here from heaven O Hero, and as regards your desire to go to visit the *Tirthas*, the great Rishi Lomasha will no doubt speak to you

25 O descendant of Bharata whatever that Brahmana Rishi would speak about the fruits of asceticism and *Tirthas* should be accepted by you with all respect, and never otherwise

Thus ends the ninetyfirst chapter colloquy between Yudhishthira and Lomasha in the *Tirthayatra* of the Vana Parva.

CHAPTER XCII

(TIRTHAYATRA PARVA)—Continued

Lomasha said :—

1 O Yudhishthira, listen to now what Dhananjaya (Arjuna) has said He said, Make my brother Yudhishthira to practice excellent religion

2 O ascetic you know the highest religion, ascetic austerities, and the eternal religion of prosperous kings

3 You know the great means by which men are purified Therefore persuade the Pandavas to acquire the virtue which is obtained by visiting *Tirthas*

4 Do that with all your heart by which that king Yudhishthira may visit all the *Tirthas* and give away (in charity) Arjuna said this to me

5 (He said) Let him go to all the *Tirthas* protected by you You should protect him from the Rakshashas in inaccessible and rugged places

6 O foremost of Bramhanas as Dadhichi has protected the chief of the celestials and and as Angiras has protected the sun so do you protect the sons of Kunti from the Rakshashas

7 The way is beset with many Rakshas as huge as mountains If protected by you they will not be able to approach the sons of Kunti

8 At the request of Indra and also being appointed by Arjuna, I shall travel with you protecting you from all dangers

9 O descendant of Kuru, I have seen the *Tirthas* twice before I shall for the third time see them with you

10 O great king Yudhishthira Manu and other Rishis of virtuous deeds had visited the *Tirthas*, for a visit to them dispels all fears

11 O descendant of Kuru men who are crooked minded, who have not souls under control who are illiterate and who are sinful, do not bathe in *Tirthas*

12 But your mind is always fixed on virtue, you are versed in the precepts of religion and you are truthful, you will surely be freed from all fears

13 O son of Pandu and O Yudhishthira, you are like the king Bhagiratha or king Gaya, or Vriyati or any one else like them

Yudhishthira said :—

14 I am so overwhelmed with joy that I cannot find words to answer you Who can be more fortunate than I who is remembered by the king of the celestials?

15 Who can be more fortunate than he who has you for his company who is Dhananjaya (Arjuna) as his brother my who is remembered by Vasava (Indra) himself

16 What your exalted self has said to me as regards seeing the *Tirthas* I have already made up my mind (to do it) at the words of Dhananjaya

17 O Brahmana, I shall start to visit the *Tirthas* at whatever hour you are pleased to appoint this is my firm resolve

Vaisampayana said :—

18 Lomasha then thus spoke to the Pandava (Yudhishthira) who had made up his mind, O great king be light (as regards your retinue), for if you be thus light, you will be able to go more easily

to 'O Yudhishthira O the twins O Bhima brush all evil thoughts from your minds Purify your hearts, and thus being purified go to the Tirthas

21 The Bramhanas have said that to regulate one's body is the observance of human vows and to purify one's mind and understanding is the observance of celestial vows

22 O ruler of men the mind which is free from all evil thoughts is highly pure Therefore bearing friendly feelings towards all and purifying yourselves visit the Tirthas

23 Observing human vows in respect of your body and purifying your mind by observing the celestial vows acquire the fruits of Tirthas as recited (to you)

24 Saying 'So be it,' the Pandavas with Krishna (Draupadi) caused all those celestial and human Rishis to perform propitiatory rites

25 O king of kings then touching the feet of Lomasha of Drupayana (Vyasa) of Nirada and of the celestial Rishi Parvata,

26 Those heroes accompanied by Dharmya and other dwellers of the forest started on their journey on the day following the full moon of Agrahayana in which the constellation Pousha was in ascendance

27-29 Clad in harks and skins putting on impenetrable armours the heroic sons of Pandu with matted locks on their heads with quivers arrows swords and other weapons accompanied by Indrasena and other attendants with sixteen chariots with a number of cooks and servants of other classes O Janamejaya started with their faces turned towards the east

Thus ends the ninetythird chapter Yudhishthira's departure for the Tirthas in the Tirthayatra of the Vana Parva

CHAPTER XCIV

(TIRTHAYATRA PARVA)—Continued

Yudhishthira said :—

O foremost of celestial Rishis I do not think that I am not endowed with some merit But I am still afflicted with so much sorrow that (I believe) there is no other king like me

2 O Lomasha, I think my enemies have no merit and no virtuous tendencies Why then do they prosper in this world ?

Lomasha said :—

3 O king, O Partha, never grieve that sinful men should prosper in consequence of the sins they commit

4 A man may be seen to prosper by his sins, obtain good fruits or vanquish his enemies—but he is finally destroyed to the root

5 O ruler of earth I have seen many Daityas and Danavas prosper by sin, but I have also seen that destruction has again overtaken them

6 O lord I have seen all this formerly in the Deva Yuga The celestials practised virtue whereas the Asuras practised sin

7 O descendant of Bharata, the celestials visited the Tirthas whereas the Asuras did not visit them Those sinful ones were first filled with pride

8 Pride begot vanity and vanity begot wealth From wealth arose every kind of evil propensity and from evil propensities arose shamelessness

9 From shamelessness good behaviour disappeared from among them From their shamelessness from their evil propensities, from their want of good conduct and virtuous vows, forgiveness, prosperity and morality all forsook them

10 O king, Lakshmi (the goddess of prosperity) then sought the celestials while Alakshmi (goddess of adversity) sought the Asuras When they were possessed by adversity they became senseless out of pride

11 Then Kali possessed the Daityas and the Danavas Being thus possessed by adversity, the Danavas were destroyed by Kali

12 O son of Kunti, as they were filled with pride they became destitute of rites and sacrifices devoid of reason overwhelmed with vanity, and they soon met with their destruction

13-15 Covered with infamy the Daityas were soon destroyed O son of Pandu, the celestials, however, who were all of virtuous character, going to the seas rivers and lakes and other sacred places cleansed themselves of all their sins by means of asceticism and sacrifices by gifts and blessings, and O Pandava, they obtained great prosperity Because they thus abandoned all evil deeds and practised all good deeds

16 And visited all the Tirthas, they obtained great good fortune O king of kings you will too therefore, bathing with your younger brothers in the Tirthas,

17 Obtain again great good fortune. This is the eternal road. As kings Nriga, Sivi, Ausimara, Bhagiratha, Vasumanti, Gaya, Puru, and Pururaba, by always practising austerities and touching the sacred waters,

19 And visiting the *Tirthas* and seeing the illustrious holy men, O king, obtained fame, virtue and great wealth,

20 So will you obtain by acquiring exceedingly great prosperity. As Ikshaku with his sons, friends and followers, as Michakunda, Mandhata, and king Maruta,

21—22. As the celestials through their power of asceticism, as the celestial Rishis also have obtained fame, so will you also obtain great fame. The sons of Dhritirashtra, enslaved as they are by sin and ignorance, will certainly be destroyed like *Datyas*.

Thus ends the ninety-fourth chapter, *Vandhishtra's tirtha going in the Tirthayatra of the Vana Parva*

CHAPTER XCV

(TIRTHAYATRA PARVA)—Continued.

Vaisampaayana said:—

1. O ruler of earth, those heroes, (the Pandavas) accompanied by their followers, going from place to place, at last reached Naimisha forest.

2. O king, O descendant of Bharata, the Pandavas bathed in the sacred *Tirtha* of Gomati and gave away kine and wealth (in charity),

3. O descendant of Bharata, again and, again offering oblations there to the Pitris and the celestials, and the Brahmanas, and living in Kulkoti and Vrishaprashta hills, these descendants of Kuru,

4. O ruler of earth, reached Vahuda and all performed there oblations. O king, going then to the sacrificial ground of the celestials,

5. Those truth-observing men purified their bodies by bathing in the confluence of the Ganges and the Yamuna and performed excellent austerities.

6—7. Having been thus cleansed of all the sins, those high-souled heroes gave much wealth to the Brahmanas. O king, O descendant of Bharata, then the son of Pandu went to the (sacrificial altar) Veda of the Creator ever adored by the ascetics. There lived those heroes and performed excellent asceticism,

8. Always gratifying the Brahmanas with the offer of fruits and Ghee. Then they went to Malindhara, consecrated by the virtuous.

9. Royal sage Gaya of matchless effulgence. Here stands the hill called Gayasira and where flows the sacred great river.

10. With charming banks adorned with bushes of cane plants. On that celestial and sacred hill of holy peaks,

11. Is the highly sacred *Tirtha* called Brahmasara adored by the Rishis, where Agasthya went to the high-souled Vivasvata,

12. And where dwelt the eternal king of justice (Yama) himself. O king, all the rivers have taken their rise from it.

13. The wielder of Pinaka, the great god (Siva) is always near it. The heroic Pandavas performed there the vow called Chaturmasha,

14. According to the rites of the Rishi Jagma. Here is also the great banian tree called Akshaya. Any sacrifice performed there produces ever-lasting merit.

15. They (the Pandavas) began to fast there with subdued mind. And there came to them hundreds of ascetic Brahmanas.

16. Those Brahmanas, learned in the Vedas and old in knowledge, also performed the vow called Chaturmasha according to the rites ordained by the Rishis, and they, becoming the court of the illustrious heroes talked on various subjects.

17. O king, the learned and vow-observing and celebrated Samatha spoke of Gaya, the son Amurtaya.

Samatha said:—

18. The son of Amurtaya is Gaya, the foremost of royal sages. O descendant of Bharata, listen to me, as I recite his virtuous deeds.

19. O king, here it was that he performed many sacrifices—in which food and gifts were in abundance, and in which cooked rice was in hundreds and thousands of mountains.

20. Ghee and curds were in hundred of lakes and rivers and richly cooked curries in thousands of streams.

21. O king, day after they were given away to all that asked for them. Beside Brahmanas were fed with food which was pure.

22. O descendant of Bharata when the time for distributing *Dhaksina* (gift) came, the chanting of the Vedas reached

heaven. Nothing else could be heard for that chanting of the Vedas.

23 O king those sacred sounds filled earth, the points of the firmament, the sky and the heaven itself,—and great wonders were seen.

24 O best of Bharata race, greatly gratified with the food and the drink men went about singing the following verse in various countries.

25 Who is there among creatures that desires to dry to eat more in the sacrifice of Gaya? There are still twenty-five mountains of food (uneaten).

26 What the immeasurably effulgent royal sage Gaya has done was never done by any man before or will be done by any man in future.

27 The celestials have been so very much fed with the *Shukra* that they offered them that they are not able to take any thing more offered by any one else.

28 As sand grains on earth as stars in the sky, as the drops of falling rains can not be counted by any body, so will none be able to count the Dakshina given away in Gaya's sacrifice.

29 O descendant of Kuru O king, many such sacrifices of his were performed on the banks of this lake.

Thus ends the ninety-fifth chapter description of Gaya's sacrifice in the Tirthayatra of Vana Parva.

CHAPTER XCVI

(TIRTHAYATRA PARVA)—Continued

Vaisampayana said —

1 Then the son of Kunti, the king (Yudhishthira), distinguished for his large gifts came to the hermitage of Agasthya and lived at Duryya.

2 That foremost of eloquent men, the king (Yudhishthira) asked Agasthya why Vatapi was killed there by him.

3 And what was the prowess of that Dan eating Daitya and why the anger of that high souled (Rishi) was excited against me.

4 Lomasha said:—

5 O descendant of Kuru there was a Daitya, named Ilvala in the days of yore in the city of Manimati. He had a younger brother, called Vatapi.

6 That son of Diti (one day) spoke to Asura. Brahmanas, 'O exalted one give me a son equal to Indra.'

7 As that Brahmana did not give him a son equal to Indra, that Asura got exceedingly angry, and that Brahmana.

8 O king of kings, from that day that Asura Ilvala became a destroyer of Brahmanas. Indued as he was with the power of illusion, he made his brother a goat.

9 Vatapi who was capable of assuming any form it will at once assumed the form of a goat. After being cooked that food was given to the Brahmanas in order to kill them.

10 For he whom he (Ilvala) summoned with his voice would at once come back to him if he had gone even to the abode of Indra.

11 Thus having transformed Vatapi into a goat and after having cooked his flesh he fed the Brahmanas and summoned him (back) again.

12 That powerful (Asura) endowed with great power of illusion, that thorn to the Brahmanas hearing the words loudly uttered by Ilvala.

13 That great Asura Vatapi, O king ruler of earth would laughingly come, ripping open the sides of these Brahmanas.

14 O king having thus fed the Brahmanas at one and again, the wicked and Daitya Ilvala destroyed the Brahmanas.

15 The exalted Agasthya in the meanwhile saw his (dead) ancestors hanging a pit with their head downwards.

16 He asked them who were thus hanging. What is the matter with you? Those Brahmanas replied, 'It is for the want of offspring.'

17 They told him 'We are your fathers. We are thus hanging in this pit for the want of offspring.'

18 O Agasthya if you beget an excellent son for us we may then be saved from this hell and you too can acquire the blessed state obtainable by begetting offspring.

19 To them replied that powerful observant of truth and morality. 'O I shall accomplish your desire and I will free the fever of your mind.'

20 Then that illustrious Rishi thought how to perpetuate his race. He did not find a fit wife in whom he could have a birth as his son.

21 He then taking a woman of the creatures that are considered to be of the lower order created an excellent woman.

21 That greatly ascetic Rishi then gave that woman created for him to the king of Vidarva who was performing great asceticism to beget an offspring

22. Taking her birth there, that exalted girl of beautiful face, as effulgent as the lightning, began to grow in body day after day

23. O descendant of Bharata, as soon as she was born, seeing her, that ruler of earth, the king of Vidarva communicated it to the Brahmanas in great joy

24. O ruler of earth, all those Brahmanas blessed her, and those twiceborn ones gave her the name of Lopamudra

25. O king, possessed with great beauty that blessed girl began to grow quickly like a lotus in water or the blazing flame in a fire

26. O king of kings, when she grew youthful, one hundred damsels adorned with ornaments and also one hundred maid-servants, remaining at her command, always waited upon that blessed girl

27. Surrounded by these one hundred maid-servants and remaining in the midst of these one hundred damsels, that effulgent damsel alone, as the brilliant Rohini (star) in the sky.

28. When she grew youthful, even then for the fear of the illustrious king none dared ask for her hand, endued as she was with good and excellent manners.

29. That truthful maiden possessed of beauty like that of an Apsara pleased her father and relatives with her good conduct

30. Seeing her attain to puberty, her father, the king of Vidarva thought in his mind, "To whom shall I give my this daughter?"

Thus ends the ninety sixth Chapter, history of Agasthya in the Tirthayatra of Yana Parva.

CHAPTER XCVII.

(TIRTHAYATRA PARVA)—Continued

Lomasha said;—

1. When Agasthya thought that she had become fit for leading a domestic life, he went to the ruler of the earth, the king of Vidarva and spoke to him thus.

2. O king, I have a mind to lead a domestic life for the sake of begetting offspring. O ruler of earth, therefore bestow on me Lopamudra, I solicit her,

3. Having been thus addressed by the Rishi, that king fainted away. He was unable to refuse, though he was unwilling to give.

4. That ruler of earth then, going to his wife, said, "The great Rishi possesses great power. If angry, he can consume us by the fire of his curse

5. O blessed one, O beautiful featured lady, tell me what you now wish to do. "Having heard his these words, the queen did not utter a word.

6. Seeing the king with his wife afflicted with sorrow, Lopamudra coming to them at that time spoke these words.

7. "O ruler of earth, you should not grieve on my account. O father, bestow me on Agasthya and save yourself by giving me away."

8. O king, at the request of his daughter, that king then bestowed Lopamudra on the illustrious Agasthya with all due rites.

9. Having received Lopamudra as his wife, Agasthya thus spoke to her "Throw away these costly robes and ornaments."

10. Thereupon that large eyed damsel of Rambha like thighs threw away her costly and handsome robes of fine texture.

11. That large eyed lady then dressing herself in bark, skin and rags, became equal to her husband in vows and acts.

12. Coming to the source of the Ganges that exalted one, that foremost of Rishis, began to perform severe austerities with his helpful wife.

13. She being much pleased began to serve her husband with great respect and the exalted Agasthya also showed great love towards his wife.

14. After a long time, O king, the illustrious Rishi one day saw Lopamudra, blazing in ascetic splendour, coming after a bath in her season.

15. Being pleased with her service, with her purity, with her self-control, with her grace and beauty, he summoned her for the purpose of living with her.

16. Thereupon that lady in love and bashfulness spoke thus with joined hands to the exalted one,

17. "The husband certainly marries a wife for the purpose of offspring. But O Rishi, you should show towards me that love which I bear for you.

18. O Brahmana, you should come to me on a bed like the one in which I used to lie in my father's house,—his palace.

19 I desire that you should be adorned with garlands of flowers and I too should be adorned with those celestial ornaments that I like

20 O foremost of Brahmanas, I can not go to you with these rags dyed in red, to wear ornaments is never unholy.

Agasthya said:—

21. O Lopamudra, O blessed girl, O slender-waisted maiden, I have not wealth like what your father possesses.

Lopamudra said —

22 O great ascetic, by your ascetic prowess you can in a moment bring here all the wealth that exists in the world of men.

Agasthya said:—

23 It is true what you say But it would (simply) waste my ascetic merit Bid me to do that which may not waste my ascetic merit.

Lopamudra said:—

24 O great ascetic, my season will not last long I do not desire to live with you at any other time

25 I never also desire to diminish your virtue in any way You should therefore do what I desire without injuring your virtue.

Agasthya said:—

26 O blessed girl, O fortunate one, if you make this resolve in your mind, then I will go out in search of wealth Mean while stay here as you like

Thus ends the ninety seventh chapter, the history of Agasthya in the Tirthayatra of Vana Parva

CHAPTER XXVIII

(TIRTHAYATRA PARVA)—Continued

Lomasha said:—

1 O descendant of Kuru then Agasthya went out to beg wealth from the king Srutarvana who was considered to be richer than other kings

2 Having learnt of the arrival of the pot-born Rishi on the frontier of his kingdom the king went out with his ministers and received the holy man with all respects

3 Having duly offered the *Arghya* the king with joined hands submissively enquired the reason of the Rishi's arrival.

Agasthya said:—

4. O lord of earth, know, I have come to you for wealth Give me a portion of your wealth according to your ability.

Lomasha said:—

5 Telling him that his income and expenditure were the same, that king said "Take from my wealth whatever you please to take"

6 Having seen that his income and expenditure are the same, that Rishi who always saw both sides with equal eyes thought that if he took anything (from that king's wealth), he would injure creatures

7 Taking therefore Srutarvana with him, he went to Vradhnaswa Having learnt of their arrival at the frontier of his kingdom he received them duly by offering them *Arghya* and water to wash their feet He then with their permission enquired the reason of their coming

Agasthya said:—

9 O ruler of earth know I have come to you for wealth Give me a portion of your wealth according to your ability,

Lomasha said —

10 Thereupon the king telling them that his income and the expenditure are the same said 'Knowing this, take from my wealth whatever you please to take

11 Having seen that his income and expenditure were the same, the Rishi who always saw both sides with equal eyes thought if he took any thing from him he would injure other creatures

12 Then Agasthya, Srutarvana and the king Vradhnaswa all went to Puru kutsa's son Prasadasya of great wealth

13 O'great king, having learnt of their arrival at the frontier of his kingdom the high minded Prasadasya went out and received them duly

14 That foremost of kings of the Ikshvaku race having duly worshipped them asked the reason of their coming

Agasthya said —

15 O ruler of earth, know, that I have come to you for wealth Give me a portion of your wealth according to your ability

Lomasha said —

16 Telling them that his income and expenditure were the same that king said "Knowing this take from my wealth whatever you please to take

17 Having seen that his income and expenditure were the same, the Rishi who saw both sides with equal eyes thought that if he took anything, he would injure other creatures.

18 O great king, then all those monarchs looking at one another and speaking all together thus spoke to the great Rishi

19 O Bramhana, there is a Danava on earth named Ivala who of all persons possesses the largest wealth. Let us all go to day to him and ask wealth from him

20 O king, the suggestion to beg wealth from Ivala appeared to them proper, and they all then went to Ivala

Thus ends the ninety eighth chapter, the history of Agasthya in the Tirthayatra of Vana Parva.

CHAPTER XCIX

(TIRTHAYATRA PARVA)—

Continued

Lomasha said:—

1 Having learnt that those kings with the great Rishi had arrived at the frontier of his kingdom, Ivala with all his relatives went out and worshipped them duly

2 O descendant of Kuru that foremost of Asuras received them with hospitality and entertained them with well cooked meat of his brother Vatapi (in the form of a goat)

3 Thereupon seeing Vatapi, the great Asura cooked all the royal sages were filled with grief and became as senseless

4 Thereupon that foremost of Rishis Agasthya said to those royal sages, 'You ought not to grieve I shall eat up the great Asura'

5 When the great Rishi sat on an excellent seat in order to eat, the great Daitya Ivala laughingly began to distribute the food

6 Then Agasthya eat up all the cooked meat of Vatapi. When the dinner was over the Asura Ivala began to summon him (Vatapi)

7. Thereupon, O child, (only a quantity of) wind came out of the stomach of the high souled one with as great a sound as that of the roaring clouds

8 He (Ivala) again and again cried, "Vatapi, O Vatapi, come out" Then that foremost of Rishis, Agasthya laughingly said,

9, "How can he come out? I have already digested that Asura" Seeing that great Asura digested, Ivala became sad.

10 Joining his hands along with his ministers, he thus spoke, "What for have you come here? And what can I do for you?"

11 Thereupon Agasthya smilingly thus replied, 'O Asura, we know you to be possessed of great power and also enormous wealth.

12 These kings are not very wealthy, but my necessity of wealth is great. Give us what you can without injuring any other.

13 Thereupon (having been thus addressed) Ivala saluted the Rishi and thus spoke to him, "If you can say what it is that I mean to give, then I shall give you wealth.

Agasthya said —

14 O Asura, you have intended to give to each of these kings ten thousand kine and as many gold coins.

15 O great Asura, to me you have intended to give twice as much, and a golden chariot, and a couple of horses with the speed of mind.

16 If you enquire now, you will soon learn that your car is made of gold."

Lomasha said —

O son of Kunti, he (Ivala) made enquires and learnt that the car was really made of gold

17 The Daitya then with a sad heart gave away much wealth and also that car to which are yoked the two horses, called Virava and Surava

18 O descendant of Bharata, these horses took those kings and Agasthya, and also all the wealth to the hermitage of Agasthya within twinkling of an eye.

19 Then obtaining Agasthya's permission the royal sages went away to their respective cities. That Rishi (Agasthya) did all that his wife Lopamudra had desired.

Lopamudra said —

20 O exalted one, you have accomplished all my desires. (Now) beget on me a greatly powerful and virtuous son.

Agasthya said —

21 O blessed one, O beautiful lady, I am pleased with your conduct. Listen to me as regards the proposal I make in respect of your son.

22 Do you desire to have one thousand sons, or one hundred sons, each equal to

one hundred or only one such who can conquer one thousand !

Lopamudra said —

23 O great ascetic let me have one son equal to one thousand One learned and good son is preferable to many bad ones

Lomasha said —

24 Saying ' So be it ', that Rishi lived with reverence with his devoted wife of equal behaviour, and then (the Rishi) went away into the forest After he had gone away to the forest, that conception grew on for seven years

26 O descendant of Bharata when the seventh year passed that highly learned man, called Dridasya came out of the womb blazing like fire

27 That highly effulgent Bramhan that great ascetic took birth as that Rishi's (Agasthya's) son as if uttering the Vedas Vedangas and the Upanishadas

28 Greatly powerful even in his childhood he used to carry loads of sacrificial fuel to his father's house and hence he was called Indavaha

29 Seeing him endued with such (prowess) that Rishi became very much pleased O descendant of Bharata, thus did he beget that excellent son

30 O king, by this his ancestors obtained the region they desired From that time this place has become famous on earth as the hermitage of Agasthya

31. O king, this is that hermitage of Agasthya who had killed Vatapi of the Prahlada race—the hermitage adorned with charming beauties

32 Thus sacred Vagirathi frequented by the celestials and the Gandharvas rolls on like a person in the sky shaken by the gentle breeze.

33 She flows onward on craggy crests (of hills) descending lower and lower looking like a frightened female snake lying along the slopes of the hills

34 Issuing first from the matted locks of Sambhu (Siva), this favourite queen of the ocean floods the southern country (thereby benefitting it) as a mother Bathes freely in this highly sacred river

35 O Yudhishthira O great king behold the Bhrgu Tirtha celebrated over the three worlds, and frequented by the great Rishis

36 Bathing in it Rama regained his lost prowess O son of Pandu bathing here with your brothers and Krishna (Draupadi)

37 You should regain that effulgence which had been robbed from you by Dityodhana as Rama regained his lost splendour by a hostile encounter (with Ditasarath's son)

Vaisampatyana said —

38 O descendant of Bharata, the Pandava (Yudhishthira) bailed there with his brothers and Krishna (Draupadi) and offered oblations to the Pitris and the celestials,

39 O foremost of men, after he had bailed there his body blazed forth in brighter effulgence, and he became invulnerable to all foes,

40 O king of kings the son of Pandu (Yudhishthira) then thus spoke to Lomasha O exalted one for what reason Rama's effulgence was robbed? How did he again regain it? I ask you tell me every thing

Lomasha said —

41—42 O king of kings listen to the history of Rama (Dasharatha's son) and also that of the intelligent (Parushrama) the descendant of Vrigu For the destruction of Ravana, Vishnu in his own body took his birth as the son of the illustrious Dasharatha We then saw that son of Dasharatha when he had been born in Ayodhya

43—44 Being impelled by curiosity, Rama, the descendant of Vrigu the son of Richika and Renuka hearing of Rama the son of Dasharatha of spotless deeds, went to Ayodhya taking with him the bow so fatal to the Khashtriyas

45 (With the intention of) ascertaining the prowess of Rama, the son of Dasaratha Hearing that he had arrived at the frontier of his dominion, Dasharatha

46 Sent his own son Rama to receive (Parusha) Rama with respect Seeing him (Dasharatha's son) arrived and standing before him with upraised weapons,

47—48 O son of Kunti Rama smilingly spoke these words to him O king of kings O lord O ruler of earth string if you can with all your strength this bow in my hand which was made to destroy the Khashtriyas Having been thus addressed he (Dasharatha's son) said O exalted one, you should not insult me thus

49 I am amongst the twice born not deficient in the virtue of the Khashtriyas order But the descendants of Ikshvaku never boast of their prowess of arms,

50 To him who spoke thus Rama replied in these words, O descendant of

Raghu stop all your crafty speech Take this bow."

51 Thereupon the son of Dasaratha Rama took up in anger from the hands of (Parusha) Rama that celestial bow which destroyed the foremost of Khrishnyas

52 O descendant of Bhīrati, that greatly powerful hero strung that bow without the least exertion, and then he twanged it.

53 With its twang like that of the thunder he frightened all creatures Thereupon Rama, the son of Dasaratha, thus spoke to (Parusha) Rama,

54 'O Brahmana here I have strung the bow What else shall I do for you? Then the illustrious son of Jamadagni (Parusharama) gave to Rama a celestial arrow and said 'Place this to the bow-string and draw it to your ear

55 Having heard this, Rama blazing up in wrath thus spoke to him, 'O descendant of Vṛgu, I have heard what you have said and I have also pardoned you You are full of vanity

56 You have acquired prowess superior to the Khashtiyas through the grace of the Grand sire (Brahma), and therefore you certainly insult me

57 Behold me in my own original form, I give you sight" Then the descendant of Vṛgu Rama saw in the body of Rama (Dasaratha's son)

58 The Adityas the Visus the Rudras the Sadhis, the Marutas, the Pitris, Hutasana (fire) constellations, the planets

59 The Gandharvas, the Rikshishas, the Yakshas, the rivers, the Tirthas, those eternal Rishis who have become Bramhade, namely Vallakhilyas,

60 The celestial Rishis, the seas, the mountains, the Vedas the Upanishadas, the Vashatas, the sacrifices,

61. The Srimas in their living forms, the creence of arms, the clouds with rain and lightning. O descendant of Bharata, O Yudhisthira,

62. Then the exalted Vishnu (Rama) shot that arrow O descendant of Bharata it hit the whole earth was filled with sounds of thunder, and burning meteors lashed through the sky.

63. Showers of dust and rain fell on the earth, earthquakes, whirlwinds of fearful sounds convulsed everything

64. Confounding (Parusha) Rama by the effulgence of the arrow shot by the hand of Rama, it came back blazing into its hand.

65 (Parusha) Rama who had been thus deprived of his senses, then regaining his consciousness and receiving back (as it were) his life bowed to the greatly effulgent Visnu (Rama)

66 Commanded by Vishnu he again went to the Mahendra mountain The great ascetic lived there in fear and in shame

67 When one year passed away, seeing (Parusha) Rama deprived of prowess, his pride gone and himself in great affliction, the Pitris thus spoke to him,

68 'O son, in going to Vishnu, your conduct was not proper He deserves to be worshipped and respected by the three worlds

69 O son, go to the sacred river which is known by the name of Vridhasara. Bathing in all the Tirthas in that river, you will regain your old effulgence

70 O Rama, therein is the Tirtha called Diptada where your grand father Vṛgu in the celestial age practised excellent austerities

71 O son of Kunti Rama did all that his ancestors had said O son of Pandu, he regained his lost effulgence in this Tirtha

72 O child, O great king this was what happened in the days of yore to Rama of spotless deeds when he met with Vishnu

Thus ends the ninety-ninth chapter, the destruction of Parusharama's effulgence in the Tirthayatra of Vana Parva

CHAPTER C.

(TIRTHAYATRA PARVA—Continued).

Yudhisthira said —

1 O foremost of Bramhans, I desire to hear in detail more of the achievements of the highly intelligent great Rishi Agasthya.

Lomasha said —

2. O king, O great monarch, listen to the excellent, wonderful and extraordinary account of Agasthya and also about his immeasurably effulgent prowess

3 There in the Kreta Yuga were some fearful Danavas who were invincible in battle They were known by the name of halkeyas, and they possessed fearful prowess

4. Placing themselves under (the command of) Vritra and arming themselves with various weapons, they pursued the

celestials with Indra at their head to all directions

5 Thereupon the celestials resolved upon the destruction of Vritra and they all went to Bramha with Purandara (Indra) at their head

6 Seeing them all standing before him with joined hands, Parameshu (Bramha) thus spoke to them, "O celestials, I know all that you desire.

7. I shall tell you the means by which Vritra will be killed. There is a highly intelligent great Rishi, well known by the name of Dadhichi,

8 Go to him all together, and ask from him a boon. That Rishi, of virtuous mind and well pleased heart, will grant you the boon.

9 Desirous as you are of victory, go all together to him, and tell him, Give us your bones for the good of the three worlds

10 Giving up his body, he will give his bones to you. With those bones make a greatly fearful and strong weapon (to be called) Vajra (thunder)

11. It will have six sides it will be fearful, it will make terrible roars it will be able to destroy even the greatest enemies. With that Vajra, Satakratu (Indra) will kill Vritra

12 I have told you all. Do all this without delay. Having been thus addressed the celestials bidding farewell to the Grand sire (Bramha),

13 Went to the hermitage of Dadhichi with Narada at their head. It (hermitage) stood on the opposite bank of the *Sarasvati*, covered with various plants and creepers

14 It resounded with the hum of bees as if they were roaring. Samas. It echoed with the melodious notes of male *Akshitas* and *Chokoras*

15. Buffaloes, bears, deer and Chamaras (cows) wandered there at pleasure without having any fear of tigers

16 Male elephants with juice trickling down from their rent temples sported with the female elephants in the streams and filled the place with their roars

17-18 The place echoed with the roars of lions and tigers. And here and there might be seen lions with grisly manes lying stretched in caves and glens thus beautifying them with their presence. They then (celestials) came to the hermitage of Dadhichi which was like heaven itself

19 They saw there Dadhichi as effulgent as the sun and as blazing in the grace of person as the Grand sire (Bramha)

20 O king bowing at his feet and saluting him the celestials all together asked from him for the boon as directed by Parameshu (Bramha).

21 Thereupon Dadhichi, becoming very much pleased and addressing those foremost of celestials said, "O celestials, I shall do to-day what is to your benefit. I shall even give up my body myself"

22 Having said this that foremost of men of subdued soul suddenly gave up his life. Thereupon the celestials took the bones of the dead Rishi, as they had been directed

23 Then the celestials with glad heart went to Ivashtri (Vishwakarma) and told him the means of their victory. Ivashtri also hearing their words was filled with joy and with great attention and care

24 He made the Vajra of greatly fearful appearance. Having made it he cheerfully said to Sakra (Indra) O god, with this best of weapons Vajra reduce to day the fearful enemies of the celestials to ashes.

25 O chief of the celestials, killing the foe rule happily the kingdom of heaven with your own friends." Having been thus addressed by Tvashtri Purandara (Indra) cheerfully took the Vajra from his hands with proper respects.

Thus ends the hundredth chapter the construction of Vajra in the Tirthayatra of the Vana Parva

CHAPTER C I

(TIRTHAYATRA PARVA)—Continued

Lomasha said —

1 Thereupon that wielder of Vajra (Indra) supported by the powerful celestials came to Vritra who was then occupying both the earth and the heaven

2 He was guarded with strong by the huge bodied Kalakayas with upraised weapons looking like great mountains with towering peaks

3 O best of the Bharata race then a great battle appalling to the three worlds was fought by the celestials with the Danavas for a short while

4 Loud was the clashing of swords upraised and warded off by the heroic hands — those that were aimed at one another's bodies

5 The heads began to fall from the sky on the earth like fruits of palmyra palm falling on the ground loosened from their stalks

6. The Kalakeyas, clad in golden armour and armed with iron mounted maces rushed towards the celestials like moving mountains on fire.

7. Being unable to stand the onrush of those impetuous heroes, the celestials broke (their ranks) and fled away from fear.

8. Seeing them (the celestials) flying in fear and Vritra growing in boldness, the thousand eyed Purandra (Indra) was greatly confounded with fear.

9. Filled with the fear of the Kalakeyas the deity Purandra (Indra) himself asked protection from the lord Narayana without delay.

10. The eternal Vishnu, seeing Sakra (Indra) confounded with fear and grief, enhanced his prowess by importing to him a portion of his own might.

11. Having seen Sakra (Indra) thus protected by Vishnu, all the celestials and the Bramhama Rishis of spotless deeds imparted to him their own might.

12. Thus favoured by Vishnu by all the celestials and by the highly-blessed Rishis Sakra (Indra) became more powerful than before.

13. Knowing that the chief of the celestials had been filled with the prowess of others, Vritra sent forth fearful roars. The earth, the directions, the heaven, and the mountains all began to tremble.

14. O king, thereupon hearing that fearful and loud roar, Indra was filled with grief and fear, and in order to kill the Asura he hurled the great Vajra.

15. Struck with Vajra, that great Asura adorned with garlands of gold, fell down as the great Mandara mountain did in the days of yore when hurled from the hand of Vishnu.

16. When that foremost of Daityas was killed, even then Sakra (Indra) fled away in fear to take shelter in a lake, thinking that the Vajra had not been hurled from his hands and that Vritra had not (really) been killed.

17. The celestials and the great Rishis were all filled with joy, and they cheerfully sang the praise of Indra. Then the celestials mustering together began to kill all the Daityas who grew dejected by the death of Vritra.

18. Struck with panic at the sight of the assembled celestials, they entered the fathomless ocean, full of fishes and alligators. They (the Danavas) assembled together with pride began to conspire for the destruction of the three worlds.

19. Some amongst them who were wise suggested some courses of action, each according to his own judgment.

20. In course of time they made the fearful resolution that they should first destroy all persons' knowledge and ascetic virtues.

21. "The worlds are all supported by asceticism, therefore lose no time to destroy asceticism. All those men who are on earth endowed with ascetic virtues and with the knowledge of the precepts of virtue and that of Bramha

22. Should be soon destroyed, for when they are destroyed, the whole universe will be destroyed." Having arrived at this resolution for the destruction of the universe, they became exceedingly glad.

23. Then they made the ocean, with the mountain like waves, the abode of Varuna, their fort.

Thus ends the hundred and first chapter, the destruction of Vritra in the Tirthajatra of Vana Parva.

CHAPTER CII.

(TIRTHAYATRA PARVA)—Continued.

Lomasha said :—

1. Living in the ocean, the abode of Varuna, the Kalakeyas began their operations for the destruction of the worlds.

2. They began to devour in the night in anger the Rishis (they found) in the hermitages and in the holy spots.

3. Those wicked-minded Daityas devoured one hundred and eighty Brahmanas, and also ascetics in the hermitage of Vasistha.

4. Going to the sacred hermitage of Chayanya, frequented by the Brahmanas, they devoured one hundred Rishis who lived on fruits and roots.

5—6. They thus acted during the night and during the day they entered into the sea. They devoured in the hermitage of Vardawaja two Brahmanas of subdued soul and of Brahmachary life, living on air and water only. In this way did the Danavas one after another (invade) all the hermitages.

7. Being intoxicated with prowess of arms, and their lives nearly run out, the Kalakeyas destroyed many Brahmanas.

8. O foremost of men, the Danavas acted in this way towards the ascetics in their ascetic retreats. Yet men could not discover them.

9 Every morning people saw lying on the ground the dead bodies of Rishis who were emaciated for living on frugal diet

10 Many of these bodies were without flesh or blood without entrails and with limbs separated from one another Here and there lay heaps of bones like heaps of conch shells

11 The earth was scattered over with the (sacrificial) contents of broken jars and shattered kalles for pouring libations of ghee and with the sacred fires left with care by the ascetics

12 The universe being afflicted with the terror of the Kālākeyas and being destitute of the Vedic studies of the Vashats and the sacrificial festivals and religious rites, became very gearless

13 O ruler of men when men began to perish in this way the survivors fled for their lives in all directions

14 Some fled to caverns and some behind mountain streams and springs and somethrough fear of death gave up their lives

15 Those amongst them who were bow men and heroes cheerfully went out and took great trouble to find out the Danavas

16 Failing to find them, for the Asuras had taken shelter in the bottom of the ocean, they came back to their homes greatly aggrieved

17 O ruler of men when the universe was being thus destroyed and when sacrificial festivals and religious rites were all destroyed the celestials were filled with great afflictions

18 Assembling all together with Indra in their midst they conspired with one another out of fear They asked protection from the increate and exalted diety Narayana

19 Going to that unvanquished lord of Vaikuntha and bowing to that slayer of Madhu the celestials thus addressed him,

20 "O lord you are the creator the protector, and the destroyer of the universe as well as of ourselves It is you who have created this universe with all its mobile creatures

21 O lotus eyed diety it is you who in the days of yore assuming the form of a boar raised the sunken earth from the sea for the benefit of all creatures.

22 O foremost of Purushas assuming the form of Narasingha (half man and half lion) you killed in the days of yore the an-

cient and greatly powerful Daitya, called Hiranyakashipu

23 There was a great Asura named Vali incapable of being killed by any creature Assuming the form of a dwarf, you exiled him from the three worlds

24 It is by you that wicked Asira called Jamva who was a powerful bow man and who always obstructed sacrifices was killed

25 Your acts are like those which O slayer of Madhu cannot be counted You are the refuge of all who are afflicted with fear

26 O god of gods it is for this we tell you what is our present trouble Save the worlds, the celestials and Indra also from this great fear

Thus ends the hundred and second chapter Danava oppressions in the Tirthayatra of Vana Parva

CHAPTER CIII

(TIRTHAYATRA PARVA)—Continued

The celestials said —

1 All the four orders of creatures increase through your favour They propitiate the dwellers of heaven with the offerings of Havya and Kavya (sacrificial libations to the gods and oblations to the Pitris)

2 Thus being protected by you and freed from troubles, people through your favour increase depending on one another

3 Now this great fear has overtaken the people We do not know by whom the Brahmanas are killed at night

4 If the Brahmanas are destroyed the world will be also destroyed If the world is destroyed, heaven itself will be destroyed

5 O mighty armed lord of the universe, let not, through your favour, people protected as they are by you, meet with destruction

Vishnu said :—

6 O celestials I know the reason of the destruction of all creatures I shall tell you all about it Having your mind freed from anxiety listen to it

7 There are a fearful class (of Danavas) well known by the name of Kālākeyas Placing Vritra at their head, they devastated the Universe

8 Having seen Vritra killed by the greatly intelligent diety of one thousand eyes (Indra) they entered into (the ocean) the abode of Vritana, to save their lives

9. Havi-
full of shar,
the Rishi
exterm nati

10 But the fearful ocean
have taken es, they (now) kill
should then the intention of
dry up the

11. Exc- killed, as they
of drying for the sea You
up the about some means to
any other

Lomasha, who else is capable

12 Ha- Without drying
about the, cannot be assailed by
the permi
and went

13 These words of Vishnu
of Varun the ocean, they took
upon by Brahmeshti (Brahma)
upon by the of Agastya

14 Gave the high-souled son
terorating effulgence, wined
thy sea as Brahma is wined
extreme

15 The cel- high-souled and unde-
and Varun (Agastya)
his story by reciting

16 The cel- his story by reciting
relige of
preserved
ven's affid —

17 In the days of yore the
when they were op-
being deprived of his heri-
days of was,—from the celestials

18 The sun suddenly in the
creature to increase his height
increase, as he could
the great

19 The sun covered the world
with darkness, but
for a his protector, they obtained
asked

20 The one, whenever we are beset
ter, then you from whom we ask
yatra you always grant the boon

21 hundred and third chap-
of Agastya, in the Tirtha-
Parva.

22 AFTER CIV
[VANA PARVA]—Continued

23 I am desirous of hear-
ing, and made countless
began to increase his

Lomasha said —

2. The sun between his rising and setting of
went round that king of mountains, and
great golden mountain named Meru

3. Seeing this, the Vindya mount a
spoke thus to the sun, 'As you every day
go round Meru and honour him,

4. O sun, so do thou the same by go
round me" Having been thus addressed,
the sun thus replied to that king of moun-
tains

5. "O mountain I do not walk re-
it out of my own desire. He who has created
this universe has assigned this path to many

6. Having been thus addressed,
mountain, O destroyer of foes, desirous of
to obstruct the path of the sun and to
moon, suddenly began to increase its size

7. Hereupon all the assembled celestials to-
came to Vindhya the great king of moun-
tains and tried to dissuade him from what he
was doing. But he did not heed

8. Then the assembled celestials of
went to the Rishi living in his hermitage
that ascetic that foremost of virtuous to-
the wonderfully powerful Agastya other
they told him all.

The celestials said —

9. The king of mountains Vindya, who
way to water, is obstructing the path of
sun and the moon, and the course of
stars

10. O best of Brahmanas, O remost
exalted one, except you there is no one
can prevent him from doing this.

Lomasha said —

11. Having heard the words of the
Rishi the Brahmanas went to the birth of
Gangadhara with his wife, he spoke at king
Vindhya

12. "O foremost of mountaineers, the sky
have a path given to me by you, as it said
to go to the southern country for my act-
purpose

13. O king of mountains, we would
return you rain then more so your in hot
much to you like"

14. O destroyer of foes, having you will
thus agree with Vindhya in this manner,
I will go up to the present day to
Vindhya (Vindhya) has not returned
the southern country.

15. I have been invited to the
Tirtha-
and me to do why Vindhya
increase its bulk on account of the
of Agastya.

eager to get the horse,
is it in anger. O great king,
foremost of Rishus, Kapila,

whom the great Rishus called
umed a fiery look and shot
eyes.

greatly effulgent one burnt
by foolish-minded sons of Sagara.
them reduced to ashes, the
Narada

to Sagara and told him all
happened. Having heard those
things, uttered from the lips of the
king (Sagara)

by him unconscious for some time,
thought of the words of Sthanu
and calling Angsuman, the son of

grandson, O best of Bharata
poke these words, "My sixty
immeasurably powerful sons,
dying under the effulgence of
the sun met with their death on my
child, O sinless one, your
has been abandoned by me from
to protect the citizens and to save

Shira said:—

great ascetic, tell me why that
of kings, Sagara abandoned his
son,—a son who was not fit to
rejoice?

Shira said:—

40. The son of Sagara who was born
young and who was called Angsumana
to seize by the throat the weak child-
ren the citizens and to throw them into
the water while weeping. Thereupon the
overwhelmed with grief and fear
together.

And with joined hands they thus
to Sagara, "O great king, you are
detector from the fear of an attack from
hostile force.

You should therefore protect us from
fearful danger proceeding from your
" Having heard those terrible words
the citizens, that foremost of kings,

Becoming absent-minded for a
moment, spoke thus to his ministers,
drive away at once my son Angsumana
from the city.

41. If you desire to do what will be pleas-
ing to me, do it soon." O ruler of men,
having been thus addressed by the king,
he went

45.—46. Soon performed what they
were commanded to do by the king. I
have thus narrated to you how the son was
exiled by the illustrious Sagara for the
will-fire of the citizens. I shall now narrate
to you in detail what the great bowman
Angsuman was told by Sagara. Listen to
me.

Sagara said:—

47. O son, I am greatly aggrieved on
account of the abandonment of my son, on
account of the death of my sons and also
on account of being unsuccessful in getting
the horse

48. I therefore, O grandson, I am afflict-
ed with grief and confounded with the
hinderance that has taken place to my sacri-
fice. You must save me from sin by bring-
ing the horse.

Lomasha said:—

49. Having been thus addressed by the
illustrious Sagara, Angsuman went to the
place where the earth had been excavated
(by his uncles).

50. By that passage he entered the
ocean and saw the high-souled Kapila and
also the horse.

51. Seeing that ancient great Rishi,—a
man of effulgence,—he bowed down his
head to the ground and told him the reason
of his coming.

52. O great king, O descendant of
Bharata, thereupon Kapila was pleased
with Angsuman, and this virtuous-minded
Rishi told him to ask a boon from him.

53. He first asked the horse for the
sacrifice and then he asked for the
revivification of his fathers (uncles).

54. To him replied that foremost of
Rishus, Kapila of great splendour, "O sin-
less one, be blessed, I grant you all that
you ask.

55. In you there exist forbearance
truth and righteousness. If you Sagara
has his desire fulfilled and your father has
really got a son.

56. Through your might, the sons of
Sagara will go to heaven, and your grand-
son will bring the three-coursed river (the
Ganges) from heaven,

57. By gratifying Maheswara in order to
purify the sons of Sagara. O foremost of
men, be blessed, take (back) the sacrificial
horse,

58. And O child, complete the sacrifice of
the illustrious Sagara." Having been thus
addressed by the illustrious Kapila, Angsu-
man, the high-souled one, taking the horse

came to the sacrificial ground (of Sagara) Then saluting the feet of the illustrious Sagara,

60 Who smelt his head, he told him all that had been seen and heard by him and all about the destruction of the sons of Sagara

61 (He also told him) that the horse had been brought to the sacrificial ground Having heard this, the king Sagara no more grieved for his sons

62 He praised and honoured Angsuman and completed his sacrifice When the sacrifice was completed, Sagara was greeted by all the celestials

62 He made the ocean, the abode of Varuna, as one of his sons That lotus-eyed hero ruled over his kingdom for a long period of time

64-65 Then giving the charge (of his kingdom) to his grandson (Angsuman), he went to heaven, and the virtuous minded Angsuman also O great king following the example of his grandfather ruled over the earth with the belt of sea His son was named Dilipa who was learned in the precepts of virtue

66 Giving him the charge of the kingdom, Angsuman also gave up his life Having heard the terrible fate of his ancestors (Sagara's son) Dilipa,

67 Was overwhelmed with grief and thought of the means of delivering them That king then made every effort to bring down the Ganges (from heaven)

68 Though he tried it with all his might, he could not bring her down (to earth) A virtuous and handsome son was then born to him

69 He was truthful and without malice, and he was known by the name of Bhagiratha Installing him in the kingdom, Dilipa retired into the forest

70 O best of the Bharata race, O descendant of Bharata, that king after attaining success in austerities went in due time from that forest to heaven

Thus ends the hundred and seventh chapter, Bhagiratha's installation to the kingdom in the Tirthayatra of the Vana Parva.

CHAPTER CVIII

(TIRTHAYATRA PARVA)—Continued

Lomasha said :—

1 That great bow-man and car-warrior, that imperial king became the delight of the eyes and the mind of all men.

2 That mighty-armed hero heard from the high souled Kṛpila how his ancestors had met with their fearful destruction and how they had not been able to go to heaven

3 That king sorrowfully made over his kingly duties to his ministers, and that ruler of men then went to the side of the Himalaya is for practising asceticism

4 O foremost of men, being cleansed of his sins by asceticism, he visited that best of mountains Himalayas in order to worship Ganga

5 (He saw it) adorned with peaks of various forms and with many mineral wealth, all its sides were besprinkled with drops of rain from the clouds which were floating on the wind,

6 Beautified with rivers, groves, and rocky spurs as so many places (in a city), frequented by lions and tigers, hidden in its caves and caverns

7 Abounding in various featured birds uttering various sounds—such as *Bhringaraja*, ganders, *Dalyuchas*, water rocks,

8 Peacocks of hundred sorts of feathers, *Jrantsbaka*, *Kokilas*, *Chakoras* with eyes furnished with black corners—the birds who are ever fond of their young,

9 Abounding in lotuses growing in charming water reservoirs, adorned with the sweet notes of the cranes,

10 Its stony slabs beautified with the sitting Kinnaras and Apsaras, all its trees rubbed everywhere by large elephants with their trunks,

11 Frequented by the Vidyadharas, full of many gems infested by snakes of virulent poison and glowing tongues,

12 Looking at places like a heap of collyriums Such was the Himalayas where he (the king) arrived

13 That foremost of men perceived there terrible asceticism He lived on only fruits, roots and water One thousand celestial years passed away, and then that great river Ganga in her embodied form appeared before him

Ganga said —

15 O best of men, O great king, what do you desire? What should be given to you by me? Tell me, I shall do what you say

Lomasha said —

16-17 Having been thus addressed the king replied to the daughter of the Himalayas (Ganga), 'O giver of boons, O great river, my grandfather has been sent

to the abode of Yamī by Kapila, The sixty-six thousand sons of the illustrious Sagara

18. Met with an instant death by meeting with Kapila. Having thus perished, they had no place in heaven

19. O great river, as long will their bodies not be sprinkled with your water, so long will there be no salvation for those sons of Sagara.

20. O greatly exalted one, O great river, take my ancestors, the sons of Sagara to heaven. For them I pray to you "

21. Having heard these words of the king, Ganga, ever adored of the world, thus spoke to Bhagiratha with delighted heart

22. "O great king, I shall certainly do what you say. But my force will be difficult to be withstood when I shall fall from the sky to the earth

23. O king, there is none in the three worlds except the great god, the blue-throated deity, the foremost of celestials (Siva), who would be able to withstand it

24. O mighty-armed hero therefore gratify that giver of boons Hara by asceticism. That god will sustain my fall upon his head

25. He will do what you desire for your ancestors " O king having heard this, the great king Bhagiratha,

26. Went to the Kailasha mountain and gratified Sankara (Siva). At the expiration of a certain time which he passed in severe asceticism

27. With the intention of making his ancestors go to heaven, O king, he obtained from him the boon that he would sustain Ganga (on his head)

Thus ends the hundred and eighth chapter, the account of Ganga's descent, in the Tirthayatra of the Vana Parva.

CHAPTER CIX

(TIRTHAYATRA PARVA)—Continued

Lomasha said—

1. Having heard the words of Bhagiratha, the exalted deity in order to do what was agreeable to the dwellers of heaven said to the king "So be it "

2. "O mighty-armed hero, O foremost of kings, for your sake I shall sustain (on my head) the fall from the sky of that blessed, divine, and pure, celestial river "

3. O mighty-armed hero, having said this, he came to the Himalayas surrounded

by his fearful followers with uplifted weapons of various sorts

4. Remuning there he thus spoke to that best of men, Bhagiratha, "O mighty-armed hero, pray to the river, the daughter of the king of mountains

5. I shall sustain (on my head) that foremost of rivers when falling from the heavens " Having heard these words uttered by Siva, the king,

6. Began to meditate on Ganga with his head down and subdued soul. Thereupon the charming Ganga of holy water, being thus meditated upon by the king,

7. And seeing Ishana (Siva) standing there, suddenly began to fall (from heaven). Having seen her thus falling, the celestials with the great Rishis,

8. Also the Gandharvas, the Nagas and the Yakshas all came there as spectators. Then the daughter of Himalayas Ganga fell from the sky,

9. Full of fishes and alligators and full of raging whirlpools. O king, Hara (Siva) (instantly) held her (on his head) who was like a girdle to the sky

10. And falling on his forehead she looked like a garland of pearls. O king, that ocean-going wife of Siva, divided her self into three streams

11. Her water full of froth which looked like so many ducks, crooked and tortuous in her movements in some places, and stumbling as it were in others,

12. Covered with the cloth of foam, she rushed onwards like a drunken woman. In some places she raised up an excellent sound by the roarings of her water,

13. Assuming thus various and numerous aspects when fallen from the sky, she reached the earth and thus spoke to Bhagiratha,

14. "O great king, show me the way by which I am to go. O ruler of earth, for your sake I have descended on earth "

15. Having heard those words, the king Bhagiratha went to the place where lay the bodies of the illustrious sons of Sagara,

16. So that (the place) might be flooded by her holy water. Having held Ganga, Hara (Siva), the adored of all the worlds,

17. Went to that foremost of mountains Kailasha with the celestials. Coming to the ocean with Ganga, the king

18. Filled the ocean, the abode of Varuna, with the greatest force. That king adopted Ganga as his daughter,

19. And his wishes being thus fulfilled he there offered oblations of water to the

Pitrîs I have thus narrated how Ganga flowing in three streams,

20 Was brought down on earth in order to fill the ocean. Now for a particular object the ocean was drunk up by the high souled one (Agastya),

21 And how O great king O lord, Vatapi the destroyer of Brîhmâs, was destroyed by Agastya,—all that you asked me (to narrate)

Thus ends the hundred and ninth chapter, the descent of Ganga, in the Tîrthayatra of the Vana Parva.

CHAPTER CX

(TÎRTHAYATRA PARVA)—Continued

Vaisampayana said —

1 O best of the Bharata race, then slowly did the son of Kunti go to the two rivers Nanda and Aparananda which destroy the dread of fear

2 Then going to the healthy mountain called Hemakuta, that king saw there many wonderful and inconceivable sights

3 From the wind there were created clouds and showers of thousands of stones for which the people becoming sad could not ascend it

4 The wind always blew there and the celestials always poured showers. The sounds of the recitation of sacred scriptures were heard, but none was seen

5 In the evening and in the morning the exalted carrier of libations (fire) was seen, and flies bit men thus obstructing the practice of austerities

6 Men would become sick there, and a sadness would overtake their minds. The son of Pandu (Yudhishthira), seeing these various wonderful things, asked Lomasha about those astonishing sights.

Lomasha said —

7 O crusher of foes, O king I shall tell you in detail all that we heard about them before. Hear them with all attention

8 Here on this Rishyânga Kûta (hill) there lived for many hundred years, an ascetic of great wrath, named Rishyânga engaged in asceticism

9 He being addressed by others, spoke thus to the hill in anger. Who ever will utter words here, (O hill) throw stones at him

10 That ascetic said, "Call the wind, so that no sound is made. Thus if a man

utters a word here, he is prevented by the roarings of the clouds

11 O king, these were the acts of that great Rishi,—some acts he performed himself, and some again he prevented from being done (from anger).

12 O king, tradition says that when in the days of yore the celestials came to the Nanda men suddenly appeared there with the desire of seeing the immortals

13 The celestials with Sakra (Indra) at their head did not like to be seen, and therefore they made this place inaccessible by raising up hills

14 O son of Kunti, from that day men could not even look at these hills,—what to speak of ascending them

15 O son of Kunti, none can look at or ascend this great hill except he who has performed asceticism. Therefore be silent

26 O descendant of Bharata, here did the celestials perform those best of sacrifices,—their marks are seen even to this day

17 O king this grass is like the Kusa (grass),—the whole ground is overspread with the sacred grass. Many trees here look like the sacrificial stakes

18 O descendant of Bharata, the celestials and the Rishis still live here and both in the morning and the evening their carrying of libations (Agni) is to be seen here

19 O son of Kunti, if one bathes here, his sins are immediately destroyed. O foremost of the Kurus therefore perform your oblations here with your younger brothers

20 Then washing your body in the Vanda, you will go to the Kousiki where the excellent and severe asceticism was performed by Vishwamitra

21 O king, washing his body there with all his men, he went to the sacred, charming, and blessed Kousiki of cool water.

22 O best of the Bharata race, this is the sacred and celestial river Kousiki. Here stands the charming hermitage of Vishwamitra

23 This is the hermitage belonging to the illustrious son of Kashyapa, whose son was the ascetic Rishwasringa of subdued passions.

24 By his ascetic prowess he made Viswa (Indra) to pour rains and from whose fear the destroyer of Vata and Vira poured down rains during a draught.

35 That powerful lord, the son of Kashyapa, was born of a hind, he performed a great wonder in the kingdom of Lomapada.

36 When the crops were restored (by the Rishi who made Indra rain) the king Lomopada bestowed his daughter Santa on him, as Savita (once) bestowed (his daughter) Savitri

Yudhisthira said:—

37 How was the son of Kashyapa, Rishwasringa born of a hind? Being born of an irregular intercourse, how was he endowed with ascetic merits?

38 Why from the fear of that intelligent boy the destroyer of Vala and Vetra Sakra (Indra) poured down rain when a draught was raging?

39 What sort of a princess that vow-observing Santa was who tempted his heart by becoming a hind?

40 Why did not the chastiser of foes (Indra) pour rain in the kingdom of the royal sage Lomapada when it is heard that he was very virtuous?

41 O exalted one, you should narrate to me all this in detail,—the incidents of Rishwasringa's life as they happened

Lomasha said:—

32—33 Hear how the powerful Rishwasringa was born as a son of the Brahmana Rishi Vivandaka whose soul had been subdued by asceticism whose seed never failed, who was learned and who was as effulgent as the Creator. He (Rishwasringa) was highly honoured, greatly effulgent and was regarded by old men, though he was but a boy

34 Going to the great lake, the son of Kashyapa engaged himself in great austerities. And that celestial like Rishi became fatigued after a long period of time

35 O king when he was washing his face, he saw the Apsara Urvashi, and his seed fell. A hind drank it up,—

36 Thirsty as she was—with the water (she had been drinking) She thus conceived. As she was formerly told by the exalted creator of the world, (Brahma),

37 That celestial damsel became a hind and was freed by begetting a Rishi. As the words of the creator could not be false,

38 In that hind was born his (Vivandaka's) son, a great Rishi, named Rishwasringa, who was always devoted to asceticism, and who passed his time in the forest.

39 O king, on the head of that illustrious Rishi there was a horn, he therefore became known as Rishwasringa.

40 O king, excepting his father, he did not ever see any body else therefore his mind was fully devoted to the duties of a continent life (*Brahmacharya*)

41 At this time there was a king of Anga, known by the name of Lomapada, who was the friend of Dasaratha.

42 We have heard that he wantonly told a falsehood to a Brâhmana. That ruler of earth was therefore abandoned by all the Brahmanas

43 Thus without having had a priest, the king became sinful, and therefore the deity of one thousand eyes (Indra) stopped to shower rain, and thus his subjects began to suffer

44 O ruler of earth, he asked the Brahmanas who were intelligent, able and fit how rain might be poured by the lord of the celestials.

45 (He said), "How can the clouds pour rain find out a means?" Those intelligent men assembling together, gave out each their own opinions

46 Thereupon one great Rishi thus spoke to the king, "O king of kings, the Brahmanas are angry with you. Do something to appease them

47 O king, send for the Rishi's son Rishwasringa who knows nothing of the female sex who dwells in the forest and who takes delight in simplicity

48 If that great ascetic, O king, come to your kingdom there is not the least doubt that the clouds will instantly pour rains

49 O king, having heard these words, and resolving to make atonement (for his past misdeeds) he went and came back when the Brahmanas had become appeased.

50 Having heard of the arrival of the king, the subjects became exceedingly glad. Then the ruler of Anga summoned his ministers proficient in giving counsel

51 He made great efforts to bring Rishwasringa to his kingdom. O undeteriorating one he at last found out a means in consultation with his ministers

52 Who were all versed in the *Sastras*, who were all exceedingly proficient in worldly matters, and ever able in practical matters. That ruler of earth then brought some courtizans,—

53 Women of the town,—clever in everything. To them the king said, "Find out some means to bring the Rishi's son Rishwasringa

54 To my kingdom O beautiful ones by tempting him and by securing his confidence Those women were afraid of the king and afraid as well of (the Rishis) curse

55 They became pale and confounded and they said that the business was beyond their power (to accomplish) Thereupon one amongst them an old woman thus spoke to the king

56 'O great king I shall try to bring here that great ascetic Yo! should however order to procure for me certain things in connection with it

57 I shall then be able to bring the Rishi's son Rishwasringa here The king ordered that every thing she wanted should be procured

58 He gave her much wealth and various gems and jewels O ruler of earth talking with her some young and beautiful women she then went soon to the forest

Thus ends the hundred and tenth chapter the history of Rishwasringa in the Tirtha yatra of the Vana Parva

CHAPTER CXL

(TRITHAYATRA PARVA)—Continued

Lomasha said:—

1 O descendant of Bharata in order to accomplish the king's works she made a floating hermitage both because the king ordered it and because it agreed with her opinion

2 3 She made that floating hermitage charming extraordinary magical extremely beautiful exceedingly delightful abounding in various plants and creepers adorned with many artificial trees full of flowers and fruits and capable of giving various delicious fruits

4 Thereupon she moored that boat near the hermitage of Kashyapa's son and she sent men to survey the place which the Rishi generally frequented

5 Then seeing an opportunity and having conceived a plan in her mind, she sent for her daughter a courtesan, who was exceedingly clever She then sent her to the son of Kashyapa

6 That clever woman went near the ascetic, and arriving at the hermitage she saw the Rishi's son

The Courtesan said:—

7 O Rishi I hope it is all well with the ascetics here, I hope fruits and roots are

plentiful here I hope you take delight in this hermitage I have come to pay you a visit

8 I hope the ascetic merits of the ascetics of this place are on the increase I hope your father (his spirit) has not become less effulgent O Brahmna I hope he is pleased with you O Rishwasringa I hope you prosecute the studies which are proper to you

Rishwasringa said:—

9 You are shining with lustre like the light I consider you worthy of obeisance I shall give you water to wash your feet and also fruits and roots as will be liked by you according to my religious ordinance

10 Please to take your seat at your pleasure on this mat made of *Kusa* grass and covered with the skin of black deer and thus made comfortable to sit upon Where is your hermitage? What is the name of this Brahna and celestial like vow which you are observing?

The Courtesan said:—

11 O son of Kashyapa my charming hermitage is situated three *kojanas* off from this place on the other side of the mountain My religious ordinance is not to accept obeisance nor do I touch water to wash my feet

12 O Brahmana I do not deserve to receive obeisance from you but I must make obeisance to you This is the vow observed by me—namely you must embrace me

Rishwasringa said:—

13 I give you ripe fruits such as gallnuts myrobalans *Kasusa* *Ingudas* and figs Be pleased to enjoy them

Lomasha said:—

14 Having thrown aside all those (fruits) she gave him food which was not proper to eat They were exceedingly beautiful and nice and they were very acceptable to Rishwasringa

15 She gave him sweet fragrant garlands and various shining cloths She then gave him strong drinks she then played, laughed and enjoyed herself

16 She played before him with a ball like a broken creeper bent with fruits She touched his body with her own, and she again and again clasped Rishwasringa with her arms

17 She then bent and broke the flowery twigs from trees such as the *Sala*, *Asoka* and *Tilaka*, assuming a bashful look, she

tempted the Rishi's son who was overpowered with intoxication

18 Having seen Rishwasringa overpowered she again and again pressed him with her body. Casting glances she slowly went away, as if she was going to make offerings to the holy fire.

19 On her departure Rishwasringa became overpowered with desire and became senseless. He became full of her and he felt vacancy. Sighing again and again he seemed to be in great distress.

20 At that moment appeared the son of Kashyapa Vivandaka whose eyes were as fawn as those of a lion whose body was covered with hair down to the nails of his foot who was engaged in his proper studies and whose life was pure and passed in religious meditations.

21 He came up and saw his son seated alone pensive and sad and dejected. He was sighing again and again with upturned eyes. Vivandaka thus spoke to his distressed son,

22 "O child why do you not hew logs for the sacrificial fire? I hope you have performed to-day the *Agnishotra* (fire sacrifice). I hope you have polished the sacrificial ladles and spoons and brought out the sacrificial cow with her calf,

23 O son, you are not in your wonted state to-day. You are pensive and absent minded. Why are you so much distressed to-day? I ask you, who came here to-day?

Thus ends the hundred and eleventh chapter, the history of Rishwasringa in the *Trishayatra of the Vana Parva*.

CHAPTER CXII

(*GIRIHAYATRA PARVA*)—Continued

Rishwasringa said,—

1 Here came a Brahmachari with masses of hair on his head. This intelligent one was neither short nor tall. His complexion was like gold, his expressive eyes were like the lotus. He was as blazing and beautiful as a celestial.

2 His exceeding beauty was blazing like the sun, his eyes were very graceful and black. His matted locks were blue, fragrant, long and tied up with strings of gold.

3 A beautiful ornament was shining round his neck, it looked like the lightning in the sky. Under the throat

(on his breast) he had two fleshy hairless and exceedingly beautiful balls.

4 His waist was slender, his navel neat and region about the ribs smooth. There shone a golden string from under his cloth like this waist string of mine.

5 There was on his feet something of a wonderful shape which gave forth a jingling sound. There were also ornaments tied upon his wrists that made a similar sound, they looked like this rosery here.

6 When he moved about,—those ornaments made the sound as that of delightful swans on the waters of a tank. His clothes were of extraordinary make, my clothes are not so beautiful as his.

7 His face was of extraordinary beauty, his voice gladdened the heart. His words were like the voice of male *Kakilar*, hearing which I felt it to my innermost heart.

8 As the forest in the midst of the vernal season assumes a beauty when fanned by the breeze, O sire, so that excellent and fragrant one assumes a beauty when fanned by the breeze.

9 Her massy hair is neatly tied up; they stuck to the head and forehead evenly divided in two. His two eyes seemed to be covered by wonderful and exceedingly beautiful *Chakravaks* (birds).

10 He carried in his right hand a wonderful globular fruit which reached the ground and again and again rose up to the sky in a wonderful way.

11 He beat it and turned himself round, he whirled like a tree moved by the breeze. O sire, when I looked at him, he seemed to me a son of the immortals. My joy was extreme and I felt great pleasure.

12 He clasped my body, he took hold of my matted hair, and he bent down my mouth mingling his mouth with mine, he uttered a sound which gave me great pleasure.

13 He did not care for water to wash his feet or for fruits offered by me to him. He told me such was the religious observance practised by him. He gave me of his fruits.

14 Those fruits were tasted by me. These (fruits here) are not equal to them in taste. Those (given by him) had neither wind nor stone as these (fruits here) have.

15 That noble featured one gave me to drink water of exceedingly fine flavour. Having drunk it, I experienced great pleasure, and I felt as if the ground under my feet was moving away.

16 These are the beautiful and fragrant garlands entwined with sicken threads. They be onged to him. Blazing in ascetic merits he scattered these garlands here, and he then went back to his own hermitage.

17 At his departure my heart has become sad and my body seems to be burning. I desire to go to him as soon as I can. I desire that he should always walk about here.

18 O sire, I shall this very moment go to him. What is the name of the *Bramha charya* that is practised by him? I desire to lead the same life with him,—the same religious life led by that man of noble virtue.

19 My heart is yearning to practise the same (religious observance). My heart will burn if I do not see him.

Thus ends the hundred and twelfth chapter, the history of Rishwasringa in the Tirthayatra of the Vana Parva.

CHAPTER CXLIII

(TIRTHAYATRA PARVA)—*Continued*

Vivandaka said —

1. O son, they are Rakshashas. They walk about here in wonderfully beautiful forms. Their prowess is matchless and their beauty is extraordinary. They always think upon obstructing asceticism.

2. O child assuming beautiful forms they allure (men) by various means. These fearful beings hurl the Rishis in the forest from the blissful regions.

3. The self controlled Rishis who desire to obtain the region of the righteous never serve them. Those sinful beings take pleasure in obstructing the practices of the ascetics, and (therefore) the ascetics do not see them.

4. O son, these are intoxicating liquors. They are drunk by unrighteous men, and they are unworthy to be drunk (by good men). These fragrant, bright and many colored garlands are not for the ascetics.

Lomasha said —

5. Having forbidden his son by saying "They are Rakshashas," Vivandaka went in search of her. When after three days' search he did not find her, he then returned to his hermitage.

6. When again the son of Kashyapa went out to gather fruits—in the meanwhile,—that courtesan again came to tempt the Rishi Rishwasringa.

7. As soon as Rishwasringa saw her, he became exceedingly glad and rushing towards her said "Let us go to your hermitage before my father returns."

8. O king thereupon making the only son of Kashyapa enter the boat by clever means, she unmoored it. She delighted him by various means and brought him before the king of Anga.

9. Taking the exceedingly white vessel from the water and placing it within the sight of the hermitage she then made a beautiful forest, named Floating Hermitage.

10. But the king kept the only son of Vivandaka in the female apartments. Then he saw that rain was suddenly poured by heaven and the world was flooded with water.

11. Having his desire fulfilled, Lomapada bestowed his daughter Santa on Rishwasringa. And to appease the wrath of his father caused him to be placed on the roads and the fields to be tilled.

12. And along the way by which Vivandaka would come (He placed) many beasts and many heroic keepers of those beasts (ordering them this). When the Great Rishi Vivandaka will enquire after his son.

13. You must reply to him with joined hands saying "All these cattle and all these tilled fields belong to your son. O great Rishi what pleasing work of yours should we do? We are your servants we are as your commands."

14. In the meanwhile that greatly wrathful Rishi (Vivandaka) returned to his hermitage after gathering fruits and roots. He did not find his son after a search and he became exceedingly angry.

15. Thereupon he became inflamed with anger and thought it to be the doing of the king (of Anga). Having made up his mind to burn the king, his city and his whole country, he therefore went towards (the city of) Champa.

16. Fatigued and hungry the son of Kashyapa arrived at the settlements of cowherds rich with cattle. He was greatly honored and adored by the cow herds, and he passed the night there like a king.

17. Having received very great hospitality from them he asked them "O cow herds to whom do you belong?" Thereupon they all came up to him and said "All this wealth belongs to your son."

18. He was thus honoured at different places and he heard similar pleasing words. Thus his anger was much appeased. He entered the city and came to the king of Anga.

19 Having been worshipped by that foremost of men (the king), he saw his son who looked like Indra in heaven. He saw there also his daughter-in-law Santa who looked like a flashing lightning.

20 Having seen the villages, and the cow pens belonging to his son and also having seen Santa, his great anger was appeased. O ruler of men, thereupon Vishandika expressed his great satisfaction with that ruler of earth.

21 Keeping his son there that great Rishi, as effulgent as the sun or the fire, said 'Having done all that would please the king and having begotten a son, you must come to the forest.'

22 Rishwasringa did what his father said and went back to the place where his father was. O ruler of men, Santa obediently waited upon him as Rohini waits upon Soma.

23 O king as the blessed Arundhati waits upon Vasishtha or as Lopamadra waited upon Agastya. She was to Rishwasringa as Damyanti was to Nala or as Sacha was to the wielder of the Vajra (Indra).

24 Or as Indrasena, the daughter of Narayana, was to Mudgala. O descendant of Ajamira. O ruler of men, thus did Santa affectionately wait upon Rishwasringa in the forest.

25 This is the sacred hermitage that belonged to him. The great lake shows in beauty here—it has a holy fame. Bathing here get all your desires fulfilled. O king, having purified yourself here go to some other sacred Tirthas.

Thus ends the hundred and thirteenth chapter, the history of Rishwasringa, in the Tirthayatra of the Vana Parva.

CHAPTER CXLV

(TIRTHAYATRA PARVA)—Continued

Vaishampayana said —

1 O Janmejaya thereupon the Pandavas started from the Kousika and went, one after the other, to all the sacred shrines.

2 O King going to the sea where the Ganges mingles with it he performed the sacred ceremony of a plunge in the centre of the five hundred rivers.

3 O descendant of Bharata, that ruler of earth the hero, accompanied by his brothers then went along the shore of the ocean to the land of the Kalingas.

Lomasha said —

4 O son of Kunti, this is Kalinga where flows the river Vastarani, where (on the banks of which) Dharma performed sacrifices under the protection of the celestials.

5 This is the Northern bank (of the Vastarani) always frequented by the Bramhanas, inhabited by the Rishis, suitable for performing sacrifices and adorned with a hill.

6 It rivals the path by which a virtuous man fit for going to heaven goes to the celestial region. In the days of yore, the Rishis performed sacrifices at this spot.

7 O king of kings, here at this spot Rudra seized the sacrificial beast. O king of kings, he then exclaimed, "This is my share."

8 O best of the Bharata race, the (sacrificial) beasts being thus taken away, the celestials then thus spoke to him, Do not cast covetous eyes on the property of others. Do not disregard all the righteous rules."

9 They then addressed pleasing words of glorification to Rudra (Siva). They gratified him with a sacrifice and they offered him suitable honours.

10 Thereupon giving up the beast, he went away by the path trodden by the celestials. O Yudhishthira, hear from me what then happened to Rudra.

11 The celestials from the fear of Rudra set apart for eternity the best portion of all shares (of a sacrifice) such as was fresh and not stale.

12 The man who bathes at this spot and recites this ancient story, sees with his human eyes the path that leads to the celestial region.

Vaishampayana said :—

13 Thereupon all the highly exalted Pandavas with Drupadi descended to the Vatarini and offered oblations to the Pitris.

Yudhishthira said :—

14 O Lomasha behold how great is the merit of a pious act! Having bathed in this spot with proper form, I seem no more to touch the world of men.

15 O vow observing Rishi, through your grace I see all the regions. This is the sound of the recitations (of the Vedas) by the high souled Rishis.

Lomasha said :—

16 O Yudhishthira, O ruler of men, the place from which you hear this sound, is distant from here three hundred thousand Yojanas. Keep quiet.

17 O king this is the celestial forest of the self create (Brahma) where O king of kings the powerful Vishwamitra performed his sacrifices

18 In which stands the self create (Brahma) gave away to the illustrious Kashyapa as Dakshina this earth with all its mountains rivers and countries

19 O son of Kunti as soon as earth was given away she became sad and thus she spoke in anger to the exalted lord of the world

20 'O exalted one you should not have given me away to any mortal Your this giving me away would come to nothing, for I am going down to the nether world'

21 O ruler of earth seeing the earth sad and despondent the exalted Rishi, Kashyapa gratified her by a propitiatory act

22 O son of Pandu thereupon the earth was gratified with his asceticism She again rose from the water and remained as a sacrificial altar

23 O king yonder before us is the spot with the distinct form of that sacred altar O great king ascending it, become great in prowess

24 O king this is that sacred altar stretching as far as the sea be blessed by ascending it, and of yourself cross the sea

25 When you will ascend it to dry I shall perform the ceremony to avert all evils from you for, O descendant of Bharata this altar here as soon as it is touched by a mortal, goes down into the sea

26 'I bow to the god who protects the universe I bow to the god who is beyond this universe O lord of gods come near this salt sea

27—28 'The fire the sun the organ of generation water the goddess the seed of Vishnu nectar and the navel of nectar The god of fire is the organ that generated you (ocean) The earth is your body Vishnu gave the seed that crused your being You are the navel of nectar O son of Pandu, you must recite the above words of truth and as you recite you must quickly ascend this altar O Pandava thus these words of truth must be audibly recited and while thus reciting them one must plunge into this lord of rivers (ocean)

29 O son of Kunti O best of the Kurus else this lord of waters of divine origin this great ocean must not be touched even by the end of a *Kusa* (grass)

Vaishampayana said —

30 Thereupon when the ceremony to avert evils had been completed the high

souled Yudhishthira went into the sea Having performed all that the Rishi (Vishnu) had ordered he went to the Mahendra (mountain) and spent the night there

Thus ends the hundred and fourteenth chapter, going to Mahendra in the Tirtha-Yatra of the Vana Parva

CHAPTER CXX

(BHISHMA PARVA),—Continued

Vaishampayana said —

1 That lord of earth (Yudhishthira) lived there for one night He with his brothers gave the highest honours to the ascetics

2 Lomasha told him there the names of all the ascetics—namely the Vrigus the Anshiras the Vashistas and the Kashyapas

3 The royal sage (Yudhishthira) paid a visit to them all and made obeisance to them with joined hands He then thus asked Akritavarṇa who was the follower of heroic (Parusha) Rama

4 When will the illustrious (Parusha) Rama show himself to the ascetics here? I desire on that occasion to see that descendant of Vrigu

Akritavarṇa said —

5 Your coming here is already known to Rama whose soul spontaneously knows everything Rama is pleased with you He will soon show himself to you

6 The ascetics see Rama on the fourteenth and eighth day of the lunar month At the close of this night the fourteenth day of the lunar course will set in

Yudhishthira said —

7 You are a follower of the mighty Rama, the son of Jamadagni you must have personally seen all the (great) deeds performed by him in the days of yore

8 Therefore narrate to us to day how the Khashtiyas were vanquished by him in battle and what was the cause of it

Akritavarṇa said:—

9—10 O foremost of kings O descendant of Bharata I shall with great pleasure narrate to you that excellent story of the celestial like deeds of Rama the son of Jamadagni who was born in the race of Vrigu (I shall also narrate the history of) Kartavirya the king of the Haihayas

11 The king of the Haihayas named Arjuna was killed by Rama O son of Pandu he had one thousand arms and seven wonderful weapons

12 O lord of earth, through the favour of Dattatreya he possessed a golden car. His wealth was the whole earth including all creatures

13 The car of that illustrious hero could go everywhere in an unobstructed course. Being greatly powerful by having received boons, he on that car

14 Trampled upon the celestials the Yakshas, and all the Rishis. He always persecuted all creatures wherever they were bound

15 Thereupon the celestials and the Rishis of great vows all met together and they thus spoke to the god of gods, the slayer of Asuras. Vishnu of great prowess

16 'O lord, O exalted one kill Arjuna to protect all creatures. The lord, the ruler of the Mahayanas, on his celestial car,

17 Chastised Vasava (Indra) when he was sporting with Sachī. O descendant of Bharata thereupon the exalted deity (Vishnu) held a consultation with Sakra (Indra) as how to kill Kṛtavrīja.

18 All that was beneficial to the world was told by the lord of celestials. The exalted one, the adored of all the world, (Vishnu) promising to do all,

19—20 Went to Vadari, his most favourite hermitage. At this very time there lived on earth a mighty king in Kanyakubja — monarch of great prowess — known in the world by the name of Gadhi. But he retired into the forest.

21 When he was living in the forest, a daughter was born to him as beautiful as an Apsara. O descendant of Bharata, Rechika, the son of Vṛigu asked her for marriage,

22 Thereupon Gadhi thus spoke to that Brahmana of rigid vows, "There is a custom in our family, established from the days of yore

23 O foremost of Brahmanas, know the bridegroom must give a dowry of one thousand swift and brown colored and black eared horses

24 O son of Vṛigu O exalted one, you cannot be asked to give (such a dowry). O exalted one, my daughter also cannot be refused (when asked by you). Do what is proper."

Rechika said —

25 I shall give you one thousand swift brown colored and black eared horses. Let your daughter become my wife

Akritavarna said —

26—27 O king, having thus promised, he (Rechika) thus spoke to Varuna, Give me one thousand swift, brown colored and black-eared horses to be my dowry. Varuna immediately gave him one thousand (such) horses

28 The place, where the horses rose from the Ganges in Kanyakubja, is celebrated as the horse tirtha. And then the king bestowed Satyavati (his daughter to Rechika)

29—30 In the marriage of the daughter of Gadhi even the celestials were present. Thus that foremost of Brahmanas Rechika obtained one thousand horses, saw the dwellers of heaven, and got a wife according to the ordinance. He then sported with that slender wristed damsel at pleasure

31 O king, when the marriage ceremony was over, Vṛigu came to see his excellent son, who with his wife duly worshipped him, and seeing them he (Vṛigu) was greatly pleased

32 When the preceptor (Vṛigu), the adored of all the celestials was seated the husband and wife after duly worshipping him with joined hands stood before him and waited for his command

33 Thereupon the exalted Vṛigu with a delighted heart thus spoke to his daughter-in-law O blessed girl ask for a boon. I am ready to grant you what you desire

34 She gratified the preceptor (Vṛigu) in order to obtain a son for herself and for her mother, and he too granted her desire.

Vṛigu said —

35 At the time of the season you and your mother after bathing at the proper time must embrace in different trees — she an *Aswatha* tree and you a fig tree

36 O blessed girl after having ransacked the whole universe these two *Charus* have been prepared by me with the utmost care

37 They must be taken with the greatest care. And he then disappeared. But they made an exchange both in the case of the *Charus* and the embracings (of trees)

38 After a long time that exalted Rishi (Vṛigu) again came there. Knowing all by his divine knowledge he again came there

39—40 Thereupon the greatly effulgent Vṛigu thus spoke to his daughter-in-law Satyavati, O blessed girl, O maiden of lovely brow, you have taken the wrong *Charu* and embraced the wrong tree. It was your mother who have deceived you.

Your son, though a Brahmana, will adopt the practices of the Kshatryas.

41 The mighty son of your mother, though a Kshatrya will adopt the practices of a Brahmana. His power will be great, he will tread the path of the righteous

42 Thereupon she again and again adored her father-in law, saying, 'Let not my son be of this character, let my grandson be such'

43 O son of Pandu, he replied, "Be it so," and he was pleased to grant her prayer. When the proper time came, her son was born, named Jamadagni

44 This descendant of Vrigu was endowed with both splendor and grace. He grew in years as well as in strength, and he excelled all in the Vedas

45 O best of the Bharata race, the science of arms with four kinds of weapons rivaling the lustre of the sun spontaneously and without instruction came to him

Thus ends the hundred and fifteenth chapter, the birth of Jamadagni, in the Tirthayatra of the Vana Parva

H A P T E R C X V I

(TIRTHAYATRA PARVA)—Continued

Akṛitavarna said:—

1. The greatly ascetic Jamadagni devoted himself to the study of the Vedas. Thereupon he performed great austerities. Pursuing a methodical course of study, he got a mastery over the Vedas

2. O king, going to the ruler of men, Prasnajit, he asked Renuka in marriage, and the king bestowed her upon him

3. Having got Renuka as his wife, that son of Vrigu came with her to the hermitage, and assisted by her he began to practise asceticism.

4. Four sons were born of her, Rama being the fifth. Though the youngest, Rama became superior to all in merit.

5. Once upon a time when her sons had all gone away to gather fruits, Renuka of rigid vows went to bathe.

6. O king, when she was going at pleasure, Renuka saw Chitraratha, the king of Martikavata.

7. Seeing the king adorned with garlands of lotus sporting in the water with his wives, Renuka was filled with desire.

8. Being unable to control her this unlawful desire, she became polluted, she then

returned to the hermitage much frightened at heart.

9. Having seen her deprived of the lustre of chastity and full of giddiness, that greatly effulgent and mighty Rishi reproached her by crying "fie"

10. There came then the eldest of Jamadagni's son, named Rumanuvān, and then Sushena, then Vasu and then Vishwvasu.

11. The exalted Rishi one after the other asked them to kill their mother. But they were confounded and could not utter a word

12. Then he cursed them in great anger; and having been thus cursed they lost their sense and became like inanimate objects. They became in conduct like beasts and birds

13. Then that slayer of hostile heroes, Rama, came to the hermitage last of all. To him said the greatly ascetic, the mighty armed Jamadagni,

14. "O son, kill your this sinful mother without the least compunction." Thereupon Rama took up an axe and cut off his mother's head

15. O great king, the anger of the illustrious Jamadagni was then suddenly appeased, and being much pleased he thus spoke,

16. "O child O virtuous man, you have performed this difficult task at my bidding. Ask me, I shall grant you whatever you desire in your heart."

17. Thereupon he asked that his mother might be restored to life, that he might not be haunted by the remembrance of this cruel deed, that he might not be touched by any sin and that his brothers might be restored to their former state,

18. That he might be unrivalled in battle and that he might obtain long life. O descendant of Bharata, the greatly ascetic Jamadagni granted him all that he desired.

19. O lord, once at a time when his sons had again gone out (to gather fruits) the mighty son of Kartavirya, the king of the country near the sea-shore, came to the hermitage.

20. When he came to the hermitage, he was hospitably received by the Rishi's wife. But proud of prowess, he was not pleased with the reception.

21. By force and in defiance of all resistance, he seized and carried off from the hermitage the chief cow whose milk supplied the sacred Gāṇḍi, not at all heeding the loud howling of her calf. And he wantonly pulled down the trees of the forest.

22 When Rama came home his father told him all that had happened. And seeing the calf howling piteously, Rama became exceedingly angry.

23 He rushed towards the son of Kartavirja who was under the shadow of death. The slayer of the hostile heroes, the descendant of Vrigu, displayed his prowess in battle.

24 O king with sharpened arrows which were shot from a beautiful bow, he cut down Arjuna's one thousand arms each of which was like a massive iron bolt (for barring the door).

25 Being under the shadow of death, he was overpowered by Rama. Then the relatives of Arjuna, with their wrath excited against Rama,

26 Rushed at Jamadagni (one day, when Rama was absent from the hermitage). Although he was powerful they killed him for he was engaged in asceticism.

27—29 O Yudhisthira, attacked by them he again and again piteously uttered the name of Rama. The sons of Kartavirja pierced Jamadagni with their arrows and having thus persecuted their enemy, they went their way. When they had gone away and when Jamadagni had breathed his last,

30 Rama the descendant of the Vrigu's race, came back to the hermitage with fuel for religious rites. The hero saw his father who had been killed. Being exceedingly grieved, he lamented for the sad fate that had befallen his father.

Thus ends the hundred and sixteenth chapter the death of Jamadagni in the Tirthayatra of the Vana Parva.

CHAPTER CXLVII

(TIRTHAYATRA PARVA—Continued)

Rama said—:

1 O father for my fault you have been killed like a deer in the forest with arrows by those men and foolish wretches the sons of Kartavirja.

2 O father virtuous and ever steady in the honest path as you were, how can fate permit that you should die in this way?

3 What an awful sin must have been committed by them who have with hundreds of arrows killed you who were ever engaged in asceticism, who were old and who were averse to fight with them.

4 How can those shameless men speak of their (shameful) deed to their

friends and relatives that they have killed a virtuous man who was averse to fight.

Avitavarna said—:

5 O king, thus did he lament in piteous manner and then that great ascetic performed all the obsequies of his (deceased) father.

6 That conqueror of hostile cities, Rama, then set fire (to the funeral pyre) of his father, O descendant of Bharata, and then took an oath to destroy all Kshatriyas.

7 That mighty hero,—greatly powerful in battle equal to god of death himself,—then took up weapons in anger, and alone he killed the sons of Kartavirja.

8 O best of Kshatriyas, that foremost of all wielders of arms, Rama, destroyed all those Kshatriyas who were their followers.

9 Twenty-one times that lord made the earth Kshatriya-les. With their blood he made five lakes in Samantpanchaka.

10 That perpetrator of the Vrigu race then offered there oblations to his ancestors. Then Rechika appeared to him in a visible form and stopped him.

11 Then the mighty son of Jamadagni offered libations to the lord of the celestials in a great sacrifice in which he bestowed the earth to the Ritwijas.

12 O king, he built an altar made of gold which was ten Vyamas (20 yards) in breadth and nine in height. He made a gift of it to the illustrious Kashyapa.

13 O king then at the request of Kashyapa the Brahmanas divided it into a number of shares, and thus they came to be called the *Khanlavyanas* (share talers).

14 O king having bestowed the earth on the illustrious Kashyapa he engaged in severest austerities on the Mahendra the foremost of mountains.

Vaishampayana said—

15 Thus did hostility arise between him and the Kshatriyas that lived on the earth. The entire world was thus conquered by the immeasurably effulgent Rama.

16 Then on the fourteenth day of noon, the high souled Rama at the proper hour appeared before the Brahmanas and Bharatamaraja (Yudhisthira) with his younger brothers.

17 O king of kings that foremost of kings that lord then with his brothers offered highest worship to the Brahmanas, and they also worshipped him (Rama).

18 Having worshipped the son of Jamadagni and having received due respect from him he (Yudhishthira) spent a night on the Mahendra (mountain), and he then started towards the south

Thus ends the hundred and seventeenth chapter the history of Jamadagni in the Tirthayatra of the Vana Parva

CHAPTER CXVIII

(TIRTHAYATRA PARVA)—Continued

Vaishampayana said —

1 That magnanimous king then went to many sacred places and to various spots on the sea shore all adorned with the presence of Bramhanas (He went to many) charming Tirthas and saw them

2 O son of Parikshit bathing in them and distributing wealth that son of Pandu with his younger brothers went to a greatly holy and broad river

3 That magnanimous king, bathing there offered oblations to the Pitris and the celestials Giving wealth to the foremost of Bramhanas (He then went to the ocean going Godavari

4 O king then being cleansed of his sins he came to the sea in the Dravida. The hero then saw the greatly holy and sacred Agasthya Tirtha and also the Nari Tirtha

5 He heard here the story of the famous feat which was achieved by Arjuna that foremost of wielders of bow and which was beyond the power of man Being praised by the great Rishis the son of Pandu derived much pleasure

6 O ruler of earth that lord of earth with Krishna (Draupadi) and his younger brothers praising the prowess of Arjuna, then lived there in great happiness

7 He then gave away one thousand kine in those tirthas situated on the shore of the excellent sea and with his brothers he narrated with joy the account of Arjuna's bestowal of kine

8 O king he then went one after the other to all the tirthas and also to other sacred places and thus his desires were fulfilled. He then saw the very sacred Surparaka

9 Then having crossed a certain tract on the sea coast he came to a forest celebrated over the earth. In the days of yore the celestials performed asceticism there and the kings performed sacrifices

10 The long and lusty armed hero saw the celebrated altar of Rechika's son that foremost of all wielders of the bow. It was surrounded by many ascetics and was fit to be worshipped by the virtuous

11—13 The king then saw the sacred and the charming shrines of all the celestials of the Vasus of the Marutas of the Asuras of Yama of Aditya, of the Lord of wealth (Kuvera) of Indra, of Vishnu of Siva of Moon of the author of day (surya) of the lord of waters of the lord of the Siddhyas and of Bramha of the Pitris of the high souled Rudra, O king of Sagara of Sarasvati of the Siddhyas, and of many other immortal holy gods.

14 The king observed many fasts in these Tirthas and gave away many costly gems. Having bathed his body in these holy places, he again came back to Suparnaka

15 He then with his brothers went along those tirthas on the sea coast and he then came to Pravasha the fame of which had been spread by the Bramhanas all over the world

16 The large and red eyed hero having bathed in it with his brothers offered oblations to the celestials and the Pitris. So did Krishna (Draupadi) and all the Bramhanas with Lomasha

17 For twelve days he lived on air and water. He performed ablutions for day and for night, he surrounded himself with fire kindled on all sides. Thus did that greatest of all virtuous men engage himself in asceticism

18 When he was thus practising the severest austerities Rama and Janardana (Valarama and Krishna) heard of it. The two leaders of the Vrisnis accompanied with soldiers went to Yudhishthira the descendant of Ajamira

19 The Vrisnis saw that the sons of Pandu lay down on the ground, their bodies being besmeared all over with dirt. Seeing Draupadi in a sad state they were filled with grief and broke out into loud lamentations

20 The king whom misfortune never could cast down cordially met Rama and Krishna. Krishna's son Samba, the grandson of Sini and other Vrisnis and paid to them all due honours

21 They also paid due honours to the son of Pandu and were similarly honoured by him. O king, they sat round Yudhishthira as Indra is seated surrounded by the celestials

22 Being highly pleased he narrated to them all the machinations of his enemies,

and how also he lived in the forest, and how Arjuna had gone to the abode of Indra,—all this he narrated in great gladness of heart

23 They were glad to learn all this from him. When they saw the Pandavas lean, the magnanimous and the majestic Vrishnis began to shed tears, which came out spontaneously from their eyes

Thus ends the hundred and eighteenth chapter, the meeting of the Vrishnis and the Yudhishthira in the Tirthayatra of the Vana Parva.

CHAPTER CXX

(TIRTHAYARTA PARVA)—Continued

Janamejaya said —

1—2 O great ascetic, when the Pandavas and the Vrishnis reached the sacred Pravara what did they do? What conversation was held by them there? For all of them were high souled, proficient in all the branches of Science, and both the Vrishnis and the Pandavas held one another in friendly estimation

Vaishampayana said :—

3 Having arrived at the sacred thirtha on the coast of the sea, the heroic Vrishnis surrounded the sons of Pandu and waited upon them

4 Thereupon Rama, the wielder of plough share as white as the milk of a cow, or the *Kunda* flowers, or the moon or the silver or the lotus-root—who was adorned with garlands of wild flowers, thus spoke to the lotus eyed one.

Rama said :—

5 O Krishna, I do not find that the practice of virtue leads to any good, or that sinful practices cause any evil, for the magnanimous Yudhishthira is miserable with matted locks—a wanderer in the forest with barks of trees as his garments

6 Duryodhana is ruling the earth the earth does not swallow him up. I fear this man with little intelligence would consider that a sinful life is preferable to a virtuous one.

7. When Duryodhana is flourishing and Yudhishthira is miserable being robbed as he is of his throne what should people do in this matter?—It is the doubt that is perplexing the mind of every man

8—9 Here is this lord of men born of Dharma himself ever steady in the path of virtue, devoted to truthfulness and

possessing a liberal heart,—this son of Pritha who would give up his kingdom, but who would not swerve from the path of virtue. How is it that Bhishma, Kripa, Brahmana Drona, the aged king (Dhritarastra), the senior members of the (Kuru) race are all living happily after banishing the sons of Pritha? Tie to the vicious-minded leaders of the Bharata race!

10 What will that sinful man, that ruler of earth say to his (deceased) ancestors when he will meet them in the next world? Having driven away his inoffensive sons from the throne, will he be able to say that he treated them in a blameless way?

11 He does not now see with his mind's eye how he has become so sightless and for what yet he has grown blind among the kings of this entire earth. It is because he has banished the sons of Kunti.

12 I have no doubt that son of Vichitra-virya's son when he with his sons perpetrated this cruel act, here saw blossoming trees of gold in the abode of the Pitris

13 When he had fearlessly banished Yudhishthira to the forest who had all his weapons with him and who was accompanied by his younger brothers, he must have asked (some questions) them with their shoulders projecting towards him and their red eyes staring at him, and he must have heard their reply

14. This Virkodara (Bhima) here is able to destroy with the strength of his powerful arms only and without the help of any weapons a great array of hostile troops. Hearing his war-cry the soldiers on a field of battle utterly lose their heart.

15. The greatly strong hero is now suffering from hunger and thirst and is emaciated with toilsome journeys. It is certain when he will take up in his hand arrows and other weapons and meet his enemies on the field of battle, he will then remember the sufferings of this forest life and kill all his enemies

16 None exists in the world who is equal to him in strength or in prowess. He is now emaciated with cold, heat and wind, but when he will stand up for fight, he will kill all

17 This powerful hero, this Virkodara, conquered single-handed all the rulers of men of the eastern countries along with those who followed them in battle. He returned from the war safe and uninjured. Even he is now miserably passing his days in the forest wearing barks of trees

18 This mighty-Sahadeva defeated all the kings of the southern countries, those rulers of men who had assembled on the

shore of the sea they now see him in the garb of an anchorite

19 This hero (Nakula), valiant in battle, defeated single handed the kings who ruled over the western countries. He now roams in the forest living on fruits and roots with matted locks on his head and his body besmeared with dirt.

20 This princess (Draupadi), the daughter of a king who is a great car-warrior, rose from the sacrificial altar. She was always accustomed to a life of comfort and ease. How is she now enduring the miserable life in the forest?

21 How are (the men) the son of Dharma who stands at the head of all the three Vargas (Dharma Artha and Kama) this, son of Vayu, this son of king of the celestials these two sons of Aswinas,—being all the sons of celestials and accustomed to a life of comfort and ease, living in this forest deprived of all comforts.

22 Why did not the earth sink with all these hells when the son of Dharma met with defeat and when his wife, brothers, followers, and he himself were driven away (from the kingdom), and when Duryodhana began to flourish.

Thus ends the hundred and nineteenth chapter, the words of Valarama, in the Tirthayatra of the Vana Parva

CHAPTER CXX

(TIRTHAYATRA PARVA)—Continued

Satyaki said:—

1. O Rama, this is not the time for lamentation. Let us do without any further delay that which is proper and suited to the present occasion, though Yudhishthira does not say anything.

2. Those in the world who have other persons to look after them do not undertake to do anything themselves. They have others to do their work as did Saivya and others for Yayati.

3. O Rama those whose help mate saet according to their own opinion—those men having others to look after them never meet with disaster like men who have none to help them.

4. How is it that when the sons of Pritha have these two men, Rama and Janardana (Krishna) also Pradyumna, Samba, and myself—all able to protect the three of us, that they are living in the forest?

5. It is proper that this very day the army of the Dasarhas should march out, variously armed and well clad in armours. Let the sons of Dhritarastra be attacked with the Vishnu soldiers and let them all go with their friends to the abode of Yama.

6. Let him alone who wields the bow made of horn (Krishna) let yourself alone who, if roused, is capable of subverting the whole earth, kill the sons of Dhritarastra with all their friends as the chief of the celestials killed Vitra.

7. The son of Pritha (Arjuna) is my brother, he is my friend he is also my preceptor, and he is like the second self of Krishna. It is for this reason that men desire for a worthy son and that a preceptor seeks an obedient and obliing pupil.

8. It is for this reason the time has (at last) come for that excellent work which is the best of all works and which is difficult to perform. I shall baffle his (Duryodhana's) showers of weapons by my excellent weapon, I shall over-power all in battle.

9. O Rama, I shall in anger cut off his head from his body with my excellent weapons which are like snakes, or poison or fire. I shall by force with my sword sever his head from his body in the field of battle.

10. Then I shall kill all his followers, Duryodhana and all the Kurus. O son of Rohini let the followers of Bhima look at me with joy when I take up my weapons at the field of battle.

11. I shall alone kill all the chief men of the kurus as fire burns heaps of straw at the end of the Yuga. Kripa, Drona, Vikarna and Karna, are not (at all) able to withstand the sharp arrows shot by Pradyumna.

12. I know the power of this son (of Krishna). I know how Krishna's son conducts himself in the field of battle. Samba will with great force chastise by his arms Dushashana with his charioteer and car.

13. Nothing exists which can withstand the force of the son of Jamvati when he becomes irresistible in fight on the field of battle. The army of the Ditya Sitya was speedily routed (by him) when he was but a boy.

14. Aswachakra whose thighs were round and whose muscular arms were of exceeding length was killed by him in battle. Who is there who can go before the car of the great car warrior Samba?

15. As men coming within the clutches of death can never come out of it so who is there that once coming under his clutches in the field of battle, escapes with his life.

16 The son of Vasudeva will consume by the shower of his fiery weapons all the soldiers together with those two great car-warriors, Bhishma and Drona, and also Somadatta surrounded by his sons

17 Who is there in all the world including the celestials whom Krishna cannot fight on equal footing? When he takes up his weapons wields his excellent arrows arms himself with the discus, he becomes matchless in fight.

18 Let Anirudha also take up in his hand buckler and sword—let him cover the earth with Dhritarashtra's sons their heads being severed from their bodies, as in a sacrifice the altar is covered with *kusa* (grass)

19 Gada, Urukha Vahuka, Bhana, Nitha and heroic in battle but young in age, Nishathia, Sarana and Charuddeshna, irresistible in war,—let all of them perform feats befitting their race,

20 Let the united armies of Satwatas, and the Suras, together with the chief heroes of the Vrishnis and the Andhakas, killing the sons of Dhritarashtra in the field of battle, spread their fame all over the world.

21 Let Abhimanyu rule the earth so long this foremost of virtuous men, the high-souled Yudhishthira is engaged in fulfilling the vow which this best of the Kuru race took on the occasion of the celebrated gambling match

22 After his enemies are all defeated by the arrows discharged by us let the virtuous king then rule over the earth. There will be then no son of Dhritarashtra (Duryodhana) or the son of the charrioteer (Karna). This is the most important work for us to do, and this will surely lead us to fame.

Krishna said—

23 O descendant of Madhu, there is no doubt what you say is true. O greatly courageous hero we accept your words. This foremost of Kurus (Yudhishthira) does not desire to possess the land that is not won by his own prowess of arms

24 Neither for the sake of pleasure, nor from fear, nor from covetousness would Yudhishthira ever abandon the rules of his (Kshatriya) order nor would the two great car-warriors Bhishma and Arjuna, nor the twins (Nakula and Sahadeva), nor Krishna, the daughter of Drupada

25 Vrikodara (Bhima) and Dhananjaya (Arjuna) are both unrivalled in fight on earth. Why should he not rule over the earth when the two sons of Madri are there to espouse his cause?

26 When the illustrious king of Panchala together with the King of Kekaya,

and we also, would put forth our united strength, then the enemies of Yudhishthira would surely be annihilated.

Yudhishthira said:—

27 O descendant of Madhu, there is nothing to be surprised that you should speak thus. For me truth is over my sovereignty. It is Krishna alone who knows what I am and it is I alone who know what Krishna is

28. O descendant of Madhu, O foremost of the Sins, when this best of men (Krishna) will perceive that the proper time is come for displaying courage, you and he will then defeat Suyodhana (Duryodhana).

29 Let the heroes of the Dasarha race go back to day. They are my patrons,—these best of men have come here to visit me. O immeasurably powerful heroes, never fall off from the path of virtue. I shall see you again when you will be happily assembled together.

Vaishampayana said:—

30 Then after mutual greeting and observance to the seniors and embracing the youthful, those foremost of the Yadus and the sons of Pandu separated. The Yadus went home and they (the Pandavas, continued their journey to the *thirthas*

31 Having parted with Krishna Dharmaraja with his younger brothers and with Lomasha and with servants went to the sacred river *Payoshini* the land ng place of which was constructed by the king of Vidharva

32 Helived on the banks of the *Payoshini* waters of which were mingled with the *Soma* juice. Here the illustrious Yudhishthira was greeted with excellent laudatory terms by the chiefs of the Brahmanas who came to see him there

Thus ends the hundred and twentieth chapter the departure of the Yadus in the *Tirthayatra* of the *Vana Parva*

CHAPTER CXXI

(TIRTHAYATRA PARVA)—Continued.

Lomasha said:—

1 O King, when Nriga performed sacrifices and gratified Purandara (Indra) with the offer of *Soma* juice he became very much gratified and was much pleased

2 Here did the celestials with Indra and Prajapati (Brahma) perform many sacrifices on a large scale and paid large *Dakshinas* to the ministering priests,

3 Here king Amurtirasya offered oblations of *Soma* to the wielder of Vajra (Indra) in seven great horse sacrifices

4 The articles which in other sacrificial rites are uniformly made of timber, wood and of earth were all made of gold in these seven sacrifices

5 It is heard that in all these sacrifices seven sets of stakes of rings for sacrificial stakes of spots ladles utensils, and spoons were prepared by him

6 7 On each sacrificial stake seven rings were fastened at the top O Yudhishthira, the celestials together with Indra erected the sacrificial stakes made of gold which were prepared for his sacred rites In all these foremost of sacrifices of that great king Gaya

8 Indra was delighted by drinking the *Soma* juice and the ministering priests were gratified with the large *Dakshinas* they received The Brahmanas obtained untold wealth

9 As the sand grains on earth as stars in the firmament as the rain drops when it rains cannot be counted,

10—11 So the wealth that Gaya gave away could not be counted O great king even the above mentioned objects might be counted, but the *Dakshinas* bestowed on the priests in those seven sacrifices could not be counted Its largeness exceeded all that was known before

12 The images of the goddess of speech were made of gold by Vishwakarma himself The king gratified the Brahmanas by presenting them to those priests who came there from all directions

13 O king when Gaya performed his sacrifices he erected sacrificial stakes at so many places that little space was left (uncovered) on earth

14 O descendant of Bharata, he obtained the region of Indra by his that act Ife who bathes in the *Payoshini* goes to the region obtained by him

15 Therefore O king of kings O undeteriorating one O protector of earth you and your brothers should bathe in this river, and then you will be freed from all sins

Vaishampayana said :—

16—17 O foremost of men, O sinless one, having bathed in the *Payoshini* with his brothers that great hero went with his brothers to the Vaidurja mountain and the great river *Varmuda* Lomasha narrated to him the accounts of all the sacred and charming *Tirthas* He with his brothers then visited those places according to his

desire and convenience. He gave away to the Brahmanas in this places by thousands

Lomasha said —

18 O son of Kunti, seeing the Vaidurja mountain and bathing in the *Narmada* one obtains the region of the celestials and the lungs.

19 O foremost of men, O son of Kunti this is the junction of *Treta* and *Kali* (ages) this is the time when a person is cleansed of all his sins.

20 O child, this is the place where Sarjati performed his sacrifices Kousika (Indra) with Aswinas appeared here in the visible forms and drank the *Soma* (Juice)

21 The greatly ascetic, the descendant of Bhrigu was filled with anger against Indra The lord Chyavana paralysed Indra and obtained the princess Sukanya as his wife

Yudhishthira said —

22 Why the exalted chastiser of Paka Indra was paralysed and the great ascetic, the descendant of Vriku got angry against him?

23 O Brahmana why he made the Aswinas the drinkers of *Soma*? O exalted a e narrate all this to me in detail

Thus ends the hundred and twenty-first chapter, the history of Sukanya, in the Tirthayatra of the Vana Parva

CHAPTER CXVII

(TIRTHAYATRA PARVA)—*Continued*

Lomasha said —

1 O descendant of Bharata the son of the great Rishi Vriku was Chyavan by name That greatly effulgent one practised asceticism near the yonder lake

2 O Pandava, O king that greatly powerful one sat in the posture called *Vira* He remained for a long period of time in this one posture.

3 O king, after the lapse of a long time he was covered with rain and hail which was in its turn covered with creepers Crowds of ants enveloped him.

4 Covered all over with ants and looking like a heap of earth, that greatly intelligent one performed severe austerities

5 Then after the lapse of a long time the king named Sarjati came to report in this charming and excellent lake.

6 O descendant of Bharata, with him were four thousand women, all wedded to him. There was also with him his daughter of beautiful brows, named Sukanya.

7 Surrounded by her companions and adorned with beautiful ornaments, she came to the ant-hill within which Vrigu's son was seated.

8 Accompanied by her maids, she began to sport there, seeing the beautiful scenery and looking at the large trees that stood in the forest.

9. She was handsome, she was young, she was amorous and she was frolicsome. She began to break the trees that were full of blossoms.

10 The intelligent son of Vrigu saw her alone without her maids. Adorned with ornaments and clad in one cloth she was wandering about (in the forest) like a flash of lightning.

11 Seeing her sporting in the lonely forest, the greatly effulgent Bramhana Rishi, endued with the ascetic prowess, was filled with desire.

12 He addressed that blessed lady, but she did not hear him. Then Sukanya saw the eyes of Vrigu's son within the ant-hill.

13 Out of curiosity she lost her sense, and saying "what is this," she pierced the eyes with a thorn.

14 His eyes being thus pierced, he felt great pain and became very angry. He then stopped the calls of nature of the troops of Sarjati.

15 Their state thus becoming deplorable, they were greatly afflicted. Seeing this the king asked,

16 "Who has done injury to the illustrious son of Vrigu, who is old, who is ever engaged in asceticism and who is of wrathful temper?"

17. If you know it, tell me without the least delay. Thereupon all the soldiers said, "We do not know who has done this harm (to the Rishi).

18 Do whatever you please and make a searching enquiry into this matter." Thereupon that king, using both menace and conciliation,

19—20 Asked, about the matter, his friends. But they could not tell him anything. Seeing the soldiers in great sorrow on account of their great distress and her father aggrieved, Sukanya thus spoke, "While roving in the forest, I saw something brilliant within the ant-hill.

21 Believing it to be a fire fly, I pierced it with the thorn." Having heard this, Sarjati immediately went to the ant-hill,

22. There did he see Vrigu's son, old both in years and asceticism. That ruler of earth then with joined hands prayed thus for his favour.

23 "You should pardon me for what has been done by this girl out of ignorance." The son of Vrigu Chyavana then thus spoke to that ruler of earth,

24—25 "O king, this one, filled with pride, has insulted me by piercing (my eyes). Even her, endued as she is with beauty and devoid of all sense by ignorance and temptation,—even this daughter of yours,—I must have for my wife. I tell you truly, I can pardon you only on this condition."

26 Having heard the words of the Rishi, Sarjati without pausing for consideration at once bestowed his daughter on the high-souled Chyavana.

27 Having received that maiden, the exalted one was pleased (with the king). Having obtained the Rishi's grace, the king with his soldiers then went to his own city.

28 The faultless Sukanya also, having obtained that ascetic for her husband, began to wait upon him by practising asceticism and observing the ordinances.

29. The beautiful-featured one, that guileless lady, worshipped Chyavana and waited up on his guests and ministered to the sacred fire.

This ends the hundred and twenty second chapter, the history of Sukanya, in the Tirthayatra of the Vana Parva.

CHAPTER CXXIII.

(TIRTHAYATRA PARVA)—Continued

Lomasha said —

1. O king, once on a time, the (two) celestials the Aswins saw Sukanya, when she had bathed and when she had no clothes on her person.

2. Having seen that charming damsel who resembled a daughter of the celestial king, the horse-born Aswins came to her and thus spoke to her.

3 "O lady of tapering thighs, whose daughter are you? What are you doing in this forest? O blessed one, O beautiful damsel, we desire to know this. Therefore tell us."

4. Thereupon Sukanya, filled with bashfulness thus spoke to those foremost of celestials, "I am the daughter of Sarjati, and I am the wife of Chyavana."

Aswinas then again spoke to her with
 25 O auspicious one why has your
 er bestowed you on a man who is very
 on death ?

O timid one you shine in this forest
 the flashing lightning O beautiful
 we have never seen any one like you
 in the celestial region

O blessed one undorned with orna-
 ments and undad in beautiful robes
 are you beautify the forest more by
 your undorned beauty

O lady of faultless limbs, you cannot
 ever look so beautiful besmeared
 you are with mud and dirt as you would
 adorned with ornaments and clad in
 gorgeous costume

O auspicious one becoming such why
 you serve a decrepit old husband—one
 who has become incapable of realising
 assure,

O O lady of sweet smiles, one who is
 capable of protecting and supporting you ?
 erefore abandoning Chyavana, accept
 of us as your husband

11 Making up your mind invite your
 husband (from among us two) Do not
 and your youth uselessly Having been
 addressed Sukanya thus spoke to the
 celestials

12 'I am devoted to my husband Chy-
 avana Do not entertain any doubts about
 ' To her again they spoke thus, ' We
 are the celestial physicians

13 We shall make your husband young
 and handsome Then from among us three,
 you shall select one of us as your husband

14 O blessed one promising this, bring
 your husband here O king she went
 their word to Vrihaspati's son,

15 And told the son of Vrihaspati what the
 celestialists had said Having heard this,
 Chyavana said Do it

16 Having obtained her husband's per-
 mission, she came (back to Aswinas) and
 said "Do it" Having heard her words,
 the Aswinas did it

17 They then thus spoke to their pri-
 ncess, 'Let your husband enter into water
 hereupon Chyavana with the desire of
 becoming handsome soon entered the
 water

18 O king the two Ashwinas also en-
 tered into the lake A few minutes after
 they all came out from the lake

19 Becoming exceedingly beautiful,
 young and wearing brilliant ear-rings, all
 assuming the same appearance delightful
 to the heart,

20—21 They then all said 'to her
 'O blessed lady O fortunate one O beau-
 tiful damsel, chose one of us as your hus-
 band O beautiful featured lady select him
 for your husband who may be liked by
 you But seeing them all of the same
 appearance,

22 She praised and pondered At last
 she ascertained who was her husband and
 selected him Having obtained his wife and
 the beauty that he desired, Chyavana,

23 Of exceeding prowess cheerfully
 spoke these words to the horse-born deities
 Since being in old man I have obtained
 from you youth and beauty and also my
 wife,

24 I shall make you two the drinkers
 of the Soma juice even in the presence of
 the king of the celestials

25 Having heard this, the two
 (Ashwinas) cheerfully went to heaven
 Chyavana and Sukanya also passed happily
 their days like (two) celestials

*Thus ends the hundred and twenty third
 chapter the history of Sukanya in the
 Tirthayatra of the Vana Parva*

CHAPTER CXXIV

(TIRTHAYATRA PARVA)—*Continue?*

Lomasha said —

1 Thereupon hearing that Chyavana
 had been turned into a youth Sarjati,
 becoming very much pleased came with his
 troops to the hermitage of the son of
 Vrihaspati

2 He saw Chyavana and Sukanya like
 two celestial children Sarjati with his wife
 was as pleased as he would have been if he
 had acquired the whole earth

3 The ruler of earth together with his
 wife was received honourably by those saints.
 The king seated himself near the ascetic and
 entered into a delightful conversation of an
 auspicious kind

4 O king, the son of Vrihaspati thus spoke
 to that ruler of worlds these words of a
 soothing nature, 'O king I shall perform
 your sacrifice Let the necessary articles
 be procured

5 Thereupon that ruler of earth, Sarjati
 was exceedingly delighted O great king,
 he expressed his approbation of the pro-
 posal made by Chyavana

6 On an auspicious day, suitable for the
 commencement of a sacrificial ceremony,
 Sarjati ordered the erection of an excellent
 sacrificial shrine He then splendidly fur-
 nished it with all desirable things

21 When Rama came home his father told him all that had happened. And seeing the calf lowing piteously, Rama became exceedingly angry.

22 He rushed towards the son of Kartavirya who was under the shadow of death. The slayer of the hostile heroes, the descendant of Vrigu displayed his prowess in battle.

23 O king, with sharpened arrows which were shot from a beautiful bow he cut down Arjuna's one thousand arms each of which was like a massive iron bolt (for barring the door).

24 Being under the shadow of death he was overpowered by Rama. Then the relatives of Arjuna, with their wrath excited against Rama,

25 Rushed at Jamadagni (one day, when Rama was absent from the hermitage. Although he was powerful they killed him for he was engaged in aceticism).

27—29 O Yudhisthira attacked by them he again and again piteously uttered the name of Rama. The sons of Kartavirya pierced Jamadagni with their arrows, and having thus persecuted their enemy, they went their way. When they had gone away and when Jamadagni had breathed his last,

30 Rama the descendant of the Vrigu's race came back to the hermitage with fuels for religious rites. The hero saw his father who had been killed. Being exceedingly grieved he lamented for the sad fate that had befallen his father.

Thus ends the hundred and sixteenth chapter the death of Jamadagni in the Tirthayatra of the Vana Parva.

CHAPTER CXXVII

(TIRTHAYATRA PARVA—Continued)

Rama said—

1 O father for my fault you have been killed like a deer in the forest with arrows by those men and foolish wretches the sons of Kartavirya.

2 O father virtuous and ever steady in the honest path as you were how can fate permit that you should die in this way?

3 What an awful sin must have been committed by them who have with hundreds of arrows killed you who were ever engaged in asceticism who were old and who were averse to fight with them.

4 How can those shameless men speak of the (shameful) deed to their

friends and relatives that they have killed a virtuous man who was averse to fight.

Avitavarna said :—

5 O king thus did he lament in piteous manner, and then the great ascetic performed all the obsequies of his (deceased) father.

6 That conqueror of hostile cities Rama, then set fire (to the funeral pyre) of his father, O descendant of Bharata and then took an oath to destroy all Kshatriyas.

7 That mighty hero,—greatly powerful in battle equal to god of death himself,—then took up weapons in anger, and alone he killed the sons of Kartavirya.

8 O best of Kshatriyas that foremost of all wielders of arms Rama, destroyed all those Kshatriyas who were their followers.

9 Twenty one times that lord made the earth Kshatriya less. With their blood he made five lakes in Samantpanchaka.

10 That perpetrator of the Vrigu race then offered there oblations to his ancestors, Then Rechika appeared to him in a visible form and stopped him.

11 Then the mighty son of Jamadagni offered libations to the lord of the celestials in a great sacrifice in which he bestowed the earth to the Kurujas.

12 O king he built an altar made of gold which was ten Vjamas (20 yards) in breadth and nine in height. He made a gift of it to the illustrious Kashyapa.

13 O king then at the request of Kashyapa the Bramhanas divided it into a number of shares, and thus they came to be called the Khandavyajanas (share takers).

14 O king having bestowed the earth on the illustrious Kashyapa he engaged in severest austerities on the Mahendra, the foremost of mountains.

Vaishampayana said —

15 This did hostility arise between him and the Kshatriyas that lived on the earth. The entire world was thus conquered by the immeasurably effulgent Rama.

16 Then on the fourteenth day of noon and the Kshatriyas that lived on the earth appeared before the Bramhanas and Dharmaraja (Yudhisthira) with his younger brothers.

17 O king of kings that foremost of kings that lord then with his brothers offered highest worship to the Bramhanas, and they also worshipped him (Rama).

18 Having worshipped the son of Jamadagni and having received due respect from him he (Yudhishthira) spent a night on the Mahendra (mountain), and he then started towards the south

Thus ends the hundred and seventeenth chapter the history of Jamadagni in the Tirthayatra of the Vana Parva

CHAPTER CXVIII

(TIRTHAYATRA PARVA)—Continued

Vaishampayana said —

1 That magnanimous king then went to many sacred places and to various spots on the sea shore all adorned with the presence of Bramhanas (He went to many) charming Tirthas and saw them

2 O son of Parikshit, bathing in them and distributing wealth, that son of Pandu with his younger brothers went to a greatly holy and broad river

3 That magnanimous king, bathing there offered oblations to the Pitris and the celestials Giving wealth to the foremost of Bramhanas he then went to the ocean going Godavari

4 O king, then being cleansed of his sins he came to the sea in the Dravida The hero then saw the greatly holy and sacred Agasthya Tirtha and also the Nara Tirtha

5 He heard here the story of the famous feat which was achieved by Arjuna that foremost of wielders of bow, and which was beyond the power of man Being praised by the great Rishis the son of Pandu derived much pleasure

6 O ruler of earth that lord of earth with Krishna (Draupadi) and his younger brothers praising the prowess of Arjuna then lived there in great happiness

7 He then gave away one thousand kine in those tirthas situated on the shore of the excellent sea and with his brothers he narrated with joy the account of Arjuna's bestowal of kine

8 O king he then went one after the other to all the tirthas and also to other sacred places, and thus his desires were fulfilled He then saw the very sacred Surparaka

9 Then having crossed a certain tract on the sea coast, he came to a forest celebrated over the earth In the days of yore the celestials performed asceticism there and the kings performed sacrifices

10 The long and lucky armed hero saw the celebrated altar of Kechika's son that foremost of all wielders of the bow It was surrounded by many ascetics and was fit to be worshipped by the virtuous

11—13 The king then saw the sacred and the charming shrines of all the celestials of the Vasus of the Marutas, of the Aswins of Vamra of Aditya, of the Lord of wealth (Kuvera) of Indra of Vishnu of Siva of Moon of the author of day (surya) of the lord of waters, of the lord of the Siddhyas, and of Bramha of the Pitris, of the high-souled Rudra, O king, of Sagara of Saraswati of the Siddhyas and of many other immortal holy gods

14 The king observed many fasts in these Tirthas and gave away many costly gems Having bathed his body in these holy places he again came back to Sarpataka

15 He then with his brothers went along those tirthas on the sea coast and he then came to Pravasha the fame of which had been spread by the Bramhanas all over the world

16 The large and red-eyed hero, having bathed in it with his brothers offered oblations to the celestials and the Pitris So did Krishna (Draupadi) and all the Bramhanas with Lomasha

17 For twelve days he lived on a raft and water He performed oblations for day and for night he surrounded himself with fire kindled on all sides Thus did that greatest of all virtuous men engage himself in asceticism

18 When he was thus practising the severest austerities Rama and Janardana (Valarama and Krishna) heard of it The two leaders of the Vrishnis accompanied with soldiers went to Yudhishthira the descendant of Ajamira

19 The Vrishnis saw that the sons of Pandu lay down on the ground their bodies being besmeared all over with dirt Seeing Draupadi in a sad state they were filled with grief and broke out into loud lamentations

20 The king whom misfortune never could cast down cordially met Rama and Krishna Krishna's son Samba the grandson of Sini and other Vrishnis and paid to them all due honours

21 They also paid due honours to the son of Pandu and were similarly honoured by him O king they sat round Yudhishthira as Indra is seated surrounded by the celestials

22 Being highly pleased he narrated to them all the machinations of his enemies,

and how also he lived in the forest, and how Arjuna had gone to the abode of Indra,—all this he narrated in great gladness of heart.

23. They were glad to learn all this from him. When they saw the Pandavas lean, the magnanimous and the majestic Vṛṣṇis began to shed tears, which came out spontaneously from their eyes.

Thus ends the hundred and eighteenth chapter, the meeting of the Vṛṣṇis and the Yudhishthira in the Tirthayatra of the Vana Parva.

CHAPTER CXIX

(TIRTHAYATRA PARVA)—Continued

Janamejaya said —

1—2 O great ascetic, when the Pandavas and the Vṛṣṇis reached the sacred Pravasa, what did they do? What conversation was held by them there? For all of them were high-souled, proficient in all the branches of Science, and both the Vṛṣṇis and the Pandavas held one another in friendly estimation.

Vaishampayana said:—

3 Having arrived at the sacred thirtha on the coast of the sea, the heroic Vṛṣṇis surrounded the sons of Pandu and waited upon them

4 Thereupon Rama, the wielder of plough-share, as white as the milk of a cow, or the Kunda flowers, or the moon or the silver or the lotus root,—who was adorned with garlands of wild-flowers, thus spoke to the lotus-eyed one.

Rama said:—

5 O Krishna, I do not find that the practice of virtue leads to any good, or that sinful practices cause any evil for the magnanimous Yudhishthira is miserable with matted locks,—a wanderer in the forest with barks of trees as his garments.

6 Duryodhana is ruling the earth, the earth does not swallow him up. From this men with little intelligence would consider that a sinful life is preferable to a virtuous one.

7. When Duryodhana is flourishing and Yudhishthira is miserable being robbed as he is of his throne, what should people do in this matter?—This is the doubt that is perplexing the mind of every man.

8—9 Here is this lord of men born of Dharmā himself, ever steady in the path of virtue, devoted to truthfulness, and

possessing a liberal heart,—this son of Pritha who would give up his kingdom, but who would not swerve from the path of virtue. How is it that Bhishma, Kripa, Brahmana Drona, the aged king (Dhritarastra), the senior members of the (Kuru) race are all living happily after banishing the sons of Pritha? Fie to the vicious-minded leaders of the Bharata race!

10 What will that sinful man, that ruler of earth say to his (deceased) ancestors when he will meet them in the next world? Having driven away his inoffensive sons from the throne, will he be able to say that he treated them in a blameless way?

11. He does not now see with his minds' eye how he has become so sightless and for what act he has grown blind among the kings of this entire earth. It is because he has banished the sons of Kunti

12 I have no doubt that son of Vichitra-virja's son when he with his sons perpetrated this cruel act, here saw blossoming trees of gold in the abode of the Pitris

13. When he had fearlessly banished Yudhishthira to the forest who had all his weapons with him and who was accompanied by his younger brothers, he must have asked (some questions) them with their shoulders projecting towards him and their red eyes staring at him, and he must have heard their reply.

14. This Vrikodara (Bhima) here is able to destroy with the strength of his powerful arms only and without the help of any weapons a great array of hostile troops. Hearing his war-cry the soldiers on a field of battle utterly lose their heart

15. The greatly strong hero is now suffering from hunger and thirst and is emaciated with toilsome journeys. It is certain when he will take up in his hand arrows and other weapons and meet his enemies on the field of battle, he will then remember the sufferings of this forest-life and kill all his enemies.

16 None exists in the world who is equal to him in strength or in prowess. He is now emaciated with cold, heat and wind, but when he will stand up for fight, he will kill all

17. This powerful hero, this Vrikodara, conquered single-handed all the rulers of men of the eastern countries along with those who followed them in battle. He returned from the war safe and uninjured. Even he is now miserably passing his days in the forest wearing barks of trees.

18 This mighty-Sahadeva defeated all the kings of the southern countries those ruler of men who had assembled on the

shore of the sea they now see him in the garb of an anchorite.

19 This hero (Vakula) valiant in battle, deflected single handed the kings who ruled over the western countries. He now roams in the forest living on fruits and roots with matted locks on his head and his body besmeared with dirt.

20 This princess (Draupadi), the daughter of a king who is a great warrior rose from the sacrificial altar. She was always accustomed to a life of comfort and ease. How is she now enduring the miserable life in the forest?

21 How are (the men) the son of Dharmarjuna who stands at the head of all the three Vargas (Dharma Arjuna and Karna) the son of Vayu this son of king of the celestials these two sons of Aswina—being all the sons of celestials and accustomed to a life of comfort and ease living in this forest deprived of all comforts.

22 Why did not the earth sink with all these hills when the son of Dharmarjuna met with defeat and when his wife, brothers, followers and he himself were driven away (from the kingdom), and when Duryodhana began to flourish?

Thus ends the hundred and nineteenth chapter, the words of Yudhishthira, in the Parthivayatra of the Vana Parva.

CHAPTER CXX

(TIRTHAYATRA PARVA)—Continued

Satyaki said:—

1 O Rama, this is not the time for lamentation. Let us do without any further delay that which is proper and suited to the present occasion, though Yudhishthira does not say anything.

2 Those in the world who have other persons to look after them do not undertake to do anything themselves. They have others to do their work as did Saivya and others for Yayati.

3 O Rama those whose help mate act according to their own opinion—those men having others to look after them never meet with disaster like men who have none to help them.

4 How is it that when the sons of Pritha have these two men Rama and Janardana (Krishna) also Pradyumna, Samba and myself—all able to protect the three worlds, that they are living in the forest?

5 It is proper that this very day the army of the Dasarathas should march out, variously armed and well clad in armours. Let the sons of Dhritrashtra be attacked with the Vrishni soldiers, and let them all go with their friends to the abode of Yama.

6 Let him alone who wields the bow made of horn (Krishna) let yourself alone who if roused, is capable of subverting the whole earth, kill the sons of Dhritrashtra with all their friends as the chief of the celestials killed Vritra.

7 The son of Pritha (Arjuna) is my brother, he is my friend, he is also my preceptor, and he is like the second self of Krishna. It is for this reason that men desire for a worthy son and that a preceptor seeks an obedient and obliging pupil.

8 It is for this reason the time has (at last) come for that excellent work which is the best of all works and which is difficult to perform. I shall battle him (Duryodhana) showers of weapons by my excellent weapon, I shall over power all in battle.

9 O Rama I shall in anger cut off his head from his body with my excellent weapons which are like snakes, or poison or fire. I shall by force with my sword sever his head from his body in the field of battle.

10 Then I shall kill all his followers Duryodhana and all the Kurus. O son of Rohini let the followers of Bhishma look at me with joy when I take up my weapons at the field of battle.

11 I shall alone kill all the chief men of the Kurus as fire burns heaps of straw at the end of the Yuga. Krishna, Drona, Vikarna and Karna are not (at all) able to withstand the sharp arrows shot by Pradyumna.

12 I know the power of this son (of Krishna). I know how Krishna's son conducts himself in the field of battle. Samba will with great force chastise by his reins Dushashana with his charioteer and car.

13 Nothing exists which can withstand the force of the son of Jamavati when he becomes irresistible in fight on the field of battle. The army of the Detya Salva was speedily routed (by him) when he was but a boy.

14 Aswachakra whose thighs were round and whose muscular arms were of exceeding length was killed by him in battle. Who is there who can go before the car of the great car warrior Samba?

15 As men coming within the clutches of death can never come out of it so who is there that once coming under his clutches in the field of battle escapes with his life.

16 The son of Vasudeva will consume by the shower of his fiery weapons all the soldiers together with those two great car-warriors, Bhishma and Drona, and also Somadatta surrounded by his sons

17 Who is there in all the world including the celestials whom Krishna cannot fight on equal footing? When he takes up his weapons, wields his excellent arrows, arms himself with the discus, he becomes matchless in fight.

18 Let Anurudha also take up in his hand buckler and sword,—let him cover the earth with Dhritarashtra's sons, their heads being severed from their bodies, as in a sacrifice the altar is covered with *kusa* (grass)

19 Gada, Ulmuka, Vahuka, Bhanu, Nitha and heroic in battle but young in age, Nishathia, Sarina and Charuddeshina, irresistible in war,—let all of them perform feats befitting their race.

20 Let the united armies of Satwatas, and the Suras together with the chief heroes of the Vrishis and the Andhakas killing the sons of Dhritarashtra in the field of battle, spread their fame all over the world.

21 Let Abhimanyu rule the earth so long this foremost of virtuous men, the high-souled Yudhishthira is engaged in fulfilling the vow which this best of the Kuru race took on the occasion of the celebrated gambling match

22 After his enemies are all defeated by the arrows discharged by us, let the virtuous king then rule over the earth. There will be then no son of Dhritarashtra (Duryodhana) or the son of the charrioteer (Karna). This is the most important work for us to do, and this will surely lead us to fame

Krishna said —

23 O descendant of Madhu, there is no doubt what you say is true. O greatly courageous hero we accept your words. This foremost of Kurus (Yudhishthira) does not desire to possess the land that is not won by his own prowess of arms

24 Neither for the sake of pleasure, nor from fear nor from covetousness would Yudhishthira ever abandon the rules of his (Kshatriya) order, nor would the two great car-warriors Bhima and Arjuna, nor the twins (Nakula and Sahadeva), nor Krishna, the daughter of Drupada

25 Vrikodara (Bhima) and Dhananjaya (Arjuna) are both unrivalled in fight on earth. Why should he not rule over the earth when the two sons of Madri are there to espouse his cause?

26 When the illustrious king of Panchala together with the King of Kekaya,

and we also, would put forth our united strength, then the enemies of Yudhishthira would surely be annihilated.

Yudhishthira said:—

27 O descendant of Madhu, there is nothing to be surprised that you should speak thus to me. Truth is over my sovereignty. It is Krishna alone who knows what I am and it is I alone who know what Krishna is

28 O descendant of Madhu, O foremost of the Sinis, when this best of men (Krishna) will perceive that the proper time is come for displaying courage, you and he will then defeat Suyodhana (Duryodhana).

29 I let the heroes of the Dasarha race go back to day. They are my patrons,—these best of men have come here to visit me. O immeasurably powerful heroes, never fall off from the path of virtue. I shall see you again when you will be happily assembled together.

Vaishampayana said:—

30 Then after mutual greeting and obeisance to the seniors and embracing the youthful, those foremost of the Yadus and the sons of Pandu separated. The Vidus went home and they (the Pandavas, continued their journey to the *thirthas*

31 Having parted with Krishna, Dharmaraja with his younger brothers and with Lomasha and with servants went to the sacred river *Payashini* the landing place of which was constructed by the king of Vidharva

32 Helved on the banks of the *Payashini* waters of which were mingled with the Soma juice. There the illustrious Yudhishthira was greeted with excellent laudatory terms by the chiefs of the Brahmanas who came to see him there

Thus ends the hundred and twentieth chapter the departure of the Yadus in the *Tirthayatra* of the Vana Parva

CHAPTER CXXI

(TIRTHAYATRA PARVA)—Continued.

Lomasha said:—

1 O King when Nriga performed sacrifices and gratified Purandara (Indra) with the offer of Soma juice, he became very much gratified and was much pleased

2 Here did the celestials with Indra and Prajapati (Brahma) perform many sacrifices on a large scale and paid large *Dakshinas* to the ministering priests.

3 Here king Amurtaraja offered oblations of *Soma* to the wielder of Vajra (Indra) in seven great horse sacrifices

4 The articles which in other sacrificial rites are uniformly made of timber wood and of earth were all made of gold in these seven sacrifices

5 It is heard that in all these sacrifices seven sets of stakes, of rings for sacrificial stakes of spots ladles, utensils, and spoons were prepared by him

6 7 On each sacrificial stake seven rings were fastened at the top O Yudhisthira, the celestials together with Indra erected the sacrificial stakes made of gold which were prepared for his sacred rites In all these foremost of sacrifices of that great king Gaja

8 Indra was delighted by drinking the *Soma* juice, and the ministering priests were gratified with the large *Dakshinas* they received The Brahmanas obtained untold wealth

9 As the sand grains on earth, as stars in the firmament, as the rain drops when it rains cannot be counted,

10—11 So the wealth that Gaja gave away could not be counted O great king even the above mentioned objects might be counted but the *Dakshinas* bestowed on the priests in those seven sacrifices could not be counted Its largeness exceeded all that was known before

12 The images of the goddess of speech were made of gold by V shwakarma himself The king gratified the Brahmanas by presenting them to those priests who came there from all directions

13 O king, when Gaja performed his sacrifices he erected sacrificial stakes at so many places that little space was left (uncovered) on earth

14 O descendant of Bharata he obtained the region of Indra by his strict act He who bathes in the *Payoshini* goes to the region obtained by him

15 Therefore O king of kings O undeteriorating one O protector of earth you and your brothers should bathe in this river, and then you will be freed from all sins.

Vaishampayana said .—

16—17 O foremost of men O sinless one having bathed in the *Payoshini* with his brothers that great hero went with his brothers to the Vaidurja mountain and the great river *Narinda* Lomasha narrated to him the accounts of all the sacred and charming *Tirthas* He with his brothers then visited those places according to his

desire and convenience He gave away to the Brahmanas in these places by thousands

Lomasha said —

18 O son of Kunti, seeing the Vaidurja mountain and bathing in the *Narinda*, one obtains the region of the celestials and the kings

19 O foremost of men, O son of Kunti, this is the junction of *Treta* and *Kali* (ages) this is the time when a person is cleansed of all his sins

20 O child this is the place where Saryati performed his sacrifices Kousika (Indra) with Aswinas appeared here in the visible forms and drank the *Soma* (Juice)

21 The greatly ascetic, the descendant of Bhrgu, was filled with anger against Indra The lord Chyavana paralysed Indra and obtained the princess Sukanya as his wife

Yudhisthira said —

22 Why the exalted chastiser of Paka Indra was paralysed and the great ascetic the descendant of Vriku got angry against him?

23 O Brahmana why he made the Aswinas the drinkers of *Soma*? O exalted one narrate all this to me in detail

Thus ends the hundred and twenty first chapter the history of Sukanya in the Tirthayatra of the Vana Parva.

CHAPTER CXXII

(TIRTHAYATRA PARVA)—Continued

Lomasha said —

1 O descendant of Bharata the son of the great Rishi Vriku was Chyavana by name. That greatly effulgent one practised asceticism near the Jonder lake

2 O Pandava, O king that greatly powerful one sat in the posture called *Vira* He remained for a long period of time in this one posture

3 O king, after the lapse of a long time he was covered with an ant hill which was in its turn covered with creepers. Crowds of ants enveloped him

4 Covered all over with ants and looking like a heap of earth that greatly intelligent one performed severe austerities.

5 Then after the lapse of a long time the king named Saryati came to port in it is charming and excellent lake.

6. O descendant of Bharata, with him were four thousand women, all wedded to him. There was also with him his daughter of beautiful brows, named Sukanya.

7. Surrounded by her companions and adorned with beautiful ornaments, she came to the ant-hill within which Vrigu's son was seated.

8. Accompanied by her maids, she began to sport there, seeing the beautiful scenery and looking at the large trees that stood in the forest.

9. She was handsome, she was young, she was amorous and she was frolicsome. She began to break the trees that were full of blossoms.

10. The intelligent son of Vrigu saw her alone without her maids. Adorned with ornaments and clad in one cloth she was wandering about (in the forest) like a flash of lightning.

11. Seeing her sporting in the lonely forest, the greatly effulgent Brahman Rishi, endued with the ascetic prowess, was filled with desire.

12. He addressed that blessed lady, but she did not hear him. Then Sukanya saw the eyes of Vrigu's son within the ant-hill.

13. Out of curiosity she lost her sense, and saying "what is this," she pierced the eyes with a thorn.

14. His eyes being thus pierced, he felt great pain and became very angry. He then stopped the calls of nature of the troops of Sarjati.

15. Their state thus becoming deplorable, they were greatly afflicted. Seeing this the king asked,

16. "Who has done injury to the illustrious son of Vrigu, who is old, who is ever engaged in asceticism and who is of wrathful temper?"

17. If you know it, tell me without the least delay. Thereupon all the soldiers said, "We do not know who has done this harm (to the Rishi)."

18. Do whatever you please and make a searching enquiry into this matter. Thereupon that king, using both menace and conciliation,

19-20. Asked, about the matter, his friends. But they could not tell him anything. Seeing the soldiers in great sorrow on account of their great distress and her father aggrieved, Sukanya thus spoke, "While roving in the forest, I saw something brilliant within the ant-hill.

21. Believing it to be a fire fly, I pierced it with the thorn." Having heard this, Sarjati immediately went to the ant-hill.

22. There did he see Vrigu's son, old both in years and asceticism. That ruler of earth then with joined hands prayed thus for his favour.

23. "You should pardon me for what has been done by this girl out of ignorance." The son of Vrigu Chyavana then thus spoke to that ruler of earth,

24-25. "O king, this one, filled with pride, has insulted me by piercing (my eyes). Even her, endued as she is with beauty and devoid of all sense by ignorance and temptation,—even this daughter of yours,—I must have for my wife. I tell you truly, I can pardon you only on this condition."

26. Having heard the words of the Rishi, Sarjati without pausing for consideration at once bestowed his daughter on the high-souled Chyavana.

27. Having received that maiden, the exalted one was pleased (with the king). Having obtained the Rishi's grace, the king with his soldiers then went to his own city.

28. The faultless Sukanya also, having obtained that ascetic for her husband, began to wait upon him by practising asceticism and observing the ordinances.

29. The beautiful-featured one, that guileless lady, worshipped Chyavana and waited upon his guests and ministered to the sacred fire.

Thus ends the hundred and twenty second chapter, the history of Sukanya, in the Tirthayatra of the Vana Parva.

CHAPTER CXXIII

(TIRTHAYATRA PARVA)—Continued

Lomasha said —

1. O king, once on a time, the (two) celestials the Asvins saw Sukanya, when she had bathed and when she had no clothes on her person.

2. Having seen that charming damsel who resembled a daughter of the celestial king, the horse born Asvins came to her and thus spoke to her.

3. "O lady of tapering thighs, whose daughter are you? What are you doing in this forest? O blessed one, O beautiful damsel, we desire to know this. Therefore tell us."

4. Thereupon Sukanya filled with bashfulness thus spoke to those foremost of celestials. "I am the daughter of Sarjati, and I am the wife of Chyavana."

5 Aswinas then again spoke to her with smiles O auspicious one why has your father bestowed you on a man who is verging on death?

6 O timid one you shine in this forest like the flashing lightning O beautiful lady we have never seen any one like you even in the celestial region

7 O blessed one adorned with ornaments and clad in beautiful robes as you are, you beautify the forest more by your undorned beauty

8 O lady of fruitless limbs, you cannot (however) look so beautiful besmeared as you are with mud and dirt as you would if adorned with ornaments and clad in gorgeous costume.

9 O auspicious one, becoming such why do you serve a decrepit old husband,—one that has become incapable of realising pleasure,

10 O lady of sweet smiles, one who is incapable of protecting and supporting you? Therefore rebuking Chyavana, accept one of us as your husband

11 Making up your mind, invite your husband (from among us two) Do not spend your youth uselessly" Having been thus addressed, Sukanya thus spoke to the celestials,

12 "I am devoted to my husband Chyavana Do not enter in any doubts about it" To her again they spoke thus, 'We two are the celestial physicians

13 We shall make your husband young and handsome Then from among us three, you shall select one of us as your husband

14 O blessed one, promising this, bring your husband here O king, she went at their word to Vrigu's son,

15 And told the son of Vrigu what the two celestials had said Having heard this, Chyavana said, 'Do it'

16 Having obtained her husband's permission, she came (back to Aswinas) and said, 'Do it' Having heard her words, the Aswinas did it

17 They then thus spoke to that princess 'Let your husband enter into water Thereupon Chyavana with the desire of becoming handsome soon entered the water

18 O king, the two Ashwinas also entered into the lake A few minutes after they all came out from the lake,

19 Becoming exceedingly beautiful, young and wearing brilliant ear-rings all assuming the same appearance delightful to the heart.

20—21 They then all said to her O blessed lady, O fortunate one, O beautiful damsel chose one of us as your husband O beautiful seduced lady, select him for your husband who may be liked by you But seeing them all of the same appearance,

22 She praised and pondered At last she ascertained who was her husband and selected him Having obtained his wife and the beauty that he desired, Chyavana,

23 Of exceeding prowess, cheerfully spoke these words to the horse-born deities "Since being an old man I have obtained from you youth and beauty and also my wife,

24 I shall make you two the drinkers of the Soma juice even in the presence of the king of the celestials"

25 Having heard this, the two (Ashwinas) cheerfully went to heaven Chyavana and Sukanya also passed happily their days like (two) celestials

Thus ends the hundred and twenty-third chapter, the history of Sukanya in the Tirthayatra of the Vana Parva.

CHAPTER CXXIV

(TIRTHAYATRA PARVA)—Continued.

Lomasha said —

1 Thereupon hearing that Chyavana had been turned into a youth, Sarjati, becoming very much pleased came with his troops to the hermitage of the son of Vrigu

2 He saw Chyavana and Sukanya like two celestial children Sarjati with his wife was as pleased as he would have been, if he had acquired the whole earth

3 The ruler of earth together with his wife was received honourably by those saints The king seated himself near the ascetic and entered into a delightful conversation of an auspicious kind

4 O king the son of Vrigu thus spoke to that ruler of worlds these words of a soothing nature, 'O king, I shall perform your sacrifice Let the necessary articles be procured'

5 Thereupon that ruler of earth, Sarjati was exceedingly delighted O great king, he expressed his approbation of the proposal made by Chyavana

6 On an auspicious day, suitable for the commencement of a sacrificial ceremony, Sarjati ordered the erection of an excellent sacrificial shrine He then splendidly furnished it with all desirable things.

When portion after portion of his had been added to weigh against the n, and no more flesh was left on his, he then himself mounted on the

Hawk said :—

O virtuous king, I am Indra. The on is the carrier of the sacrificial Ghæ. In order to test your virtuous, we came to your sacrificial grounds,

O king, as you have cut off your from your body, your glory will be eident.

O king, as long as men will speak ou on earth so long will your glory re, and eternal reg on would be reserv-ir you.

Lomasha said :—

—33 Having said this to the king, nd) again went to heaven. And the ous Ushinara also, after filling heaven earth with the merit of his pious deeds : to heaven in an effulgent form. O yonder is the residence of that illus- a king

Behold it which is holy and cap- of cleansing sins. O king here a e ys seen the celestials and eternal is and also virtuous and high souled nmanas.

hus ends the hundred and thirty first, the history of the hawk and pigeon, he Tirthayatra of the Vana Parva.

CHAPTER CXXXII

(ATHAYATRA PARVA)—Continued

Lomasha said :—

O ruler of men, behold the sacred her- age of Swatakatu the son of Uddaka, ne famed as an expert in Mantras is o ely spread ill over the world. It always unts in fruit trees

Here did Swatlatu see Sariswati self in her heavenly form. Swatlatu l to Sariswati when she appeared, "Make endued with the gift of speech"

In that Yuga, Swatlatu, the son of ulaka and Astavakra, the son of olaka, who were uncle and nephews, were or most men learned in the Vedas

These two Brahmins of matchless ury went to the sacrificial ground of ig of Videha and debated Vandi (in a itroversy)

5—6 O son of Kunti worship with your oer brothers the sacred hermitage of

him who had for his grandson Astra- vikra who when he was but a child had caused Vandi to be drowned in a river after having defeated him (in a controversy)

Yudhisthira said :—

7. O Lomasha, tell me all about the power of this Bramhana who had thus defeat- ed Vandi. Why was he born as Astavakra (crooked in eight parts of his body)?

Lomasha said :—

8 Udhahira had a self-controlled dis- ciple who was known by the name of Kohada. He was entirely devoted to the service of his preceptor, and he continued his studies for a long time

9 That Brahmana served his preceptor for a long time. Recognising it his pre- ceptor gave him a mystery over the Sastras and also bestowed upon him his own daugh- ter Sujata

10 She became with child as effulgent as fire, and the child while engaged in study spoke thus to his father, O father, you have been reading for the whole night, but your reading does not seem to me correct

11 Through your grace I have become even in my this fatal state learned in all the Sastras and in the Vedas and in the Vedangas. But O father, I tell you what proceeds from your lips is not correct

12 Having been thus insulted before his disciples, the great Rishi cursed in anger the child in the womb "As you speak from the womb, so will you be crook- ed in eight parts of your body."

13 Thus the child was born crooked, and the great Rishi was ever afterwards known by the name of Ashtavakra. He had an uncle, named Swatakatu who was of the same age as himself

14 Having been much oppressed for the growth of the child in the womb, Sujata who was desirous of obtaining wealth, conciliat- ing her husband who had no wealth, spoke to him thus in private

15 'O great king, what shall I do now, as the tenth month of my pregnancy has come! Neither you nor I possess any wealth with which we can be delivered from this distress'

16 Having been thus addressed by his wife, Kohada went to Janaka for wealth. That Bramhana was defeated (in a contro- versy) by Vandi who was learned in the science of arguments. The result was that he was drowned

17. Having heard that his son in law had been defeated by Vandi and that he

5 Aswini then again spoke to her with smiles "O suspicious one why has your father bestowed you on a man who is verging on death?

6 O timid one, you shine in this forest like the flashing lightning O beautiful lady we have never seen any one like you even in the celestial region

7 O blessed one, undorned with ornaments and unclothed in beautiful robes as you are, you beautify the forest more by your unadorned beauty

8 O lady of faultless limbs, you cannot (however) look so beautiful besmeared as you are with mud and dirt as you would if adorned with ornaments and clad in gorgeous costume

9 O suspicious one, becoming such why do you serve a decrepit old husband,—one that has become incapable of realising pleasure,

10 O lady of sweet smiles, one who is incapable of protecting and supporting you? I therefore abandoning Chyavana, accept one of us as your husband

11 Making up your mind, invite your husband (from among us two) Do not spend your youth uselessly" Having been thus addressed, Sukanya thus spoke to the celestials,

12 "I am devoted to my husband Chyavana Do not entertain any doubts about it" To her again they spoke thus, "We two are the celestial physicians

13 We shall make your husband young and handsome Then from among us three, you shall select one of us as your husband

14 O blessed one promising this, by second your husband here O *Astavakra* in the *Vana Parva*

CHAPTER CXXXIII

(TIRTHAYATRA PARVA)—Continued

Astavakra said —

1 When no Brahmana passes along a path it then belongs first to the blind then to the deaf then to women, then to the carriers of burden and then (last of all) to the king But when a Brahmana is met on the way it solely belongs to him

The king said —

2 I leave the path—go in whatever way you like Five the smallest fire is not to be slighted Indra himself always bows down to a Brahmana

20—21 They then all said to her 'O blessed lady, O fortunate one, O beautiful damsel, choose one of us as your husband O beautiful featured lady, select him for your husband who may be liked by you But seeing them all of the same appearance,

22 She praised and pondered At last she ascertained who was her husband and selected him Having obtained his wife and the beauty that he desired, Chyavana,

23 Of exceeding prowess cheerfully spoke these words to the horse-born deities "Since being an old man I have obtained from you youth and beauty and also my wife,

24 I shall make you two the drinkers of the *Soma* juice even in the presence of the king of the celestials'

25 Having heard this, the two (Ashvins) cheerfully went to heaven Chyavana and Sukanya also passed happily their days like (two) celestials.

Thus ends the hundred and twenty-third chapter the history of Sukanya in the Tirthayatra of the Vana Parva

CHAPTER CXXXIV

(TIRTHAYATRA PARVA)—Continued

Lomasha said —

1 Thereupon hearing that Chyavana had been turned into a youth *Varjita*, becoming very much pleased, came with his troops to the hermitage of the son of *Vriha*

Astavakra said —

9 True growth can not be inferred from the mere growth of the body, as the growth of the knots of *Salmali* tree cannot tell its age That tree is called full grown, which, though slender and short, bears fruits.

The gate-keeper said —

10 Boys receive instruction from the old and they thus in due time grow old Knowledge cannot be obtained in a short time Therefore why being but a child do you talk like an old man?

Astavakra said —

11 One is not old, because his hair has turned white Even boys who possess knowledge are considered to be old by the celestials

12 The Rishis have not ordained that a man's merit depends on years or on prayer or wealth or friend To us one who is versed in the Vedas is great

28 When portion after portion of his flesh had been added to weight at most the pigeon, and no more flesh was left on his body, he then himself mounted on the scale.

The Hawk said :—

29 O virtuous king, I am Indra. The pigeon is the carrier of the sacrificial Ghaṇṭa (घण्ट). In order to test your virtuous merit, we came to your sacrificial grounds,

30 O king, as you have cut off your flesh from your body, your glory will be resplendent.

31 O king, as long as men will speak of you on earth so long will your glory endure, and eternal renown would be reserved for you.

Lomasha said :—

32—33 Having said this to the king, he (Indra) again went to heaven. And the virtuous Ushnara also, after finishing his heaven and earth with the merit of his pious deeds, went to heaven in an exalted form. O king, yonder is the residence of that illustrious king.

34 Behold it which is holy and capable of cleansing sins. O king, here are always seen the celestial and eternal Rishis and also virtuous and high-souled Brahmanas.

Thus ends the hundred and thirty-first chapter, the history of the hawk and pigeon, in the Tirthayatra of the Vana Parva.

as the sun destroys the mist.

The King said :—

35 You hope to defeat Vandi because you do not know his power. Can they who know him, speak as you do? He had been tested by the Brahmanas who were experts in discussion.

36 You hope to defeat Vandi, only because you do not know his powers. Many Brahmanas that assembled did not shine before him as the stars do not shine before the sun.

37 Being desirous of defeating him men, proud of their learning, have lost their glory on simply appearing before him. They have retired from his presence without even venturing to speak with the members of the assembly.

Astavakra said :—

38 Vandi has never had an occasion to hold a discussion with a man like me. It is only for this reason that he considers him

him who had for his grandson Astavakra, who when he was but a child had caused Vandi to be drowned in a river after having defeated him (in a controversy).

Yudhisthira said :—

39 O Lomasha, tell me all about the power of this Brahmana who had thus defeated Vandi. Why was he born as Astavakra (crooked in eight parts of his body)?

Lomasha said :—

40 Ushnara had a self-controlled disciple who was known by the name of Kshudra. He was entirely devoted to the service of his preceptor and he continued his studies for a long time.

41 That Brahmana served his preceptor for a long time. Recognising it his preceptor gave him a mastery over the Sastras and also bestowed upon him his own daughter Sujata.

42 She became with child as effulgent as fire, and the child who engaged in study spoke thus to his father, O father, you have been reading for the whole night but your reading does not seem to me correct.

43 Through your grace I have become even in my this fetal state learned in all the Sastras and in the Vedas and in the Vedangas. But O father, I tell you what proceeds from your lips is not correct.

44 Having been thus insulted before his disciples, the great Rishi cursed in anger the child in the womb. "As you speak from the womb, so will you be crooked in eight parts of your body."

45 Thus the child was born crooked, Astavakra great Rishi was ever afterwards.

46 It is a fish of Ashitavakra. He eyes when asleep. It is 'akṣya' that does not move even when born. It is a stone that has no heart. It is a river that increases in its speed.

The King said :—

47 O possessor of divine energy, it appears that you are not a human being. I do not consider that you are a boy. I consider you to be a grown-up man. There is none who can be compared with you in learning. Therefore I give you admittance. Yonder is Vandi.

Thus ends the hundred and thirty-third chapter, the history of Astavakra in the Tirthayatra of the Vana Parva.

CHAPTER CXXXIV

(TIRTHAYATRA PARVA)—Continued

Astavakra said :—

1 O king O commander of large army I cannot find Vandi this chief of controversialists in that assembly of these 1 kings of matchless power who have met together I search for him as one searches for a swan on a vast expanse of water.

2 O Vandi, you consider that you are the foremost of all controversialists When you will engage with me to argue you will then not be able to flow like the current of a river I am like a flaming fire Be silent before me

3 Do not awaken a sleeping tiger Know that you will not escape biting when you will trample on the head of a poisonous snake, which is hiding the corner of its mouth with its tongue and which has been hurt by your foot

4 That weak man who in the pride of his strength strikes a blow at a mountain only hurts his hands and nails He can not wound the mountains

5 As all other mountains are inferior to the *Umalas* as calves are inferior to the ox so are all the other kings of the earth inferior to the king of Mithila

6 As Indra is the foremost of the celestials as Ganga is the foremost of all rivers so are you the foremost of all kings Cause Vandi to appear before me

Lomasha said :—

7 O king having said this and becoming greatly angry with Vandi Astavakra began to roar in the assembly He said Answer my questions, I shall answer yours

Vandi said :—

8 Fire is only *One* which blazes in various forms *One* is the sun that illuminates the universe, *One* is the hero Indra the lord of the celestials who destroys all enemies *One* is Yama, the sole lord of the Pitris

Astavakra said :—

9 The Two friends, Agni and Indra, move together the celestial sages are Two Narada and Parvata the Asvins are Two, the wheels of a car are two It is Two, husband and wife that live together as ordained by the diety

Vandi said :—

10 Three kinds of being are born as the results of their acts, *Three* are the Vedas

that perform the *Vajpayas* sacrifice, at three different times the *Ardhwarjus* commence sacrifice, *three* also are the divine lights

Astavakra said :—

11 *Four* are the *Asramas* of the Brahmanas, *four* orders perform sacrifices, *four* are the cardinal points, *four* is the number of letters and *four* also are the legs of a cow.

Vandi said :—

12 *Five* is the number of fires, *five* are the feet of *Panktis* (a metre), *five* are the sacrifices, it is said in the Vedas that *five* locks are on the heads of the *Apsaras*, and *five* are the sacred rivers in the world

Astavakra said :—

13 *Six* cows are paid as *Dakshina* on establishing the sacred fire, *six* are the seasons belonging to the wheel of time *six* stars constitute the constellation *Kirtika* and the Vedis say *six* is the number of *Satyasaka* sacrifice.

Vandi said :—

14 *Seven* is the number of domestic animals, *seven* also is the number of wild animals, *seven* metres are used in completing a sacrifice, *seven* are the *Rishis* *seven* are the forms of paying homage, and *seven* are the strings of the *Vinda*

Astavakra said :—

15 *Eight* are the brigs that hold hundredfold, *eight* is the number of the *Saravi*, which preys upon lions, *eight* are the *Vasus* amongst the celestials and *eight* are the angles of a *Yupa* (stake) in a sacrifice.

Vandi said :—

16 *Nine* is the number of the *Mantras* used in kindling the fire in a sacrifice to the *Pitris* *nine* are the fixed functions in the progresses of creation, *nine* letters compose the foot of *Vrihats* (a metre) and *nine* also are numbers (in calculation)

Astavakra said :—

17 *Ten* is the number of the cardinal points, *ten* times hundred make a *Yojana*, *ten* is the number of months of a woman's conception *ten* are the teachers of true knowledge and *ten* are the haters of knowledge, and *ten* again who are capable of obtaining it

18 *Eleven* are the enjoyable objects, *eleven* is the number of *Yupis* (sacrificial stake), *eleven* are the natural states of all

living creatures, *eleven* are the Rudras among the celestials in heaven

19 *Twelve* are the months in a year, *twelve* letters compose a foot of *Jagati* (a metre), *twelve* are the sacrifices and the learned say *twelve* is the number of the Adityas

Vandi said :—

20 *Thirteen* lunar days are most auspicious, and *thirteen* islands exist on earth

Lomasha said :—

Having said this Vandi stopped Thereupon Astavakra supplied the other half of the sloka

Astavakra said —

Thirteen sacrifices are presided over by Keshi and *thirteen* are devoured by *Aśichandas* of the Vedas.

Lomasha said :—

21—22 Having seen Astavakra speaking and Suta's son sitting silent and pensive and with head down cast all men raised up great uproar in the assembly When the tumult thus rose in the king Janaka's great sacrifice, the Brahmanas became very much pleased, and with joined hands they came to Astavakra and paid him homage

23 Defeating the Brahmanas in controversy Vandi threw them into the waters Let Vandi meet with the same fate to day Seize him and drown him in the water.

24 O Janaka I am the son of king Varuna Simultaneously with your sacrifice, there (underneath the sea) has been commenced (by Varuna) a sacrifice extending over twelve years Therefore I have sent there those chief Brahmanas

25 They had all gone to see Varuna's sacrifice Behold they are (all) coming I pay homage to the revered Astavakra by whose favour I shall to-day join him who has begotten me

Astavakra said .—

26 Defeating the Brahmanas either by words or sublety he has thrown them into the waters of the sea. By dint of my intellect I have to day have rescued them

27 As Agni (fire) who knows the character of both the good and the bad, leaves unscorched those that are honest, so do good men judge the assertions of even boys, though they lack in the power of speech

28 O Janaka, you are hearing my words as if you have been stupefied by eating the

fruit of *Śleshmatala* tree You have been robbed of your sense by flattery. Therefore though you are pierced by my words as an elephant by the goad, you do not heed them.

Janaka said .—

29. I listen to your words which are excellent and superhuman. Your appearance also appears to me as superhuman As you have to day defeated Vandi, I place even him at your disposal.

Astavakra said .—

30 O king, if Vandi remains alive, he would come to no use of mine If his father is really Varuna, let him be drowned in the sea.

Vandi said :—

31. I am the son of the king Varuna. I have therefore no fear to be drowned Even at this very moment Astavakra would see his long-lost father Kohoda.

Lomasha said :—

32 Then rose before Janaka all the Brahmanas, after they been duly worshipped by the illustrious Varuna

Kohoda said :—

33 O Janaka, it is for this reason men desire for sons by performing virtuous acts. That in which I failed has been done by my son.

34. O Janaka, weak men may have strong sons fools may have intelligent sons, and the illiterate may have learned sons.

Vandi said .—

35 O king, it is with your sharp axe that Yama severs the heads of his enemies. May prosperity attend you

36 In this sacrifice of king Janaka, the chief hymns relating to the *Ūkhi* rites are sung and the *Soma* juice is properly drunk. The celestials themselves with cheerful hearts accept their sacred portions.

Lomasha said :—

37 O king, when all the Brahmanas rose (from the waters), their splendour was much enhanced, Vandi with the permission of king Janaka then entered the ocean

38 Astavakra then worshipped his father, and he himself was (also) worshipped by the Brahmanas Having thus defeated Suta's son, he returned with his uncle to his excellent hermitage

39 Thereupon in the presence of his mother, his father said, "Speedily enter into the water of this river *Samanga*." Being thus told, he entered. And immediately all his (crooked) limbs were made straight.

40 From that day that river became known by the name of *Sarama* and it became capable of cleansing sins. He who bathes in it is cleansed of all sins. Therefore enter with your brothers and wife into its water.

41 O son of Kunti O descendant of Ajamir being intent on good deeds you will perform many other virtuous acts by living happily here with your brothers and the Brahmins.

Thus ends the hundred and thirty fourth chapter the history of Astavakra in the Tirthayatra of the Vana Parva.

CHAPTER CXXXV

(TIRTHAYATRA PARVA)—Continued

Lomasha said.—

1 O king here is visible the river *Samanga* which is also called *Madhurela*. Yonder is *Kardamela*, the bathing place of *Bharata*.

2 When the lord of *Sachi*, (*Indra*) became devoid of his prosperity in consequence of killing *Vritra* he was cleansed of his sins by bathing in the *Samanga*.

3 O foremost of men here is the spot where the *Mainika* has sunk into the interior of the earth. It is therefore called *Vinasana*. In order to obtain sons *Aditi* in the days of yore cooked his famous food.

4 O foremost of men ascend this lofty mountain and put an end to your inglorious misery which is not worthy of uttering.

5 O king yonder is the *Kinakhala* mountain the favourite resort of the *Rishis*. O *Yudhisthira*, yonder is the great river *Ganga*.

6 Here in the days of yore the holy sage *Sanatsumara* attained ascetic success. O descendant of *Ajmir* if you bathe in it, you will be cleansed of all your sins.

7 O son of Kunti touch with your ministers this lake called *Punya* and this *Bhrgutunga* (mountain) and also these two rivers called *Tashniganga*.

8 O son of Kunti yonder is the charming hermitage of *Sulashersha*. Abandon your anger and sense of self importance.

9 O son of *Paandu* yonder is the beautiful hermitage of *Raivya* where died the son of *Varadwaja*. *Yavakrit* learned in the *Vedas*.

Yudhisthira said.—

10 How did the mighty sage *Yavakrit* the son of the ascetic *Bharadwaja* acquire

profound knowledge in the *Vedas*. How also did he die?

11 I desire to learn all this as they happened. I take delight in hearing the accounts of the celestial-like men.

Lomasha said.—

12 *Varadwaja* and *Raivya* were two friends. They both lived here always taking the greatest pleasure in each other's company.

13 *Raivya* had two sons named *Arishu* and *Pravasu*. O descendant of *Bharata* *Varadwaja* had only one son named *Yavakrit*.

14 O descendant of *Bharata* *Raivya* and his sons became learned and the other (*Bharadwaja*) became an ascetic. From their childhood their friendship was matchless.

15—16 O unless one seeing that his father who practised asceticism was slighted by the *Brahmins*, while *Raivya* with his sons was greatly respected by them the high spirited *Yavakrit* was overwhelmed with sorrow, and became pale. O son of *Pandu*, he underwent severe austerities in order to get the knowledge of the *Vedas*.

17 He exposed his body to a flaming fire. By thus practising great asceticism he filled *Indra* with great anxiety.

18 O *Yudhisthira* thereupon *Indra* went to him and thus spoke to him, 'Why have you been engaged in the severest austerities?'

Yavakrit said.—

19 O worshipped of the celestials I am engaged in the severest asceticism because I desire to possess such knowledge of the *Vedas* as has never been acquired by any *Brahmana*.

20 O chastiser of *Paka* O *Kousika* my this attempt is for obtaining the knowledge of the *Vedas*. By the force of my asceticism I desire to acquire all sorts of knowledge.

21 O lord the knowledge of the *Vedas* that are to be learnt from teachers, requires long time to acquire. Therefore I am engaged in this great attempt.

Indra said.—

22 O *Brahmana* *Rishi* the way you have adopted is not the proper way. O *Brahmana* why will you destroy yourself? Go and learn (the *Vedas*) from a preceptor.

23 O descendant of *Bharata* having said this, *Sakra* (*Indra*) departed and *Yavakrit* of immeasurable prowess again engaged himself in asceticism.

24. O king, we have heard that by thus undergoing severe asceticism, he again greatly agitated the lord of the celestials

25. The slayer of Vala, the deity (Indra) again came to that great Rishi who was engaged in that great austerity and forbade him to do it.

Indra said:—

26 You are doing all this with the intention that the knowledge of the Vedas might be manifest in you and in your father, but your attempt can never be successful. Your this act is not well advised.

Yavakrit said:—

27 O king of the celestials, if you will not do what I desire, I shall then, by observing stricter vows, practise still more severe austerities

28 O king of the celestials, know that if you do not fulfill all my desires, I shall then cut off my limbs and offer them as a sacrifice to a blazing fire.

Lomasha said —

29 Having known the firm resolution of that high-souled Rishi, that intelligent deity (Indra) reflected (for a moment) and hit upon a means by which to dissuade him

30 Thereupon Indra assumed the garb of an ascetic Brahmana, who was many hundred years of age and who was weak and consumptive

31 He began to construct a dam of sands at that spot of the *Bhagirathi* where Yavakrit used to go to perform his ablutions

32 As that foremost of Brahmanas paid no heed to the words of Sakra (Indra), he therefore began to fill *Ganga* with sands

33 Without stopping for a moment he threw handfuls of sands into the *Bhagirathi* and to construct the dam thus attracting the notice of the Rishi

34 When that foremost of Rishis, Yavakrit saw him thus earnestly engaged in bridging (the Ganges), he broke out into a loud laughter and thus spoke

Yavakrit said.—

35 O Brahmana what are you doing? What is your intention? Why are you in vain making this great attempt?

Indra said:—

36 O sire, I am trying to bridge the *Ginga* so that a comfortable way may be made across it. People meet with great

inconvenience in again and again crossing and recrossing it.

Yavakrit said:—

37 O ascetic, you cannot bridge this mighty river O Brahmana desist from what is impracticable, attempt some thing practicable

Indra said:—

38 I have undertaken this heavy task, as you have engaged yourself in these great austerities to obtain the knowledge of the Vedas—an attempt which can never be successful

Yavakrit said:—

39 O lord of the celestials, O chastiser of Pakra, if you consider these my attempts as fruitless, as yours are,

40 O lord of the celestials, be pleased to do for me what is practicable favour me with boons by which I may excel all other men.

Lomasha said —

41 Indra granted him boons as was asked by the great ascetic. He said, "as you desire it, the Vedas will be manifest in you as well as in your father.

42 Your all other desires also will be fulfilled." Having thus obtained all that he desired, he came to his father and said,

43 O father, the Vedas will be manifest in you as well as in me. I have obtained boons by which we shall excel all other men.

Varadwaja said:—

44 O son, as you have obtained all that you desired, you (as a matter of course) will (now) be proud. And when you will be filled with pride, destruction will soon overtake you

45 O son, there is a story told by the celestials as an instance (of this). In the days of yore there was a greatly powerful Rishi, named Valadhi.

46 Being afflicted with grief for the death of his son, he performed great asceticism, to get a child who would be immortal. He obtained such a son

47 But the celestials though very much favourably disposed towards him, did not still make his son immortal like the celestials. They said that on no condition a mortal can be made immortal.

Valadhi said:—

48 O foremost of the celestials these mountains are existing for an ever lasting time, indestructible as they are, they will

be the instrumental of my sons' immortality

Varadwaja said —

49 Afterwards a son was born to that Rishi named Medhavi who was of very wrathful temper. Having heard all about his birth he grew haughty and began to insult the Rishis.

50 He roamed over the earth committing various mischiefs to the Rishis. He one day met with the intelligent and greatly powerful (Rishi) Dhanushriha.

51 Medhavi maltreated him therefore that greatly powerful Rishi cursed him saying, 'Be reduced to ashes.' But he was not reduced to ashes.

52 Thereupon having seen this, Dhruvashakha shattered the mountain which was the instrumental cause of his life to be shattered by buffaloes.

53 When the instrumental cause of his life was destroyed the child (Medhavi) suddenly died. Thereupon taking up his dead son the father began to lament.

54 Now hear from me the verse that was recited by the Rishis learned in the Vedas when they saw the Rishi thus mourning.

55 'On no condition can a mortal overcome what has been ordained by fate. Dhanushakra shattered even mountains by buffaloes.

56 Thus having obtained boons young ascetics are (generally) filled with pride and perish in no time. Do not become one of them.

57 O son this Raviya is greatly powerful so are his two sons. Therefore be careful never to approach him.

58 O son this Raviya is a great Rishi and an ascetic of wrathful temper. If wrathful he can do you harm in anger.

Yavakrit said —

59 O father I shall do as you command me. Never be in anxiety for it. As you, my father deserve to be respected by me so Raviya.

Lomasha said —

60 Having thus replied to his father in sweet words Yavakrit began fearlessly to take pleasure in wantonly injuring the Rishis.

Thus ends the hundred and thirty fifth chapter of the story of Yavakrit in the Tirthayatra Parva.

CHAPTER CXXV

(TIRTHAYATRA PARVA)—Continued

Lomasha said —

1 One day in the month of Vaisakhi Yavakrit while fearlessly wandering about came to the hermitage of Raviya.

2 O descendant of Bharata, he saw in that charming hermitage adorned with blossoming trees the daughter-in-law of Raviya who was like a Kinnari.

3 Having lost his sense through desire he shamelessly spoke to that beautiful maiden saying, 'Be attached to me.'

4 Knowing his character and fearing his course and thinking (also) of the great power of Raviya she said, 'Be it so (the)' and she went to him.

5 O descendant of Bharata, then taking him in private, she kept him hidden. O crusher of foes (some time after) Raviya returned to his hermitage.

6 O Yudhishtira seeing his daughter-in-law Paravasu's wife in tears he consoled her with sweet words and asked her the cause of her grief.

7 That blessed damsel told him all that Yavakrit had spoken to her and also what she herself had cleverly said to him.

8 Having heard of this gross misbehaviour of Yavakrit Raviya's heart burst it as if in fire and he was filled with great anger.

9 Thereupon that great ascetic of wrathful temper inflamed with anger tore off a matted lock of his head, and with proper rites offered it to the fire.

10 Thereupon rose out of it a female exactly resembling his daughter-in-law. He then again tore off another lock and offered it to the fire.

11 Thereupon rose out of it a fearful Rakshasha of fearful eyes. Those two then spoke thus to Raviya, 'What are we to do?'

12 Thereupon the Rishi said to them in anger, 'Go and kill Yavakrit. (Having been thus ordered) those two said, 'Be it so' and went away with the intention of killing Yavakrit.

13 O descendant of Bharata the female who in the shape of a soulless Rishi created robbed with her charms the sacred water pot of Yavakrit.

14 The Rakshasha with uplifted spear rushed upon Yavakrit who was robbed of his water pot and who had thus become a clown.

15 Seeing him coming with the uplifted spear with the intention of killing him, Yavakrit suddenly rose and ran towards a tank.

16. Having seen that tank to be without water, Yavakrit went to all the rivers, but they too all were dried up.

17. Being pursued by the fearful Rakshasha with the uplifted spear, he in great fear, tried to enter his father's room of the sacred fire.

18. O king, he was there repulsed by a blind Sudra door-keeper, and he was stopped at the door and grasped by the thigh.

19 Having been thus stopped by the Sudra, (he stood motionless) and that Rakshasha hurled his spear at Yavakrit who then fell down pierced in the heart.

20 Having killed Yavakrit, that Rakshasha came back to Raivya, and being ordered by Raivya, he lived (there) with his wife (that female)

Thus ends the hundred and thirtysixth chapter, the history of Yavakrit, in the Tirthayatra of the Vana Parva.

CHAPTER CXXXVII.

(TIRIHAVATRA PARVA)—Continued.

Lomasha said:—

1. O son of Kunti, having collected the sacrificial fuel and after performing the ritual duties of the day Bharadwaja entered his hermitage

2 As his son was killed, the (sacrificial) fire, which used to welcome him every day, did not come that day to welcome him.

3. Having seen this change in the Agnihotra, that great ascetic thus spoke to that blind Sudra gate-keeper who was seated there.

4. "O Sudra, why does not the fire delight on seeing me? You too do not express delight as you always do? Is every thing well in the hermitage?"

5. I hope my foolish son had not gone to Raivya? Tell me all this quickly, misgivings fill my mind.

Sudra said —

6. Your foolish son went to the great sage, and therefore he lies prostrate being killed by a powerful Rakshasha.

7. He was pursued by a Rakshasha with uplifted spear, and he attempted to enter this room, but he was stopped at the door by me.

8. Thereupon being desirous to obtain water (in this room) in an unclean state, (he tried to force a passage, but his way being barred with my arms), he stood hopeless, and (at that state) he was killed by the Rakshasha who held a spear in his hand.

Lomasha said —

9 Having heard from the Sudra, of this great calamity, Varadwaja, embracing his dead son, began to lament for him.

Bharadwaja said —

10. For the good of the Brahmana you performed the severe austerities, so that the Vedas unstudied by any Brahmanas might be manifest in you.

11. Your conduct towards the Brahmanas had always been for their good, and you had been always innocent in regard to all creatures. But at last you turned to be rude.

12. O child, I prohibited you from visiting the residence of Raivya, but you went there to visit it which was like the all-destroying death.

13 That greatly effulgent one knows me to be old, and (he knew also) that I had only one son. But that wicked-minded one still became subject to anger.

15 I have been afflicted with the grief at my son's death on account of Raivya. O son, for your death I shall give up my life which is the most precious thing in the world.

15. As I give up my life on account of the grief at the death of my son, so will the eldest son of Raivya kill him, though he would be innocent.

16. Happy are those to whom children are never born! Without experiencing the grief at their son's death, they happily move about.

17 Who can in this world be more sinful than those, who from the grief at their son's death and thus becoming deprived of their sense, curse their dearest friends?

18. Having seen my son dead, I have cursed my dearest friend. What second man is there who meets with such a (great) calamity,

Lomasha said—

19. Having thus variously lamented for his son, Bharadwaja cremated him, and then he himself entered a blazing fire

Thus ends the hundred and thirtysixth chapter, the history of Yavakrit in the Tirthayatra of the Vana Parva.

CHAPTER CXXXVIII

(TIRTHAYATRA PARVA)—Continued

Lomasha said —

1 About this time the highly blessed ruler of earth the greatly powerful Vrihadumna the Iajamana of Raiyya performed a sacrifice

2 The two sons of Raiyya named Arvvasu and Paravasu were employed by the intelligent Vrihadumna to assist him in the sacrifice

3 O son of Kunti thereupon those two taking the permission of their father went away Raiyya remained in the hermitage with Paravasu's wife

4 One day in order to see his wife Paravasu alone went to the hermitage and he saw his father in the forest covered with black deer skin

5 The night was far advanced and dark and he was drowsy with sleep When roaming in the forest he took his father for a deer

6 Mistaking his father for a deer he unintentionally killed him with the desire of protecting his own body

7 O descendant of Bharata after performing all his funeral rites, he came again to the sacrifice and spoke these words to his brother

Paravasu said —

8 You will never be able to perform this act alone I have killed our father mistaking him for a deer

9 O brother on my behalf observe a vow prescribed in the case of killing a Brahmana O Rishi I shall alone be able to perform this act

Arvvasu said —

10 Then perform the sacrifice of the intelligent Vrihadumna O your behalf I shall observe the vow prescribed in the case of killing a Brahmana by subduing my senses

Lomasha said —

11 O Yudhishthira having observed the vow prescribed in the case of killing a Brahmana Arvvasu the Rishi again came back to the sacrifice

12 Thereupon having seen his brother come back again Paravasu spoke these words to his brother choked with delight

13 See that this killer of a Brahmana may not enter your sacrifice Do not also look at him for even a glance at a killer

of a Brahmana can certainly do you harm"

14—15 O ruler of earth O descendant of Bharata as soon as the king heard this he ordered his men (to turn him out) Being driven out by the king's men and being repeatedly called by them as the slayer of Brahmana Arvvasu again and again cried It is not I that killed a Brahmana

16 He did not also admit that he had observed the vow for his own sake (He said) My brother did it, and I have freed him from that sin

17 Having said this in anger and having been reprimanded by the king's men that Brahmana Rishi that great ascetic became silent, and he then went away to the forest

18—19 Performing severe austerities he took protection in the sun Thereupon the mystery of the sun revealed in him and that eternal deity appeared before him in an embodied form O king the celestials were exceedingly pleased with that act of Arvvasu

20 They appointed him as the chief priest of the sacrifice and caused Paravasu to be dismissed Then the celestials with Agni at the head, bestowed upon him boons

21 He too asked the boons that his father might be restored to life He also prayed that his brother might be freed from the sin of killing his father

22 (And also) that Bharadwaja and Yavakrit both might be restored to life and that the Solar revelation might be famous

23 O Yudhishthira the celestials said Boon so and they bestowed on him the boons Thereupon all of them were restored to life Then Yavakrit spoke thus to the celestials with Agni at their head

24 I have obtained the knowledge of all the Vedas I have also observed vows How came it then that Raiyya killed me who am an ascetic

25—26 O foremost of the celestials how could he then kill me in that way?

O Yavakrit O Rishi do not think in the way you speak thinking that you easily learnt the Vedas without the help of a preceptor and Raiyya obtained the excellent Vedas after great exertions and long time

27 Having said this to Yavakrit the celestials with Indra at the head restored them all to life and went away to heaven

28 O foremost of kings here is the sacred hermitage (of that Rishi) adorned

with trees full of flowers and fruits (that grow) at all seasons. It cleanses all sins.

Thus ends the hundred and thirty-eighth chapter, the history of Vetrakrit, in the Tirthayatra of the Vana Parva.

CHAPTER CXXXIX

(TIRTHAYATRA PARVA)—*Continued*

Lomasha said.—

1. O descendant of Bharata, O son of Kunti, O ruler of earth, you have now left behind the mountains Usinara, Mamaka, Sveta and Kala.

2. O foremost of the Bharata race, here show before you the seven Gangas. This spot is (very) pure and holy. Here Agni unceasingly blazes forth.

3. No man is able to get a sight of this wonder. Therefore concentrate your mind, so that you may with rapt attention see these Tirthas.

4. O son of Kunti, as we have passed the Kaola mountains you will now see the play-grounds of the celestials, marked with their foot-prints.

5. We shall now ascend Sveta Giri and the Mandara mountain, where dwell Manuadra, Yaksha and Kuvera, the king of the Yakshas.

6—7. O king, O foremost of men, here at this place eight thousand swift-going Gandharvas and as many Kimpurashas and four times as many Yakshas of various shapes, wielding many weapons, wait upon the chief Yaksha Manuadra.

8. In this place their power is very great and their speed is that of the wind. They are certainly capable of displacing the king of the celestials from his seat.

9. O child, O son of Priti, protected by them and watched over by the Rakshas, these mountains have become inaccessible. Therefore perform the great concentration of mind.

10. O son of Kunti, here are the ministers of Kuvera and his other friends who are all fearful Rakshasas. We shall have to meet them,—therefore gather up all your prowess.

11. O king, the Kailasha mountain is six Yojanas in height. O descendant of Bharata, there is a large Jujube tree. Here often are the celestials,

12. In great numbers, also the Yakshas, the Rakshas, the Kinnaras, the Nagas,

the Suparnas, the Gandharvas when they go to the palace of Kuvera

13. O king, protected by me, as well as by the prowess of Bhimasena, and also in consequence of your own asceticism and self-command, do mix with them to-day.

14—15. May king Varuna, that conqueror in battles, Yama, Ganga and Yamuna, this mountain, the Marutas, the Ashvinis, all rivers and lakes, touch safe to you safely. O greatly effulgent one, may you have safety from the celestials, the Asuras and the Vasus.

16. "O Goddess Ganga, I hear your roar from this golden mountain which is sacred to Indra. O blessed one, protect, in this mountain, this ruler of men adored of, all the Ajimira race.

17. O daughter of the mountain, this king is about to enter this mountainous regions. I therefore confer upon him your protection." Having thus addressed the ocean going river, that Brahmana said to the son of Priti to be careful.

Yudhisthira said:—

18. This confusion of Lomasha is astonishing. Therefore all of you protect Krishna (Draupadi) Do not be careless. He knows very well this place as being difficult of access. Therefore practise here the greatest purity.

Vaishampayana said:—

19. He then thus spoke to the greatly powerful Bhima, "O Bhimasena, protect Krishna (Draupadi) with all care. O child, whether Arjuna be near or away, Krishna (Draupadi) always seeks your protection when in fear."

20. Thereupon the high-souled king (Yudhisthira), coming to the twins (Nakula) and Sahadevi and smelling their heads and rubbing their body, said, "Do not fear. Proceed with caution."

Thus ends the hundred and thirty-ninth chapter, the words of Yudhisthira, in the Tirthayatra of the Vana Parva.

CHAPTER CXL

(TIRTHAYATRA PARVA)—*Continued.*

Yudhisthira said:—

1. O Vrikodara, there are in this place, many invisible beings who are all powerful and huge. We shall however be able to pass through them by the merit of our Agnihotra and asceticism,

2 O son of Kunti by collecting your prowess restrain your hunger and thirst O Vrikodara have recourse to your strength and cleverness

3 O son of Kunti, you have heard what the Rishi (Lomasha) has said about the Kailash mountain After due deliberation think how Krishna (Draupadi) should pass through this place

4—5 Or O exalted Bhima of large eyes, you should better return with Sahadeva with Dhaumya, with all our charioteers, cooks, servants, cars horses and also the Brahmanas who are worn out with travel

6 The great ascetic Lomasha Nakula and I shall proceed living on light food and observing vows

7 In expectation of my return wait carefully at the source of the Ganges, and protect Draupadi till I come back.

Bhima said:—

8 O descendant of Bharata, although this blessed princess is afflicted with toil she easily proceeds along in the hope of seeing Shetabahana (Arjuna)

9 Your dejection also is very great at not seeing the high souled Guruksha (Arjuna) who never retreats from battle

10 O descendant of Bharata, you will be more dejected if you do not see Sahadeva, Krishna (Draupadi) and myself Let the Brahmanas return with our servants,

11 Charioteers cooks and others whom you may command I shall never leave you here

12 In these rugged and inaccessible mountainous regions infested by Rakshasas This greatly blessed princess, ever devoted to her husbands,

13 O foremost of men will not return without you This Sahadeva is always devoted to you,

14—15 O great King I know his character well, he will never return (without you) We are all eager to see Sabyasachi (Arjuna), and therefore we will all go together If we cannot go on our cars over this mountain of many defiles,

16 We shall walk on foot, O King you need not trouble yourself about it I shall carry the Panchala Princess, wherever and whenever she will be incapable of walking

17 I have decided upon this therefore do not trouble yourself about it I shall carry these two heroes the tender sons of Madri the delight of their mother, over difficult tracts wherever they will be incapable of walking

Yudhisthira said:—

18 O Bhima, let your strength increase for your speaking thus You boldly undertake to carry the illustrious Panchala princess

19 And also the twins (Nakula and Sahadeva) Be blessed, such courage does not exist in others May your strength, fame and virtue increase

20 O mighty armed hero, as you propose to carry our two brothers with Krishna (Draupadi), let not exhaustion or defeat come to you

Vaishampayana said:—

21 Thereupon the charming Krishna (Draupadi) smilingly said, O descendant of Bharata, I shall go,—you need be anxious for me"

Lomasha said —

22 O son of Kunti one can go to Gandamadana by asceticism, therefore we shall all practise asceticism

23 O king O son of Kunti, Nakula, Sahadeva Bhimsena, you and myself then shall see Shetabahana (Arjuna)

Vaishampayana said —

24 O king, having thus conversed, they saw with delight the extensive kingdom of Suvala abounding in horses and elephants

25—26 Densely inhabited by the Kiratas and the Trigunas, crowded by hundred of Pulindas frequented by the celestials and full of wonders Seeing them Suvala, the king of the Pulindas, received them in due honour and with great cheerfulness on the frontier of his kingdom They, too being thus received, lived there (for some time) with great comfort

27—29 They started for the Himalaya mountain when the sun shone brightly in the sky Having left in the care of the king of the Pulindas all their servants Indrasena and others, also the cooks and stewards and also all accoutrements of Draupadi and also every thing else those mighty car-warriors, those greatly powerful descendants of Kuru started for that country They proceeded cautiously with Krishna (Draupadi), they were all cheerful in the expectation of seeing Arjuna

Thus ends the hundred and fortieth Chapter, going to Gandamadana, in the Tirthayatra of the Vana Parva.

CHAPTER CXLI

(TIRTHAYATRA PARVA)—Continued

Yudhisthira said:—

1 O Bhimasena, O Panchala princess, O twins, hear. Nothing of creatures perishes. Behold, we are now rangers of forest.

2 Weak and fatigued as we are, we have to help one another and pass over difficult places. Though incapable, yet we must proceed in order to see Dhananjaya (Arjuna)

3 It (his absence) burns my body as fire does a heap of cotton. I do not see the hero c Dhananjaya at my side

4 With the thirst for seeing him, I live with my younger brothers in the forest. O hero, the great oppressor committed by Yagmaseni (Draupadi) also burns me

5 O Vrikodara I do not see the immediate elder of Nakula, the immeasurably powerful Partha (Arjuna) who is invincible and who is the wielder of the strongest bow. For this, O Vrikodara, I am miserable.

6—7 In order to see that hero Dhananjaya firm in truthfulness, I have been wandering with you for these five years in various *tirthas*, in charming forests and lakes. As I do not still see Vivatsu (Arjuna) O Vrikodara I am miserable

8 As I do not see the long-armed, black, curly-haired lion like (Arjuna), O Vrikodara, I am miserable

9 As I do not see that foremost of the Kurus, accomplished in arms, skilful in fight and matchless among bowmen O Vrikodara I am miserable

10—12 As I, though very much distressed, do not see that son of Pritha Dhananjaya who was born under the influence of the constellation *Falguni*, who ranges amidst enemies like angry Yama at the time of the universal dissolution, who possesses the prowess of an elephant with the juice trickling down its temple, who has lion like shoulder, who is in no way inferior to Sakra (Indra) in energy and prowess, who is elder of the twins, who rides on white horses, who is immeasurably powerful, invincible, and the wielder of the strongest bow, O Vrikodara, I am miserable

13 He is forgiving, even when he is insulted by the meanest foe. He confers benefit and protection upon the men who follow the righteous path

14 To crafty men who want to injure him,—even if he be the wielder of thunder (Indra),—he is like a violently poisonous snake.

15 The high souled *राजसूय* invariably powerful Vivatsu shows mercy and extends protection even to an enemy when he is fallen

16 He is the refuge of us all and he destroys his enemies in battle. He can gather all wealth and he keeps us all happy

17. It was through his prowess I formerly possessed various kinds of precious jewels which Sujodhana (Durjodhana) has now got.

18 O hero, O son of Pandu, it was through his prowess I formerly possessed the Assembly Hall adorned with all sorts of jewels and celebrated over the three worlds

19 He is like Vasudeva in prowess, he is invincible and matchless in battle like Kartivirya. I do not (now) see that *पल्लव*

20 That chastiser of foes (Arjuna) is equal to the invincible and most powerful Sankarshana (Valadeva) and Vasudeva (Krushna)

21. He is equal to Purandara (Indra) in strength of arms and prowess, he is equal to the wind in speed to the moon in beauty, and to the eternal Death in anger.

22 O mighty armed one, in order to see that hero, that foremost of men, we shall all go to the Gandamidana mountain

23 In which is situated the hermitage Nara and Narayana and on which stands the great *Vakara* tree. It is inhabited by the *Yakshas*. We shall see that excellent mountain

24 Practising great asceticism, we shall go walking to the charming lake of Kuvera guarded by the *Rikshas*

25 O Vrikodara no vehicle can go to that place. O descendant of Bharata, no cruel, varicious and hot-tempered man can go there

26 O Bhima, in order to see Arjuna, we shall all go there guiding on our swords and wielding our bows. We shall be accompanied by Brahmanas of strict vows

27 O son of Pritha, the sinful men meet there flies, gad flies, mosquitoes, tigers, lions and reptiles, but pure souled men do not meet them

28 Therefore with regulated diet and with subdued passions, we shall go to the Gandamadana with the desire of seeing Dhananjaya

Thus ends the hundred and forty first Chapter, going to Gandamidana, in the Tirthayatra of the Vana Parva

CHAPTER CXLII

(TIRTHAYATRA PARVA)—Continued

Lomasha said —

1 You have seen many mountains and rivers towns and forests and also many charming *tirthas* the sacred water of which you have touched with your hands

2 O sons of Pandu this way leads to the celestial Mandara mountain therefore be attentive and free from all anxieties

3 You will now go to the abode of the celestial Rishis of virtuous deeds

4 O king, here flows the great and beautiful river (Akānanda) of sacred water rising from the *Vaishṇava* tree It is ever adored by the celestial Rishis,

5 It is always adored by the high souled Vaiṣṇava, Valakṛiṣṇa and the Gandharvas,

6 And the singers of the *Sama* (Veda) the Rishis Marichi Pulaha Bhṛigu and Angirasha chaunt the hymns in this place

7 Here does the lord of the celestials with the Marutas perform his daily prayers The Siddhas and the Asvins wait upon him

8 The moon with the sun and with all the luminaries and with the planets always go to this river by day and by night

9 O greatly blessed one that protector of the world Vṛishanka (Siva) received on his head the all of the waters of this river at the source of the Ganges.

10 O child, now come to this goddess of six attributes and bow down before her with concentrated mind

Vaiṣampayana said —

11 Having heard the words of the illustrious Lomasha the Pandavas reverentially worshipped the river which flows from the sky

12 Having worshipped her all the virtuous Pandavas accompanied by the Rishis gain cheerfully proceeded

13 Those best of men then saw at a distance some white objects of vast proportions which looked like the Meru (mountain) stretching in all directions

14 Seeing the Pandavas eager to ask him about it Lomasha skillful in speech thus spoke Hear O sons of Pandu

15—16 O foremost of men what you see before you and what is of vast proportions looking like a mountain and appearing as beautiful as the Kailasha is the collection of bones of the greatly powerful Dantya

Naraka As they have been kept on a mountain one mistakes it for a mountain

17 In the days of yore, this Dantya was killed by the Supreme Soul the eternal deity Vishnu, for the good of the king of the celestials

18 That high souled Dantya performed great asceticism for ten thousand years with the desire of getting possession of Indra's kingdom

19 That son of Diti becoming thus unrivaled by the power of his asceticism as well as that of arms, always harassed (Indra)

20 O sinless one Sakra (Indra) became agitated Afflicted with fear by learning his prowess asceticism and observance of religious vows,

21 He mentally thought of the eternal deity Vishnu and the graceful lord of the universe who is present everywhere appeared and stood before him

22—23 The Rishis and the celestials propitiated Vishnu with prayers In his presence even the exalted and blazing Havyavhana (fire) lost his effulgence Seeing that giver of boons the deity Vishnu, the lord of all the celestials

24 The wielder of thunder (Indra) with joined hands and bowed down head, told him soon the cause of his fear

Vishnu said:—

25 O Sakra I know your fear originates from the lord of the Dityas Naraka By his successful asceticism he desires to obtain Indra's kingdom

26 O lord of the celestials although he has achieved success in asceticism I shall sever his soul from his body to do you good. Wait for a moment

Lomasha said —

27 Thereupon the greatly powerful Vishnu deprived him (Naraka) of his senses by striking him with his hands He (Naraka) then fell down on the ground dead, like a great mountain

28 He was thus killed by a miracle and his bones were then gathered at this spot Here thus is manifest another great deed of Vishnu

29 Once the whole earth was lost—it sunk into the nether regions But she was again lifted up by him (Vishnu) who had assumed the form of a boar

Yudhisthira said —

30—34 O exalted one, narrate in detail how Vishnu the lord of the celestials, raised

up the earth sunk down one hundred *Yoyanas*. How was also that support of all created things—the greatly blessed Earth, who dispenses blessings and produces all sorts of course—made stable? By whom she was forced to sink one hundred *Yoyanas* and under what circumstances was this greatest exploit of the supreme Being exhibited? O foremost of Brahmanas, I desire to hear all this in detail as it happened. You know all about it.

Lomasha said:—

35 O Yudhisthira, hear all in detail as I narrate the story which you have asked me to relate. O child, in the days of yore, in a terrible time in the Kreta Yuga the ancient and primeval deity performed the duties of Yama.

36 O undeteriorating one when the god of gods began to perform the duties of Yama, there was no death (on earth), but births were numerous.

37 Birds, beasts, kine, sheep, deer and all kinds of wild animals began to multiply.

38 O foremost of men O chastiser of foes, men also began to multiply by thousands and tens of thousands like water.

39 O child by this terrible increase of creatures the Earth sank down one thousand *Yoyanas*.

40 Being afflicted with pain all over her body and being deprived of her senses by this excessive weight (on her), she sought the protection of the foremost of deities Nara-Nararyana.

The Earth said:—

41 O exalted deity, it is through your favour I was able to remain so long in my position. But (now) I have been overcome with (a heavy) burden and I am now unable to hold myself any longer.

42 O exalted deity, you should remove this burden. O deity, O lord I ask your protection. Extend your favour towards me.

Lomasha said:—

43 Having heard her these words, the eternal deity of six attributes, cheerfully spoke these words to her with great distinctness.

Vishnu said:—

44 O Earth, O holder of treasures, O burdened earth do not be afraid, I shall act in the way by which you will be relieved of your burden.

Lomasha said:—

45 Having thus sent away the earth adorned with mountains as her ear-rings, he then became a greatly effulgent boar with one tusk.

46 Causing terror with his red eyes and emitting smokes from his blazing lustre, he began to swell in magnitude in that place.

47 O hero, then holding the earth with his single tusk that eternal one raised her up one hundred *Yoyanas*.

48—49 When she was thus raised up, a great agitation was created. All the celestials, the Rishis and the ascetics were agitated, and the earth, the sky and the heaven were filled with "Alas! Oh!" Neither the celestials nor men could find peace.

50 Then the celestials and the Rishis all approached Bramha who was seated as if blazing in his own prosperity.

51 Coming to the deity Bramha, the witness of the acts of all beings, they with joined hands thus said to him these words.

The Celestials said:—

52 "O lord of heaven, all created beings have become agitated, all the mobile and immobile creatures have become restless. The oceans are also in great agitation.

53 This whole earth has gone one hundred *Yoyanas* down. What is the cause of all this? By whom the whole universe has been agitated? Kindly explain the cause to us without delay, we are all bewildered.

Bramha said:—

54 O immortals, there is no fear from the Asuras in any matter or in any place. Hear why all this agitation has taken place.

55 This heaven has been agitated from the prowess of the illustrious being, who is omnipresent, eternal, and the never-perishing soul.

56 That supreme soul, Vishnu, has lifted up again the earth which sank down one hundred *Yoyanas*.

57 On account of thus raising her up, this agitation has taken place. Know this to be the cause and dispell your doubts.

The Celestials said:—

58 O exalted deity, where is that God, who so easily raises up the earth? Tell us the place, we shall all go there.

Bramha said:—

59 Go there. Be blessed, you will find him in the Nandana. Yonder is the exalted and adored Suparna (Garuda).

60 After having raised the earth, the supreme Being the creator of the world blazes forth in the form of a boar like consuming fire at the universal dissolution

61 On his breast is to be seen (the gem) *Srisatsa* Behold all of you that being who does not know deterioration

Lomasha said.—

62 The immortals with the Grandsire at their head after having seen that great soul and heard his praise, went back to the place whence they came

Vaishampayana said —

63 O Janamejya having heard this story, all the Pandavas with great alacrity proceeded by the way pointed out by *Lomasha*

Thus ends the hundred and forty second chapter, entering Gandhamadhana, in the Tirthayatra of the Vana Parva

CHAPTER CXLIII

(TIRTHAYATRA PARVA)—Continued

Vaishampayana said —

1—2 O king, then those foremost of bow men those immeasurably effulgent heroes equipped with quivers and arrows, and armed with swords and holding bows strung at full and wearing finger protector made of guana skin went towards the Gandhamadhana with the Panchal princess and the best of Brahmanas

3 On their way they saw many lakes rivers mountains forests with trees of wide spreading shades standing on the summit of the mountains

4 Places with trees bearing flowers and fruits in all seasons and regions frequented by the celestial Rishis Subduing their souls within their souls and living on fruits and roots

5 They passed through rugged craggy and difficult regions seeing (on their way) various kinds of animals

6 Those high souled heroes then entered the mountain inhabited by the Rishis the Siddhas and the immortals and frequented by the Kinnaras which is the favourite region of the Gandharvas and the Apsaras

7 O king as they were entering Gandhamadhana mountain a violent wind arose accompanied with heavy shower of rain

8 Thereupon clouds of dust with innumerable dry leaves rose and suddenly covered the earth the atmosphere, and the sky

9 The sky being covered with dust, nothing could be seen They (the Pandavas) could not even express their mental feelings to one another by word

10 With eyes enveloped in darkness and pushed by the wind full of particles of rocks, they could not see one another

11 There arose great sounds proceeding from the trees and also from those trees that continually broke down blown up by the wind and also from those trees that fell down on the ground,

12 Distracted by the wind, they thought in their mind, 'Is the heaven coming down, or is the earth or the mountain being rent assunder ?

13 Being pushed by the wind and being alarmed they felt their way by their hands and they took shelter under the way side trees, ant hills and caverns

14 Then taking hold of his bow and taking also Draupadi (by the hand) the greatly powerful Bhishasena stood underneath a tree

15 Dharmaraja (Yudhishthira) and Dhaumya crept into a deep wood taking the sacred fire Shahadeva took shelter under a rock.

16 Nakula with *Lomasha* and other greatly ascetic Brahmanas stood alarmed, each underneath a tree

17 When the wind had abated and the dust had subsided there came down a heavy shower of rain in great torrents

18 There arose a great noise (of the rain falling on the mountain side) like that of the roarings of the thunder The swift flashing lightnings began to play gracefully on the clouds

19 Being helped by the swift wind showers of rain incessantly poured and filled all sides round

20 O king all around flowed many streamlets covered with froth and mud

21 Carrying volumes of water and covered with large quantity of froth they rushed down with tremendous roars uprooting many trees

22 When the noise had ceased and the wind had abated and the water had subsided and the sun had arisen

23 O descendant of Bharata they cautiously came out and met together Those heroes then again proceeded towards the Gandhamadhana mountain

Thus ends the hundred and forty third chapter, entering Gandhamadhana, in the Tirthayatra of the Vana Parva

CHAPTER CXLIV

(GIRTHAYATRA PARVA)—Continued

Vaishampayana said —

1 When the illustrious Pandavas had gone only two miles Draupadi unaccustomed to walk sat down

2 Fatigued and miserable as she was, the Panchala princess became faint on account of the storm and rain

3 Trembling with faintness the black-eyed lady supported her with her thighs and with her plump and becoming arms

4 Thus trying to support herself with her thighs which were like the trunk of an elephant she suddenly fell down on the ground trembling like a plantain tree stirred (by wind)

5 Seeing that foremost of women falling down like a twisted creeper the greatly stroking Nishula ran forward and supported her

Nishula said —

6 O king O descendant of Bharata behold the daughter of the Panchala king this black-eyed lady has fallen on the ground out of fatigue

7 O great king this lady of slow gait, though she does not deserve misery suffers great afflictions She is worn out with fatigue Therefore comfort her

Vaishampayana said —

8 Having heard his these words the king Bhima and Sahadeva became greatly afflicted, and they soon ran towards her

9 Seeing her weak and also seeing her pale face the high-souled son of Kunti taking her up on his lap began to lament (in grief)

Yudhishthira said —

10 How can this beautiful lady accustomed to a life of ease (and accustomed) to live in the private rooms and on beds spread over with sheets sleep on the ground?

11 The delicate hands and the lotus-like feet of this lady who deserve all excellent things have become dark blue in colour on my account

12 Having been addicted to dice what have I done foolishly I am with Krishna (Draupadi) wandering in the forest full of wild animals

13 This large-eyed lady was bestowed on us by her father, the king of Drupida in the hope that this blessed damsel would be happy by obtaining the Pandavas as her husbands

14 Afflicted with hardship sorrow and travel, it is on account of my wretched act, she (now) lies prostrate on the ground without having obtained any thing hoped for

Vaishampayana said —

15 When Dharmaraja Yudhishthira was thus lamenting, Dhaumya and other foremost of Brahmanas all came there

16 They comforted and consoled him, and they honoured him with blessings They uttered mantras capable of destroying Rakshasas and they also performed (some) religious rites

17 On the Mantras being recited by the great Rishis in order to restore her and on the repeated touch of the cool hands of the Pandavas

18 And also on being fanned by the cool breeze surcharged with water the Panchala princess felt ease, and slowly regained her consciousness

19 Placing the poor exhausted lady who had then regained her consciousness on a deer skin, the sons of Pritha made her take rest

20 The twins, taking up her red-soled feet with auspicious marks began to press them gently with their hands which were scared by the bow strings

21 Dharmaraja Yudhishthira also comforted her That foremost of the Kurus thus spoke to Bhimasena

Yudhishthira said :—

22 O Bhima many rugged and snowy bound mountains are (before us) O mighty-armed hero how will Krishna (Draupadi) be able to pass them?

Bhima said :—

23 O king I myself will carry the princess and also these two foremost of me, the twins and yourself therefore O king of kings do not allow anxiety to come to your mind

24 O sinless one at your command, the son of Hiramba Ghatotkacha who can range the skies and who is as strong as myself will carry us all

Vaishampayana said :—

25 Having been ordered by Dharmaraja (Yudhishthira) he remembered his Kikshaisha son As soon as remembered the high-souled Ghatotkacha appeared before his father

26 The mighty-armed hero after saluting the Pandavas and the Brahmanas, stood before them with joined hands They too welcomed him in return

27 He then thus spoke to his greatly powerful father Bhimasena, Having been remembered by you I have speedily come here to serve you

28 O mighty armed hero command me I shall certainly be able to perform what ever you will order me to do Having heard this, Bhimasena embraced the Rakshasha

Thus ends the hundred and forty fourth chapter, entering Gandhamadana, in the Tirthayatra of the Vana Parva

CHAPTER CXLV

(TIRTHAYATRA PARVA)—Continued

Yudhisthira said —

1 O Bhima let this powerful and heroic Rakshaka chief, your own begotten son ever devoted to us, and always truthful carry (his) mother (Draupadi) without any delay

2 O greatly powerful hero, by your strength of arms I shall go with the Panchala princess to Gandhamadana

Vaishampayana said —

3 Having heard the words of his brother, that foremost of men Bhimasena spoke thus to that chastiser of foes, Ghatotkacha

Bhima said —

4 O invincible hero, O son of Hirimba O child, O ranger of skies you are capable of going everywhere at will Your mother is worn out with fatigue, therefore O strong hero, carry her

5 On your shoulder, and go with us adopting a course not far overhead so that you may not make her feel uneasy Let blessings be on you

Ghatotkacha said —

6 I can myself alone carry Dharmaraja (Yudhisthira), Dronumya, Krishna (Draupadi) and the twins (Nakula and Sahadeva),—what wonder is then there that I shall to day carry them when I have others to help me!

7 O sinless one, hundreds of other heroes (Rakshasas), capable of ranging in the skies and of assuming any form at will, will carry you with all the Brahmanas,

Vaishampayana said —

8 Having said this, Ghatotkacha carried Krishna (Draupadi) in the midst of the Pandavas The other (Rakshasas) carried the Pandavas,

9 Lomasha of matchless effulgence proceeded in the path of the Siddhas by virtue of his own (ascetic) prowess, like a second sun

10 Being ordered by the Rakshasha chief other greatly powerful Rakshasas took up all the Brahmanas (on their shoulders) and proceeded along

11 Blazing up many highly charming forests and woods, they went towards the great Vadari tree

12 Being carried by the greatly swift and heroic Rakshasas, who were capable of going great distance within the shortest time they passed over a long way as if it were but a short one

13 They saw (on their way) many regions crowded with *Mlechas* many mines of gems, many hillocks full of various minerals,

14 Thronged with Vidyadharas abounding on all sides in the monkeys and the Kinnaras, the Kimpurashas, and the Gandharvas,

15 Full of peacocks, *Chamaru* cows, apes, *Rurus*, bears *Garajas*, and buffaloes,

16 Intersected by many rivulets and abounding in a large number of birds of various kinds and also in various sorts of beasts beautified by elephants,

17 Adorned with various trees and enraptured birds Having passed many such regions and also the country of Uttarakurus

18 They then saw that best of mountains the *Kulishra* full of wonderful sights They then saw the hermitage of Nara and Narayana,

19 Adorned with celestial trees bearing fruits and flowers in all seasons of the year They then saw that charming Vadari of large trunk

20 It was full of freshness, of deep shade, of excellent beauty and of thick, soft and green foliage, it was blessed and healthful,

21 With gigantic and wide spreading boughs of matchless lusture, it bore full grown, tasteful and holy fruits,

22 All dropping excellent honey. It was frequented by the great Rishis and it was always inhabited by various birds maddened with animal spirits

23 It grew in a place where there were no mosquitoes and gad flies, and it abounded in fruits, roots and water, it was covered with green grass, inhabited by the celestials and the Gandharvas

24 It stood on a smooth surface of land which was naturally bleached and beautiful

it was throneless, beautiful, and cool and pleasant in touch.

25 Having reached the place with those foremost of Bramhanas, the illustrious (Pandavas) all slowly alighted from the shoulders of the Rakshasas.

26 O king, the Pandavas, accompanied by those best of Bramhanas, saw the charming hermitage of Nara and Narayana.

27 It was free from darkness, it was holy, it was untouched by the solar rays it was free from all the miseries namely hunger and thirst, heat and cold, it destroyed all sorrows.

28 It was crowded by the great Rishis and adorned with the grace of the Vedas. It was inaccessible to those men who were beyond the pale of religion.

29 It was adorned with offerings and *havyas*, it was holy, well swept and daubed with fragrance. It shone beautiful with the offerings of celestial blossoms all around.

30 It was covered over with sacrificial altars, sacred ladders and posts and graced with large water jars and askets.

31 It was the refuge of all creatures—it echoed with the recitations of the Vedas. It was heavenly and a fit place for a holy hermitage, it destroyed all fatigue.

32—35 It was full of splendour, it produced matchless merits, it was majestic with divine qualities. It was inhabited by many great Rishis living on fruits and roots, having their passions controlled, wearing black deer skins, looking as effulgent as the sun and Agni, possessing souls magnified by asceticism and mind intent on emancipation, leading the *Vanaprastha* life, identifying themselves with the Supreme Soul and reciting the Vedas. That greatly effulgent son of Dharma, Yudhishtira, with his brothers, restraining his senses and purifying himself, went to those Rishis who, having seen by their supernatural knowledge the arrival of Yudhishtira,

36 Received him with joy. Those Rishis, engaged in the recitation of the Vedas conferred blessings on him.

37 Those fire like ones gladly gave him a fitting reception in due form. They gave him pure water, fruits, flowers and roots.

38 Dharma-raj Yudhishtira gladly received with subdued soul the offerings offered by the great Rishis for his reception.

39—40 O sinless one, the Pandava (Yudhishtira) with Krishna (Draupadi) and his brothers and with also thousands of Bramhanas, learned in the Vedas and the Vedangas, entered that sacred hermitage which was like the abode of Indra

resembling heaven itself, beautiful and full of celestial fragrance.

41 Then the virtuous minded (Yudhishtira) saw the hermitage of Nara and Narayana, adored by the celestial, and the celestial Rishis and beautified by the *Bhagirathi*.

42 Seeing it frequented by the Bramhana Rishis and abounding in fruits dropping excellent honey, those foremost of men, the Pandavas, were filled with great delight.

43 Having arrived there those high-souled ones lived at that place with the Bramhanas. Being greatly delighted, they cheerfully sported there.

44 Seeing the Mimaika mountain with golden peaks and also the auspicious Vinda lake abounding in various sorts of birds,

45 The Pandavas with Krishna (Draupadi) derived great pleasure in roaming in those excellent and charming woods, blossomed with flowers of all seasons.

46 They were beautiful on all sides with trees bearing brown blossoms, bending down with the weight of their fruits, frequented by numerous male *Korilas*,

47 With glossy and beautiful foliage, with cool shade and with beautiful loveliness, with various lakes of crystal waters,

48 Adorned all around with lotuses and lilies. Seeing this charming scene, the Pandavas derived great delight.

49 O lord, a balmy breeze with holy fragrance always blew there, delighting all the Pandavas with Krishna (Draupadi).

50—51 The high-souled ones saw near the great *Vadari* tree the *Bhagirathi* of easy descent and cool water, adorned with beautiful lotuses, with stairs made of rubies and corals, beautified with trees and scattered over with celestial flowers and giving great pleasure to the mind.

52—53 Those sons of Kunti after having purified themselves, offered oblations to the Pitris, the celestials, the Rishis in the sacred waters of the *Bhagirathi* in that extremely inaccessible place, frequented by the celestial Rishis. Those perpetrators of the Kuruvra thus offered oblations and passed the time in reciting holy writs.

54 Those foremost of men, those heroes then lived there with the Brahmanas. Those best of men, the celestial like Pandavas, seeing the various scenes with Krishna (Draupadi) derived great pleasure.

Thus ends the hundred and forty fourth chapter, entering Gandamada in the Tirihyatra of the Vana Parva.

CHAPTER CXLVI

(TIRTHAVATRAPARVA)—Continued

Vaishampayana said —

1 There lived those foremost of men those heroes for six nights leading a highly pure life with the expectation of seeing Dhananjaya (Arjuna)

2 Then there blew a wind from the north-east at pleasure and it brought a celestial and sun like lotus with one thousand petals

3 The Panchala princess saw that pure and charming lotus of celestial fragrance lying on the ground being brought by the wind

4 O king having obtained that excellent fragrant and blessed lotus that blessed lady became very much delighted, and she thus spoke to Bhimasena

Draupadi said —

5 O Bhima behold this beautiful and excellent celestial flower—it has gladdened my heart by its sweet fragrance

6 O crusher of foes I shall give it to Dharmaraja (Yudhishtira) Procure others (like it) for my satisfaction so that I may take them to our hermitage in the Kamyaka

7 O son of Pritha if I am your beloved then procure others (like it) in large numbers for I desire to take them to our hermitage in the Kamyaka (forest)

8 Having said this to Bhimasena that fruitless lady of beautiful eyes took the flower and went to Dharmaraja (Yudhishtira)

9 Knowing the desire of their queen (Draupadi) that foremost of men the greatly strong Bhima set out so that he might gratify the desire of the beloved one

10 Lager to fetch the flowers he proceeded at a very rapid pace facing the wind, in the direction from which the lotus had come

11 Taking the bow imbued with gold and as arrows resembling poisonous snakes he proceeded like a lion in rage or an elephant in rut

12 All creatures stared at that wielder of the great bow and arrows Neither exhaustion nor labour nor fear, nor confusion

13 Ever took possession of that son of Pritha and of Vayu (wind) Desiring to please Draupadi, that hero of great strength of arms

14—15 That mighty one free from fear or exhaustion began to ascend the

mountain That slayer of foes roamed over that beautiful place adorned with trees, creepers and shrubs and paved with black stone and frequented by the Kinnaras With various minerals, plants, beasts and birds and many colours

16—20 It appeared like an upraised arm of the earth adorned with all ornaments That hero of matchless prowess, fixing his look at the slopes of the Gandhamadana adorned with the flowers of every season and revolving various thoughts in his mind and with his ears, eyes and mind rivetted to the spots resounding with the notes of male Kokilas and ringing with the hum of black bees like an elephant in rut roving mad in the forest, smelt the excellent fragrance proceeding from the flowers of all seasons He was fanned by the fresh breeze of the Gandhamadana, full of fragrance of various flowers and as cooling as a feather touch On his fatigue being removed the down on his body stood on end.

21, That crusher of foes sought for the flowers all over the mountain frequented by the Yakshas, the Gandharvas, the celestials and the Brahmanas Rishis

22 Being brushed by *Saptachadi* tree and besmeared in red black and white minerals, he looked decorated with the lines of holy unguents drawn by fingers The mountain with clouds stretching at its sides looked as if it was dancing with outspread wings

23 On account of the trickling of the waters of the springs it appeared to be adorned with necklaces of pearls It contained romantic caverns groves, cascades and caves

24 There were innumerable beautiful peacocks dancing to the tinklings of the bingles on the arms of Apsaras The rocky surface of the mountains had been worn away by the continual brushing of the tusks of great elephants

25—27 With the waters of the streams falling down the mountain looked as if its clothes were getting loosened That handsome son of Vayu (wind) playfully and cheerfully went on, pushing away innumerable entwining creepers The sages stared at him in curiosity with grass in their mouths and as they never knew what fear was they were not frightened and they did not run away eager to fulfil the desire of his beloved, that hero of beautiful eyes

28 That youth of the splendour like the colour of the gold having a body as strong as that of the lion treading like a mad elephant in the paces of a mad elephant

29-31 Having coppery eyes like those of a mad elephant and possessing the prowess of checking a mad elephant, began to roam on the romantic sides of the Gandhamadana with two beautiful eyes uplifted and thus displaying a novel beauty. The wives of the Yakshas and the Gandharvas, sitting invisible by the side of their husbands, stared at him turning their faces and making various motions. He (then) remembered the various woes caused by Duryodhana.

32 Eager to do the favourite work of Draupadi exiled in the forest, he thought, 'Now that Arjuna had gone to heaven and I have come away

33-34 In search of the flowers, what will Yudhishthira now do from affliction, and doubting their prowess, that foremost of men Yudhishthira will not allow Nakula and Sahadeva to come in search of us. How can I obtain the flowers soon? He thought thus.

35 And that foremost of men proceeded with the speed of the king of birds (Garuda) with his mind and sight fixed on the delightful sides of the mountain.

36 Having the words of Draupadi as his provisions for the journey, Bhima went with greater speed, shaking the earth with his tread as does a hurricane.

37-38 Frightening the herds of elephants, the lions, tigers and deer uprooting and crushing large trees forcibly tearing plants and creepers like an elephant, ascending higher and higher the summit of a mountain.

39 He roared fearfully as does the cloud surcharged with lightning. Awakened by the loud roarings of Bhima.

40 Tigers came out of their dens while other wild animals hid themselves in their own. The birds flew away in alarm and herds of deer ran (in all directions).

41 Birds left the trees, tigers forsook their dens, the mighty lions were roused from their slumber and the buffaloes stared.

42 The elephants in great alarm surrounded by the female elephants left that forest and ran to more extensive ones.

43 The boars, the deer, the lions, the buffaloes, the tigers, the jackals and the Goryas and all other wild animals in herds began to cry.

44 The ruddy goose, the *Fallendulas*, the ducks the *kapan lasas*, the *playas*, the parrots the male *kokilas* and the herons all flew in confusion in all directions.

45 Some proud elephants urged by female elephants and also some lions and tigers in great anger rushed at Bhimasena.

46 As they were bewildered with fear, these fearful animals discharged urine and dung and set up loud yells with gaping mouths.

47-48 Thereupon the illustrious and the handsome son of Vayu the mighty Pandava, depending on his own strength of arms, began to kill in anger one elephant with another elephant and one lion with another lion. He killed others (smaller animals) with slaps. Being thus killed by Bhima, the lions, the tigers, the leopards.

49-50 Loudly cried and discharged urine and dung in great fear. The handsome son of Pandu, the mighty armed hero, entered into that forest resounding all sides with his shouts. The mighty armed hero then saw on the slopes of the Gandhamadana.

51 A charming forest of plantain trees extending to many *Koyanas*. The greatly powerful hero, agitating (the forest), went with great speed towards it.

52 Like a large elephant breaking many trees and uprooting innumerable plantain trees as high as many palm trees put one upon the other.

53 That foremost of all strong men Bhima threw them on all sides that greatly powerful hero, as proud as a lion, sent up loud shouts.

54 Then he met with innumerable huge animals deer monkeys, lions, buffaloes, and also aquatic animals.

55 With the roarings of these (animals), as well as with the shouts of Bhima, the wild animals living in distant forests were also alarmed.

56-57 Having heard this noise of the beasts and birds thousands of aquatic fowls suddenly rose into air. That foremost of the Bharata race (Bhima) then went in that direction. He then saw a vast and romantic lake.

58 That fathomless lake was being fanned by the golden plantain trees on its banks, which were slowly shaken by the soft breeze.

59 Going down to the waters of that lake adorned with innumerable lotuses and lilies that greatly powerful hero sported merrily there like a mighty elephant in rut.

60 Having sported there for a long while, that immeasurably effulgent hero got up in order to enter quickly into the forest abounding in trees.

61 Then the Pandava (Bhima) sounded with all his might his loud blowing conch.

Striking his arms with his arms the mighty Bhima made all the points of heaven resound

62 Filled with the sounds of the conch and with the shouts of Bhimasena and also with the sounds made by the striking of his arms the caves of the mountains seemed roaring

63 Hearing those loud stridings of his arms resembling the roarings of thunder the lions sleeping in their caves (awoke and) uttered great howls

64 O descendant of Bhurata being frightened by the yellings of the lions the elephants also sent forth tremendous roars which filled the mountain

65 Having heard these loud sounds and known that Bhimasena was his brother the monkey chief, Hanumana, the ape,

66-67 With the desire to do good to Bhima and to secure his safety, obstructed the path to heaven. Thinking thus he lay across the narrow path adorned with plantain trees

68-69 With the object that the Pandava (Bhima) might not meet with any curse or defeat by entering the plantain forest the huge Hanumana lay down there as if overcome by drowsiness

70 He began to yawn, lashing his long tail, which resembled a (sacrificial) pole consecrated to Indra and he roared like thunder

71 On all sides round, the mountain echoed through the mouths of its caves. Those sounds were like the lowings of a cow.

72 Shaken by the sounds produced by the lashing of his tail the mountain with its summits tottered and crumbled down on all sides

73 Rising above the roarings of mad elephants the sounds of the lashing of his tail spread over all the slopes of the mountain

74 Having heard this noise, the down of Bhima's body stood on end. He began to roam over that plantain tree in search of the source of these sounds

75 The mighty armed hero saw the monkey chief in the plantain forest, lying on an elevated rocky base

76 He was difficult to be looked at as a flash of lightning is. He was of copper-colour, he was as quick moving as lightning

77 He had a short fleshy neck supported on his shoulders, his waist was slender in consequence of the fullness of his shoulders.

78 His tail covered with long hair and bent a little at the end, was raised up like a banner

79-80 He (Bhima) saw Hanumana's head furnished with small lips, coppery face long tongue, red ears, brisk eyes and bare white teeth sharpened at the edge

81 His head was like the shining moon with hair scattered over, resembling a heap of *Asoka* flowers. That greatly effulgent one was lying amidst the golden palm trees,

82 Looking like a blazing fire with his effulgent body. That chastiser of foes was casting glances with his eyes reddened with intoxication

83-85 The intelligent Bhima saw that mighty and huge monkey chief lying like a second Himalayas obstructing the path of heaven. Seeing him alone in that great forest the undaunted the mighty armed and the greatly strong Bhima quickly came to him and uttered a loud lion like roar. At his that loud roar, beasts and birds were terrified

86 The greatly powerful Hanumana opened his eyes but partially and looked at him with thorough disregard with eyes reddened with intoxication. Then smilingly addressing him he thus spoke to him

Hanumana said —

87 Why have you awakened me ill as I am? I was comfortably asleep. As you have reason you should certainly show kindness to all creatures

88 Being born in the animal kingdom we do not know what *Dharma* is. But men having reason show kindness to all animals

89 Why do then men like your august self commit acts that are harmful alike to body speech and heart and which are also destructive of virtue

90 You know not what virtue is. You have not taken advice from the wise men. You have but little sense, and therefore from childishness you destroy lower animals

91 Tell me who you are. Why have you come to the forest devoid of humanity and human beings?

92 O foremost of men, tell me also where you intend to go to-day. It is impossible to go any further, the yonder mountain is inaccessible

93 O hero, except success in asceticism there is no other means to go to that place. This is the way to the celestial regions. It is always impassable by men

94 O hero, O lord, out of kindness I ask you, to desist. Listen to my words. Further up from this place you are not able to go. Therefore desist.

95-96. O foremost of men, you are welcome here to day in every way. If you at all accept my words, then rest here partaking of fruits and roots as sweet as ambrosia. Do not for nothing be killed.

Thus ends the hundred and forty-sixth chapter, Bhima's entering plantain forest in the Tirthayatra of the Vana Parva.

CHAPTER CXLVII

(TIRTHAYATRA PARVA.)—Continued.

Vaishampayana said:—

1 O chatiser son, having heard these words of the intelligent monkey chief, the heroic Bhima thus spoke to him.

Bhima said:—

2 Who are your august self? For what reason you are in the shape of a monkey? It is a Kshatriya,—an order next to the Brahmanas who asks you

3. I am a descendant of Kuru, born in the Lunar dynasty, born by Kunti in her womb,—a son of Pandu, begotten by Vayu, known by the name of Bhimasena.

Vaishampayana said:—

4 Hearing the words of that Kuru hero, Hanumana smiled, and that son of Vayu thus spoke to the son of Vayu (Bhima)

Hanumana said:—

5. I am a monkey, I shall not grant you the passage you desire. Desist like an honest man and go back. Do not meet with destruction.

Bhima said:—

6 O monkey, I do not ask you about destruction or anything else. Give me way. Arise, do not meet with grief at my hand.

Hanumana said:—

7. I am suffering from illness, therefore I have no strength to rise. If you are resolved to go, then go overleaping me.

Bhima said:—

8 The attributeless Supreme Soul pervades all bodies. I cannot disregard him who is knowable by only knowledge. Therefore I cannot overleap you.

9. Had I not known him from whom all creatures have become manifest, I would have overleaped you—also this mountain, even as Hahumana did the ocean.

Hanumana said:—

10 Who is he of the name of Hanuman who leaped over the ocean. O foremost of men, I ask you, relate it if you can.

Bhima said:—

11. He was my brother, excellent in all accomplishments, and endued with both intelligence and strength. That handsome and foremost of monkeys is celebrated in the Ramayana.

12 The ocean extending over one hundred Yojanas was leaped over by that monkey for Rama's wife.

13 That greatly powerful hero was my brother, I am equal to him in might, strength and prowess. I am able also to chastise you.

14 Arise therefore, give me way or witness my prowess to-day. If you fail to do what I say, I shall send you to the abode of Yama.

Vaishampayana said:—

15 Knowing him to be intoxicated and proud of his strength of arms, Hanumana slighted him (very much) in his mind, and he thus spoke to him

Hanumana said:—

16 O senseless one, be kind towards me. I have no strength to rise in consequence of old age. From pity for me go by moving aside my tail.

Vaishampayana said:—

17. Having been thus addressed by Hanumana, Bhima, proud of his own strength, thought in his mind that one (Hanumana) to be destitute of energy and prowess.

18 He thought, "Taking fast hold of his tale I will send this monkey destitute of energy and prowess to the abode of Yama"

19 Therefore with a smile, Bhima carelessly took hold of the tail with his left hand, but he could not move that tail of the mighty monkey.

20 Then with both arms he pulled the tail resembling the (sacrificial) pole raised up in honour of Indra. But the mighty Bhima failed to raise the tail with both his arms.

21. His eyes were contracted up, and his eye balls rolled, his face was contracted

into wrinkles and his body was covered with sweat but still he failed to raise it

22 When he failed to raise it after many attempts the illustrious Bhuma came to the side of the monkey and stood before him in great shame

23 That son of Kunti bowing down his head and joining his two hands, thus spoke to him O foremost of monkeys be kind towards me Forgive my harsh words

24 Are you a Sididhi a celestial a Gandharva or a Gulaka I ask you in curiosity Who are you in the shape of a monkey?

25 O mighty armed hero (tell me) if it is not a secret and if I deserve to hear it O sinless one I seek your refuge and ask you as a disciple.

Hanumana said —

26 O chastiser of foes as you are curious to know all about me I shall narrate to you all O son of Pandu listen to it

27 O lotus eyed hero I am born in the womb of Keshari, begotten by Vayu who is the life of the universe I am the monkey, named Hanumana

28—29 O chastiser of foes, all the mighty monkey chiefs waited upon that son of the sun, Sugriva and that son of Indra Vali friendship between Sugriva and myself was like that between the wind and the fire

30 For some cause Sugriva was driven out by his brother and lived for a long time with me at the Hrishyamukha

31 Once upon a time, the greatly powerful son of Dasaratha by name Rama who was Visnu in human form wandered over the earth

32 In order to please his father he with his wife and brother armed with the best of bows, resided in the Dandaka forest

33—34 O sinless one his wife was carried away by force and by stratagem from Janasthana by the mighty lord of the Rakshasas the wicked minded Ravana deceiving that foremost of men through the Rakshasha Maricha who assumed the form of a deer marked with gems and golden spots

Thus ends the hundred and forty seventh chapter colloquy between Buma and Hanumana, in the Tirthayatra of the Vanas Parva

CHAPTER CLXVIII

(BIRTHAYATRA PARVA)—Continued

Hanumana said :—

1 Having thus lost his wife while that descendant of Raghu was searching his wife with his brother he met with the monkey chief Sugriva on the summit of the mountain

2 Then a friendship was contracted between that high-souled descendant of Raghu and Sugriva killing Vali, he gave him (Sugriva) the kingdom

3 Having obtained the kingdom Sugriva sent as his hundreds and thousands of monkeys to search out Sita

4 O foremost of men, O mighty armed hero I also with numerous other monkeys set out towards the south in search of Sita

5 Thereupon I learned the tidings of Sita from a mighty vulture named Sampati that she was in the abode of Ravana

6 Thereupon to accomplish the work of Rama of stainless deeds I suddenly leaped over the ocean extending one hundred Yojanas

7—8 O best of the Bharata race, having crossed by my own prowess the ocean the abode of sharks and crocodiles I saw the daughter of king Janaka celestial like Sita in the abode of Ravana Having interviewed with that lady the Veda princess, the beloved of Rama,

9 And burnt the whole of Lanka with its towers ramparts and gates and proclaimed my name there I returned

10 Having heard every thing from me, the lotus eyed Rama fixed upon the course of his action and made with the help of his soldiers a bridge over the great ocean

11 He crossed the great ocean followed by million of monkeys Thereupon all the Rakshasas were killed by Rama's prowess,

12 And also Ravana that oppressor of the world, the king of the Rakshasas with all his Rakshasa relatives, brothers, sons and kindred

13 Rama installed on the throne of Lanka the Rakshasa chief Vibhisana who was virtuous, reverent and kind to devoted followers

14 15 Then Rama recovered his wife like the lost Vedic lore Then the greatly illustrious Rama the descendant of Raghu, with his devoted wife went speedily to his own city of Ayodhya inaccessible to enemies That lord then dwelt there

16 When that foremost of kings was established in his kingdom, I asked a boon from the lotus eyed Rama

17. I said "O chastiser of foes, O Rama, let me live as long as the history of your deeds remains extant on earth Thereupon he said, 'So be it'

18 O chastiser of foes, O Bhuma, through the grace of Sita, all excellent objects of enjoyments are supplied to me who always live in this place.

19 Rama reigned ten thousand ten hundred years Then he ascended his own abode

20. O child, O sinless one, since then Apsaras and the Gandharvas delight me by singing the great deeds of that great hero

21-22 O descendant of Kuru, this passage is impossible to mortals, for this reason and is also with the view that none may defeat or curse you, I have obstructed your passage trodden by the celestials This is one of the paths to heaven Mortals cannot pass this way But the like in search of which you have come lies in that direction

Thus ends the hundred and fortyeighth chapter, colloquy between Hanumana and Sri Bhima in the Tirthayatra of the Yana Parva

CHAPTER CXLIX

(TIRTHAYATRA PARVA)—Continued.

Vaishampayana said :—

1. Having been thus addressed, the mighty armed and greatly powerful Bhima-sena cheerfully bowed down his head to his brother Hanumana

2 He spoke in mild words to the monkey chief, Hanumana, 'None is more fortunate than I am for I have been able to see my brother

3 It is a great favour shown to me I have been greatly pleased with you Now I desire that you will today fulfill my wish

4 O hero, I desire to see your that matchless form which you had at the time when you jumped across the ocean, that abode of crocodiles and sharks

5 I shall be then satisfied and I shall have faith in your words' Having been thus addressed, that greatly powerful one smilingly thus replied,

6 'My form neither you nor any one else can see. The state of things was

different at that age It does not exist now

7 In the Krita Yuga, the state of things was one, in the Treta another and in the Dwapara another. Diminution (of every thing) is taking place in this age. I have (therefore) not that form today.

8 The ground, the rivers, the plants, the rocks the Siddhas, the celestials, the great Rishis, all conform to Time, as it comes to be in the different Yugas

9 O perpetuator of the Kuru race, (therefore do not desire to see my former form I am following the tendency of this (present) age. Time is irresistible.

10 Tell me what is the duration of different Yugas, and what are the different manners and customs, virtue, pleasure and profit, acts, prowess, life and death in those different ages.

11 O child, that Yuga was called Krita when only one true eternal religion was extant In that best of Yugas every one had religious perfection. There was no need for performing (any) religious act

12 Virtue then knew no decrease It was for this reason that Yuga was called Krita (perfect) In course of time it lost all its attributes

13 O child, in the Krita Yuga there were no celestials, no Danavas, no Gandharvas, no Yakshas, no Rakshasas, and no Nagas There was neither buying nor selling

14 The Sama, the Rich, the Yajus (Vedas) did not exist There was no manual labour The necessities of life were procured only by thinking for them. The only Dharma was then renunciation.

15-16 In that Yuga there was neither disease nor the decay of the senses There was neither malice, nor pride, nor hypocrisy nor discord, nor ill-will nor cunningness, nor fear, nor misery, nor envy, nor covetousness

17 For this reason even that chief refuge of all Yugas, the supreme Brahma was attainable to all The white cloth-wearing Narayana (also was the soul of all creatures,

18 In the Krita Yuga, the distinctive characteristics of the Brahmanas, the Kshatriyas, the Vaisyas and the Sudras were the same, and all men were engaged in their own respective duties

19 Brahma was then the sole refuge (of all men), their manner, and customs were adopted to the attainments of Brahma, the object of their knowledge was Brahma, all their acts also had reference to Brahma.

Thus men of all orders obtained equal merit

20 One uniform Soul was the object of their meditation there was but one religion and one ordinance. Though they had different characteristics they followed one Veda and they had one religion

21 According to the divisions of time they led the four modes of life without aiming at any object. Thus they obtained (final) emancipation

22 The sign of Krita Yuga was that the religion then consisted of the identification of self with Brahman. In the Krita age the four orders had eternal fourfold measure

23 Such was Krita Yuga devoid of the these qualities. Now hear from me all about the Treta Yuga in which sacrifices were introduced (in the world)

24 (In this age) virtue decreased by a quarter, and Narayana assumed a red colour. Men practised truth and devoted themselves to religion and religious rites

25 Thus sacrifices were introduced and many religious rites came to be performed. In the Treta Yuga men began to devise to attain an object and they attained to it by performing (religious) acts and (giving away) gifts

26 Men never deviated from virtue and they were always engaged in asceticism and the bestowal of gifts. The four orders were devoted to their respective duties and they performed (religious) rites. Such were the men in the Treta Yuga

27 In the *Dvapara Yuga* virtue decreased by half. Vishnu assumed a yellow colour and the Vedas became divided into four parts

28 Then some learnt all the four Vedas some again only three some two and some did not know even the Rich

29 The *Sastras* having been thus divided (religious) acts also (naturally) multiplied. Mostly influenced by passion men engaged in asceticism and gifts

30 As men had no capacity to study the entire Veda it came to be divided into several parts. And as the intellect (of men) deteriorated few were devoted to truth

31 When men fall off from truth they become subject to various diseases—lust overtakes men and natural calamities fall on them

32 Being affected by these some then betake to asceticism. Others perform sacrifices with the desire of enjoying

worldly luxuries or of obtaining heaven (and its pleasures)

33 O son of Kunti thus in the *Dvapara* Yuga men became degenerated on account of their impiety. In the *Kali Yuga*, only one quarter of virtue remains

34 When this age appears Keshava (Vishnu) assumes a black colour. The Vedas the Institutes the virtue the sacrifices and religious observances all fall into disuse

35 Then *Ati* (excessive rain) draught, rats locusts, birds and king diseases, lassitude, anger, deformities, natural calamities, anguish and fear of famine take possession of the world

36—38 As this Yuga passes on, virtue becomes duly weaker. As virtue becomes weak, all creatures degenerate. And as creatures degenerate, their nature also undergoes deterioration. The religious acts performed at this waning of the Yuga produce contrary effects. Even those who live for several Yugas must conform to their changes

39 O crusher of foes, as regards your curiosity to know me I tell you this—why should a wise man be eager to learn a superfluous thing?

40 O mighty armed hero I have thus told you all that you asked me about the different Yugas. May good come to you. Now return

Thus ends the hundred and forty ninth chapter colloquy between Bhima and Hanuman in the Tirthayatra of the Vana Parva

CHAPTER CL

(TIRTHAYATRA PARVA)—Continued
Bhima said—

1 I shall never go without seeing your former form. If you are pleased with me, show me your own form

Vaishampayana said—

2 Having been thus addressed by Bhima the monkey chief showed him the form in which he jumped across the sea

3 Desiring to gratify his brother he (Hanuman) assumed a gigantic body which both in length and breadth grew exceedingly huge

4 That greatly effulgent monkey stood there covering the whole of the plantain forest full of trees and rising to the height reached by the *Vindya* (mountain)

5-6 Having attained to a lofty and gigantic body which looked like another mountain (a body) furnished with coppery eyes and sharp teeth, and a face marked by frowns, he lay covering all sides, lashing his long tail. That descendant of Kuru (Bhima), seeing his brother's that gigantic form,

7-8 Was greatly astonished and the down of his body again and again stood on end. Seeing him as blazing as the sun or the golden mountain or the blazing sky, Bhima closed his eyes. Then Hanu-
mana smilingly thus spoke to Bhima,

9 "O Bhima, O sinless one, you are capable of seeing my form up to this extent. I can go on swelling my body as long as I wish. Amidst foes, my size increases exceedingly by its own energy."

Vaishampayana said:—

10 Seeing that dreadful and wonderful body of Hanumana like the Vindya mountain the son of Pavana (Bhima) grew bewildered.

11 His down standing on end, the high souled Bhima with joined hands spoke this to Hanumana who was standing in that form.

12 "O lord O greatly mighty one, I have seen the vast dimensions of your body. Now decrease it with your own prowess."

13 I am unable to look at you who look like the rising sun who is immeasurable and irrepressible and who resemble the Mainaka mountain.

14 O hero, this is my great wonder to-day that when you were at the side of Rama, he had to fight personally with Ravana.

15 Depending on your own strength of arms, you were capable of instantly destroying Lanka, with its warriors, heroes, elephants and chariots.

16 O son of Vayu there is nothing that is incapable of being achieved by you. Ravana together with his followers was no match for you in battle, though he fought you single handed.

Vaishampayana said:—

17 Having been thus addressed by Bhima that chief of monkeys, Hanumana replied in affectionate words and in solemn accents.

Hanumana said:—

18 O mighty armed descendant of Bharata, O Bhimasena, it is as you say.

That wretch of a Rakshasa (Ravana) was no match for me.

19 But if I had killed Ravana,—that thorn of the worlds,—the glory of Raghu's son (Rama) would have been obscured,—for this I left him alone.

20 By killing that lord of the Rakshasas together with his followers, and bringing back Sita to his own city, that hero established his fame among men.

21 O greatly wise one, being intent on the welfare of your brothers and being protected by Vayu, go along a fortunate and blessed way.

22 O foremost of Kurus, this way will lead you to *Souganthika* (forest). You will see the gardens of Kuyera, guarded by the Yakshas and Rakshasas.

23 Do not pluck there any flowers by the force of your personal might, for the celestials deserve respect and regard from mortals.

24 O best of the Bharata race, O descendant of Bharata, men gratify the celestials by offerings, *homas*, sacrifices, reverential salutations, recitations of *Mantras* and veneration.

25 O child, therefore do not act rashly, do not deviate from the duties of your order. Adhering to your own *Dharma*, know and follow the highest morality.

26 Without knowing one's own duties and without waiting upon the old, even men who are like *Vrihaspati* can never understand what *Dharma* and *Artha* (really are).

27 One should ascertain with discrimination those cases in which vice goes under the name of virtue and in which men, having no intelligence, become perplexed.

28 Four religious observances proceed from virtue the Vedas are established in virtue, and from the Vedas sacrifices came into existence. By sacrifices the celestials are established.

29 The celestials are maintained by the sacrifices prescribed by the Vedas and the ordinances. But men maintain themselves by following ordinances of *Vrihaspati*, and *Usanas*.

30-33 And also by those vocations by which the world is maintained,—such as serving for wages, receiving taxes, merchandising agriculture, and tending of cattle and sheep. The (study of the) three Vedas, agriculture trade and government constitute as it is ordained by the wise, the professions of the twice born ones, each order maintains itself by following the professions prescribed for it. When these callings are properly pursued, the world is maintained with ease.

If however men do not righteously lead their lives the world becomes lawless for want of Vedic merit and government. And if people do not follow their respective vocations they perish. But by regularly following their professions they acquire virtue.

34 The religion of the twice born consists of the knowledge of the soul. The colour of that order is universally the same. The performances of sacrifices, study and the bestowal of gifts, these are the three well known general duties.

35 Performing sacrifices (on behalf of others), teaching and acceptance of gifts are the (three) duties of the Brahmana. The duty of the Kshatriya is to rule and that of Vaisya is to tend (cattle).

36 It is said that the duty of the Sudra is to serve the twice born ones. The (Sudra) cannot begin to perform *Homas* and observe vows. They are to live in their masters' house.

37 O son of Kunti, your duty is that of a Kshatriya, namely to protect (men). Therefore controlling your passions perform your own duties in an humble spirit.

38—39 That king only is fit to govern who takes counsel of wise men who is helped by honest, intelligent and learned ministers. But a sinful king always meets with defeat. When the king duly prescribes and properly confers favours then only the order of the world is preserved.

40 Therefore the nature of the hostile country, its fortified places, the allies of the enemy, their prosperity and adversity must be ascertained by spies.

41—42 Spies are the most important helps to a king. Tact, diplomacy, prowess, chastisement, favour and cleverness lead to success. Success should also be retained through the following: either in their combination or in separation—namely conciliation, gifts, sowing dissensions, chastisement and slight.

43 O best of the Bharata race, politics has for its roots diplomacy. Diplomacy again is the main qualification of a spy. Well judged policy brings in success; therefore in the political matters, counsels of Brahmanas should be taken.

44 In matters of secrecy a woman, a fool, a boy, a covetous man, a mean minded person and he in whom signs of insanity are marked must not be consulted.

45 Wise men should only be consulted and affairs should be transacted only through able officers. Diplomacy must be carried on through friendly persons. Fools must always be avoided.

46 In religious matters pious men in the matters of gain learned men in guarding women, eunuchs and in all crooked affairs crooked men should be employed.

47—48 Propriety and impropriety of the resolution of the enemy as also their strength and weakness should be ascertained through one's own spies as well as the spies of the enemies. Favour should be shown to honest persons that have prudently sought protection. But lawless and disobedient persons should always be punished.

49 When a king justly punishes and shows favour, dignity of the law is then well maintained and all people live in good order.

50 O son of Pritha, I have thus explained to you all the kingly duties so difficult to comprehend. Perform with equanimity the duty as prescribed for your order.

51 The Brahmanas go to heaven by ascetic merits by controlling their senses and by performing sacrifices. The Vaisyas obtain the blessed state by gifts, hospitality and religious acts. The Kshatriyas go to heaven by protecting and punishing men.

52 Being not influenced by lust, malice, avarice and anger if kings justly and properly punish (their subject) they then go to the place where virtuous men go.

Thus ends the hundred and fiftieth chapter colloquy of Bhima Himmantri in the Parthivatra of the Vana Parva.

CHAPTER CLI

(GIRIVAJRA PARVA)—Continued

Vaishampayana said —

1 Thereupon contracting his that huge body which he assumed at his pleasure, the monkey again embraced Bhimasena with both his arms.

2 O descendant of Bharata, having been thus embraced by his brother, Bhima's fatigue was gone and all his strength was restored.

3—4 Having gained great strength, he thought that there was one equal to him in physical power. With tears in his eyes, the monkey again from affection to Arjuna thus spoke to him in a choked voice: O hero go back to your own abode. Let me be incidentally remembered in your talk.

5—8 O foremost of the Kurus, do not tell any one that I live here. O greatly powerful one, the most excellent wives of celestials and the Gandharvas frequent this

himself before his beloved (Draupadi) worn out by exile

Thus ends the hundred and fifty second chapter arrival at Soudamini in the Tirthayatra of the Vana Parva

CHAPTER CLIII

(TIRTHAYATRA PARVA)—Continued

Vaishampayana said:—

1 Going there he (Bhima) saw near the Kailasha peak that charming lake adorned with lotuses and surrounded by blessed woods and guarded by the Rakshasis

2 It was made by (the wit of) the springs of the mountains near the abode of Kuvera. It was charming, it had wide spreading shade, it was adorned with various trees and creepers

3 It was covered with green lilies, it was filled with golden lotuses, it swarmed with various birds, its banks were beautiful and free from mud

4 Situated on the mountain this charming sheet of water was the wonder of the world, it was beautiful and delightful to behold

5 The son of Kunti saw that ambrosial lake, its water was cool, light, clear and fresh. The Pandava (Bhima) drank much of its water

6—7 That celestial lake was covered with heavenly Soudamini lotuses. It was also filled with beautiful lotuses, scented, charming and fragrant, golden lotuses with beautiful stalks made of Vaidurya gems. Being disturbed by the swans and kinnaras, they were scattering fresh and pure *farina*

8 It was the play ground of the king of the kings, the high-souled Kuvera. It was adorned by the Gandharvas, the Apsaras and the celestials

9 It was frequented by the celestial Rishis, the Yakshas, the Kimpurashas, the Rakshasas and the Kinnaras. It was well protected by Vaisravana (Kuvera)

10 When the greatly powerful son of Kunti, Bhimasena, saw that celestial lake, he became greatly delighted

11 At the command of their king, hundreds and thousands of Rakshasas, called Krodhavasas, clad in uniforms and armed with various weapons, were guarding it

12—13 As that chaster of foes, that son of Kunti, Bhima, of fearful prowess, clad

in deer skins, wearing golden armlets and girding on his sword, fearlessly proceeded with the desire of gathering those lotuses, the Rakshasas saw him, and they immediately shouted out, addressing one another

14 'You should enquire why this foremost of men, clad in deer skins and armed with weapons, has come here'

15 Thereupon they all came to the mighty, armed and effulgent Vrikodara (Bhima) and asked 'Who are you? you should answer our question'

16 We see, you are in the garb of an ascetic, but yet you are armed with weapons. O high-minded one, tell us why you have come (here)'

Thus ends the hundred and fifty third chapter, gathering of the golden lotuses, in the Tirthayatra of the Vana Parva

CHAPTER CLIV

(TIRTHAYATRA PARVA)—Continued

Bhima said:—

1 I am Bhimasena, the son of Pandu. I am next in birth to Dharmarajanya (Yudhishtira). O Rakshasas, I have come with my brother to the great Vadari

2 I here did the Panchala princess see an excellent Soudamini (lotus) which was certainly carried there by wind from this place. She desired to possess more of that kind lotus

3 O rangers in night, know that being ever engaged in fulfilling the desire of my wedded wife of faultless feature, I have come here to get the flowers

The Rakshasas said:—

4 O foremost of men, this place is the favourite play-ground of Kuvera. Men subject to the laws of earth cannot sport here

5 O Vrikodara, the celestial Rishis, the Yakshas and the celestials, after taking permission of the Yaksha chief, drink the water of this lake and sport here. O Pandava, the Gandharvas and the Apsaras (also) sport here

6 That wicked person, who without heeding the lord of wealth (Kuvera) unlawfully tries to sport here, certainly meets with destruction

7 Without heeding him (Kuvera) you intend to take away the lotuses from this place by main force—why then do you say that you are the brother of Dharmaraja?

the sky the earth began to tremble, and dust fell in showers

5 Beasts and birds cried in shrilled voices, everything was enveloped in darkness and nothing could be seen

Other evil omens also appeared. Seeing his strange phenomenon, the son of Dharma, Yudhishthira,

7-8 That foremost of speakers thus spoke 'Who will overcome us? O Pandava who are always invincible in battle be blessed. Arm your self. From what I see I am of opinion that time has come near, when we are to display our prowess.' Having said this, the king looked around

9-10 Having not seen Bhima Dharmaraja Yudhishthira, that chastiser of foes, asked, Krishna (Draupadi) and the twins who were near by, about his brother Bhima of 'fearful deeds, "O Panchala princess, is Bhima intent upon performing some great act?"

11-12 Or has that hero who delights in daring deeds already achieved some great feat? These omens appear on all sides indicating a great battle and portending some fearful danger." When he said this, the intelligent Krishna (Draupadi) of sweet smiles, his beloved wife, thus spoke to him to remove his anxiety

13 "O king, the golden lotus that was brought here by the wind, I showed to Bhimasena out of love. I also told that hero 'If you can find

14 More of these flowers, get all of them (for me), and soon come back." O son of Pandu, that mighty armed hero with the desire of gratifying my wish,

15 Has perhaps O king, gone towards the north east to get them. Having been thus addressed by her, the king thus spoke to the twins,

16 "We must all soon go along the path Vrikodara (Bhima) has gone. Let the Rakshasas carry all those Brahmanas who are fatigued and who are weak

17 O Ghatika you are like a celestial, carry Krishna (Draupadi). In my opinion, and it is quite evident, Bhima has entered (the forest)

18 It is long since he has gone away, he resembles the wind in speed. In leaping over the grounds, he is like the son of Vinata (Garuda)

19 He will even leap into the sky and come down at will. O night rangers, we shall follow him through your prowess

20-22 He will never first offend the Siddhas, learned in the Vedas. O best of

the Bharata race saying 'Be it so, the son of Himabta (Ghatika) and the other Rakshasas, who knew the place where the lotus like of Kuru was situated, cheerfully started with Lomasha, carrying the Pandavas and many of the Brahmanas. Going with great speed, they saw the blessed forest,

23 Adorned with golden lotuses and other lilies and surrounded by beautiful woods. On its shores they saw the high-souled and energetic Bhima

24 And (they saw) also the slain Yakshas of large eyes, with their bodies, eyes, arms and thighs smashed and their heads crushed

25-26 On seeing the high-souled Bhima standing on the shore of that lake in angry mood and with steadfast eyes and biting lips, with his mace upraised by his two hands like Yama with his mace at the universal dissolution,

27 (Having seen him) Dharmaraja (Yudhishthira) again and again embraced him and thus spoke to him in these sweet words 'O son of Kunti what have you done?

28 Be blessed if you wish to do good to me. You should never again commit such rash acts, nor offend the celestials."

29 Having thus addressed that son of Kunti (Bhima), and taken those flowers, those celestial like heroes sported in that lake

30 (When they were thus sporting) the huge bodied guards of that garden armed with rocks as their weapons came to that place

31 Seeing Dharmaraja (Yudhishthira) and the great Rishi Iomisha and Nakula and Sahadeva and also the other foremost of Brahmanas,

32 They all, O descendent of Bharata, bowed down their heads to them in humility. Being pacified by Dharmaraja (Yudhishthira) the Rakshas were gratified

33 With the permission of Kuru, those foremost of the Kurus pleasantly lived for sometime at that spot on the slopes of the Gandhamadhana (mountain) awaiting for Vnatsa (Arjuna)

Thus ends the hundred and fifty fifth chapter, gathering of the golden lotuses, in the Tirthayatra of the Vana Parva.

7 When that chastiser of foes, Bhimasena went out hunting and when he (Jatasura) saw that Ghritakacha and his followers were scattered in all directions,

8 And when he saw that the self-controlled great Rishis and ascetics, Lomasha and others, had gone to bathe or to collect flowers,

9 He (Jatasura) assumed a different form,—monstrous, fearful and huge. Having secured all the weapons and taken up Draupadi,

10 And also having taken the Pandavas that wicked minded wretch fled away. The Pandava Sahadeva extricated himself (from the grasp of the Rakshasa) with great efforts.

11 He snatched by force the sword named *Koushika* from the hand of the enemy, and loudly calling Bhimasena went in the direction that mighty Rakshasa had gone.

12 Having been thus stolen (by the Rakshasa), Dharmaraja Yudhishthira thus spoke to him: "O fool, virtue decreases in you, you do not look to it."

13 Whether belonging to the human race or to the lower order of creatures, all pay regard to virtue,—more specially the Rakshasa.

14 Rakshasas are the root of all virtues. In the beginning they knew virtue better than others. Having considered all this, you should have adhered to virtue.

15—16 O Rakshasa, the celestials the Pitris, the Siddhas, the Rishis, the Gandharvas, the animals, even worms and ants, depend on men for their lives, you too also live (depending on men).

17 If prosperity attends the human race, your (Rakshasa) race will also be prosperous. If calamity falls on men even the celestials thereby suffer grief.

18 Being gratified by offerings (offered by men) the celestials prosper. O Rakshasa, we are the guardians, governors and protectors of kingdoms.

19 If kingdoms become unprotected, how can prosperity and happiness be produced? unless an offence is given, no Rakshasa should commit any oppression on a king.

20 O cannibal, we have never committed the least wrong. Living on *Vegasha* we serve the celestials and others to the best of our power.

21—22 We are ever intent on bowing down to our superiors and the Brahmins. A friend a confiding man, he whose food has been partaken, and he who

has given shelter should never be injured; you have happily lived in our place, and you were duly honoured by us.

23 O wicked wretch, having partaken of our food how can you steal us away? As your acts are improper, as you have in vain become old and as your propensities are bad,

24 So do you deserve to die for nothing, and for nothing will you (surely) die to-day. If you are really evil-disposed and devoid of all virtue,

25—27. Give us back our weapons carry away Draupadi after a fight. But if through your folly you must do this, then you will get only demerit and infamy in the world. O Rakshasa, by doing violence to this lady of the human race, you have as if drunk poison after having shaken the vessel. Thereupon Yudhishthira grew heavy to the Rakshasa.

28 Being thus oppressed with the weight, he (the Rakshasa) could not go fast as before. Then Yudhishthira thus spoke to Draupadi and Nakula.

29 "Don't be afraid of this wicked Rakshasa, I have checked his speed. The mighty-armed son of Vayu (Bhima) is not far away."

30 On Bhima coming up at the next moment, the Rakshasa will not live. Seeing the Rakshasa deprived of all (good) sense, Sahadeva,

31 O king, spoke thus to the son of Kunti, Yudhishthira, "What can be more meritorious for a Kshatriya."

32 Than to fall in the field of battle or to defeat a foe. O chastiser of foes, we shall fight, and either he will kill us or we will kill him.

33 O mighty-armed king, O hero of great prowess, this is the (proper) time and place which has come to display our Kshatriya prowess.

34 We should gain the blessed state, either by defeating the foe or by being killed by him. If the sun sets to-day and the Rakshasa remains alive,

35 O descendant of Bharata I will not then any more say that I am a Kshatriya. Ho Ho Rakshasa stay,—I am the son of Pandu, Sahadeva.

36 Further after having killed me to-day, carry this lady away or being killed by me, be senseless here. When the son of Madri (Sahadeva) was thus speaking, Bhimasena, roaring at pleasure,

37 Came there with his mace in his hand like a second Vasava (Indra) wielding

the thunderbolt He saw there his brothers and the illustrious Drupadi

38 And also Sahadeva who was rebuking the Rakshasa and also that foolish Rakshasa who, being deprived of his (good) sense by Fate,

39 Was going round in different directions through bewilderment caused by Destiny. Seeing his brothers and Drupadi thus being carried off, the greatly powerful (Bhima)

40 Was inflamed with anger and he thus spoke to the Rakshasa, O sinful wretch I found you out long ago by (observing) your scrutiny of our weapons

41 But as I had no apprehension from you I did not kill you You are in the disguise of a Brahmana and you did not speak towards us any harsh words

42 You took delight in pleasing us you did not do us any harm—and again you were our guest, how could I therefore kill you who were in the garb of a Brahmana and who were innocent?

43 He who kills such a one even knowing him to be a Rakshasa goes to hell. Besides you cannot be killed before the (fixed) time (for your death) comes

44 To day that time has surely come in as much as your mind has been led away by the wonder performing fate to carry off Krishna (Draupadi)

45 (By thus allowing you to commit this act) you have swallowed the hook fastened to the line of Fate. Like the fish (hooked) you will meet with your destruction to day

46 You shall not have to go where you intend to go or where you have already mentally gone. You shall go (to day) to the place where Hirimba and Vaka have gone

47 Having been thus addressed by Bhima, the Rakshasa became alarmed. He put them down and being forced by Fate came to fight

48 With his lips trembling in anger he thus spoke to Bhima, O sinful wretch, I am not bewildered. I am waiting for you.

49 I have heard about those Rakshasas whom you have killed in battle. I will to day offer oblations of your blood to them.

50—52 Having been thus addressed, Bhima as if bursting with rage like Yama himself at the time of universal dissolution, rushed towards the Rakshasa licking the corners of his mouth and staring at him as he struck his own arms with his hands. Seeing Bhima waiting in expectation of fight, the Rakshasa rushed towards him

in anger like Vali towards the wielder of thunder (Indra) gaping again and again and licking the corners of his mouth.

53 When they were fighting a fearful wrestling match, the sons of Madri (Nakula and Sahadeva) becoming exceedingly angry, rushed forward.

54 The son of Kunti, Vrikodara (Bhim) smiled and asked them to stop. He spoke to them 'Behold, I am more than a match for this (Rakshasa)

55 O king, by my own self, by my brothers, by my merit, by my good deeds and by my sacrifices, I swear that I shall kill this Rakshasa'

56 Having said this, those two heroes, the Rakshasa and Vrikodara, challenged each other and caught each other by the arms

57 They did not forgive each other, the angry Bhima and the Rakshasa fought a terrible battle like that between a celestial and a demon

58 Uprooting the trees those two greatly strong heroes again and again struck each other, roaring and shouting like masses of clouds

59 Those two foremost of strong men, each wishing to kill the other and each rushing at the other with great force, broke down many gigantic trees by (the press of) their thighs

60 Thus went on that battle with trees, destructive of plants like that between the two brothers Vali and Sugriva, both desirous of possessing the woman

61—62 Brandishing trees, they struck each other continually shouting. And when all the trees of that spot were pulled down and crushed into hundred parts by their attempt to kill each other,

63 O descendant of Bharata, they instantly took up rocks, and those two greatly strong heroes fought like a mountain and a great mass of clouds

64 Not allowing a moment's rest to each other, they struck each other with hard and (large pieces of) rocks each resembling a thunder-bolt

65 Defying each other from their great strength, they again rushed at each other, and grasping each other by their arms they wrestled like two elephants

66 Then they administered each other terrible blows, and those two greatly powerful heroes made chattering sounds by knocking their teeth

67 At last Bhima, clenching his fist like a five headed snake dealt with great force a blow on the neck of the Rakshasa.

68 Thereupon struck by the fist of Bhuma the Rakshasa fainted away and Bhuma seeing this, stood—holding that exhausted one.

69 Then the celestial like and mighty armed Bhuma lifted him up with his two arms and dashing him with force on the ground,

70—71 That son of Pandu pounded (into atoms) all his limbs, and striking him with his elbow, he severed from his body the head with bitten lips and rolling eyes like a fruit from its stem. The head of Jatasura being severed by the strength of Bhimasena,

72 Fell besmeared with blood and with bitten lips. Having killed him that great warrior came to Yudhishthira and the foremost of Brahmanas (all) began to praise him as Marutis do Visava (Indra).

Thus ends the hundred and fifty seventh chapter, the destruction of Jatasura in the Tirthayatra of the Vana Parva.

CHAPTER CLVIII

(YAKSHA YUDDHA PARVA)—

Continued

Vaishampayana said —

1 That Rakshasa being killed, the lord king Yudhishthira the royal son of Kunti—returning to the hermitage of Narayana, began to dwell there.

2. He (Yudhishthira) once upon a time, (during his stay in the hermitage) remembering Yama (Yama) and summoning all his brothers together with Drupada to his presence addressed them thus —

3 We have peacefully ranged in the forests these four years. It was arranged by Visatsu that in the fifth year

4 He would get to that prince of mountains Shweta (Kailasha) the best of all peaks enlivened with continuous festivities celebrated by blossoming, floral plants Kokilas and black bees brimful of joy,

5 And by peacocks and Chitakas, inhabited by tigers bears buffaloes Gayas and deer

6 And by all sorts of ferocious animals and Rurus decked with full-blown lotuses of a thousand and hundred petals,

7 And (bright) with blooming lilies and blue lilies sacred pure and frequented by the Suras (gods) and the Asuras (demons)

8 And we too with an ardent desire to meet him had engaged to repair thither. It had been appointed by Partha of matchless prowess,

9—10 That he should remain in the region of the gods for five years in order to learn all the tactics of warfare. We shall behold in that place (in the mountain Shweta) the wielder of the Gandiva, the terror of his foes returning to our world from the abode of the gods (enriched) with weapons (obtained from them). The Pandava Yudhishthira having expressed himself thus, greeted the assembled Brahmanas.

11 And having gone round and thereby pleased the sages of fervid devotion he related to them the matter mentioned above.

12 The Brahmanas then approved of the proposal in terms bespeaking happiness and prosperity, saying, 'O the most exalted of all the Bharatas, these troubles shall soon end in prosperity.'

13 O virtuous one, getting over all these difficulties you will govern the earth by the end of two centuries by the Kshatriyas. Then the King Yudhishthira, having bowed to those words of the ascetics,

14 Set out with his brothers and those Brahmanas (for the Shweta) followed by the Rakshasas and protected by Lomasha.

15 And that one (Yudhishthira) of untrifled energy and pious vows at some places walked on foot with his brothers and at others was carried by the Rakshasas.

16 Then King Yudhishthira, apprehending a good many troubles proceeded towards the north teeming with lions, tigers and elephants.

17 Beholding the mountain Kailasha and Mamaka the base of the mountain Gandhimadana, and the rocky cliff Shweta,

18 And many a sacred stream one above the other issuing from the mountain he ascended the sacred plateau of the Himalayas on the seventeenth day.

19—20 Then O king in the neighbourhood of the mountain Gandhimadana and on the sacred plateau of the Himalayas, decked with various sort of trees and creepers, the Pandavas beheld the most sacred hermitage of Vrishpariva encircled by blossoming trees growing near the water courses.

21 The Pandavas—the tormentors of foes—on recovering from fatigue, approached the royal sage Vrishpariva and saluted him.

22 The royal sage too welcomed those most exalted of the Bharatas as if they were his own children. Thus received, the tormentors of foes remained there for seven nights.

23 On the eighth day, greeting the royal sage of world wide renown, they expressed their desire to start on their journey.

24 And at the proper time having introduced to Vrishaparva the Brahmana whom he only honoured and who had remained in his charge as friends,

25-26 And having also committed to his charge their remaining clothes, O king, the sons of Pandu left their sacred ornaments and sacrificial vessels in the hermitage of Vrishaparva. That (sage) well learned versed in all religions, having a knowledge of the past and the future,

27 And pious gave instructions to the most exalted of the Bharatas as to his own sons. Thus instructed the high souled ones proceeded towards the north.

28-29 The high-souled Vrishaparva accompanied them to a certain distance. And then committing those Pandavas of indomitable spirit to the care of the Brahmins, and instructing and blessing those sons of Kunti, Vrishaparva retraced his steps after giving them directions as to the path they were to follow.

30 Then Yudhishtira, the son of Kunti possessed of true prowess, began to proceed on foot along the mountain path inhabited by various kinds of beasts.

31 And at times having dwelt on the level grounds above the mountains thickly overgrown with many trees the Pandavas on the fourth day got to the mountain Shukla.

32 Looking like a mighty mass of clouds, abounding in sacred waters, and consisting of a mass of gems, gold, silver and marble.

33 Following the route directed by Vrishaparva they proceeded on their journey beholding various mountains on their way.)

34 There were many inaccessible caves higher and higher up the mountains which also were equally inaccessible but they pursued them with pleasure all these difficulties notwithstanding.

35 Dharmaraj, Bhishma Parthas, and the great sage Kishidhara walked together (the Pandavas) following behind without experiencing any fatigue.

36-37 Those highly fortunate ones then reached that sacred and highly beautiful and mighty mountain Malayavana, resounding with the voices of birds and beasts, abounding in many trees and creepers, inhabited by monkeys and containing lotus lakes, marshes and great forests.

38 Then with their hair standing on the end, they beheld with great pleasure the mount Gandhamadana, the abode of the Kimpurusas, frequented by the Shidhas and the Charanas.

39 Visited by the Vidhadharas and the Kinnaras, the abode of herds of elephants, full of lions and tigers,

40-41 Resounding with the roar of Saravatis and inhabited by various other animals. Then with great delight, the heroic Pandavas gradually entered the forest of the Gandhamadana resembling the Nandan gardens, pleasant to the mind and heart, auspicious, and capable of affording protection.

42-44 And as those heroes together with Draupadi and the noble-minded Brahmanas entered the forest of the Gandhamadana they began to hear inarticulate notes causing delight, sweet, auspicious, pleasant to the ear, sweetly melodious and issuing out of the mouths of birds. And they beheld various trees bending down under the weight of fruits and radiant with flowers of all seasons—such as mango, Amrataka, Bhabya, Cocanul, Tinduka,

45 Munjalika, Jiba, pomegranate, Beejpuran, Panishra, Lakucha, plantains, Khajura, Amlabatastika,

46 Parvata, Champaka and lovely Kadamba, Vilva, Kapitha, Jamboos, Kansmani, Badari,

47 Plakha, Udumboerika, Vata, Asvattha, Kherika, Vallataka, Amlaki, Haritaki, Leestekaki,

48 Inguda, Kartumardi, Tinduka and Nilinphala these and many other trees on the plateau of the Gandhamadana.

49 Clustered with delicious fruits of ambrosial taste. And (besides these) they beheld Champakas Astokas Atikas, Akulata,

50 Punnagas Saptaparnas, Karmikaras, Patilas, Kutajas and beautiful Mandaras and lotuses,

51 Pratyagas, Kovidaras, Devadaras, Salas, Talas, Tamala, Pipplis, Ingudas,

52 Salmasa, Kankhara, Akhara, Singhasipas and Sarilas. And these trees were inhabited by Chakoras, Satpatras, Vamshas, Shukras,

53 Kokilas Kulabinkas, Haritas Jibojibakas Priakas Chatakas and various other birds warbling forth sweet notes pleasant to the ear. And they beheld also lakes all around looking beautiful with water birds filled.

55 And interspersed with Kumudis lotuses, Jekonadas and Utpalas, Kalharas and Kamalaris,

56 And teeming with Kadambas Chakrabakas, Kuraras waterfowls Karandavas, Plivas, swans, cranes Madgus,

57 58 And other aquatic birds of all description. And those most exalted of men beheld on the pteru of the Gandhamadana lakes decorated all over with arrays of lotuses and ringing with the sweet hum of gladdened black bees drowsy with drinking the intoxicating juice of red lotuses and reddened with pollens falling from the lotus cups.

59-64 And in the groves of creepers they beheld those joyful-wood loving peacocks with their mates maddened with an excess of animal propensity caused by the sound of the clouds resembling the trumpet notes, sportive and drowsy with lust, dancing with their gorgeous tails out spread, and warbling forth sweet and melodious notes. Some of the peacocks seated on the Kutaja trees densely carpeted with creepers were sporting with their sweet hearts, some, seated on the boughs of the Kutaja trees, and proud of their splendid tails spread out looked like so many crowns worn by the trees, and some seated in the holes of trees looked exceedingly beautiful.

65-70 On the summits of the mountains they saw the graceful Sindoor trees looking like the arrows of Cupid and the blossoming and gold coloured Karmikaras appearing like ear rings of excellent workmanship. And in the woods of the Gandhamadana they beheld the blossoming Kurubakas appearing like the shafts of Cupid and making the lustful persons more and more amorous. They beheld also the Tilaka trees appearing like beauty spots painted on the forehead of the forest. They beheld further the beautiful Shahakaris (mango trees) having the efficacy of Cupid's darts, graced with blossoms and hummed over by black bees. There grew several trees on the pteru of the mountains, some of which bearing flowers of a golden hue, some of the colour resembling forest conflagration some red some green and some sable looked supremely beautiful.

71. Then again there were rows of Salas, Tamalas Patulas and Vakulas encirc-

ling the summits of the mountains like so many garlands.

72-75 Thus, gradually beholding on the plateau of the Gandhamadana, many lakes as transparent as crystal, full of swans of white plumage ringing with the cries of Sarvas decked with lotuses and lilies, and containing water of pleasurable feel—and also beholding fragrant flowers and luscious fruits beautiful lakes and highly beautiful trees the heroic Parthas with eyes expanded with wonder penetrated into the forest (of Gandhamadana).

76 And as they walked on they were fanned by the breeze of balmy feel perfumed by Kamalas, Utpalas, Kalparas and Pandarikas.

77 Then Yudhishthira said to Bhima in affectionate terms 'O Bhima beautiful indeed is this forest of the Gandhamadana!'

78 In this pleasant forest there are various excellent wild trees and creepers covered with foliage, flowers and fruits.

79 This forest is beautified with handsome flowers and maddened male Kokilas, nor there are in it any thorny trees and trees that do not flower.

80-83 On the pteru of the Gandhamadana all the trees are furnished with glossy foliage and fruits. I look! how these lotus lakes decked with full blown lotuses and sweet with the hum of black bees are being agitated by elephants with their trunks! I look at another lotus lake decked with an array of lotuses and looking like a second Sree in very flesh and blood with a garland encircling her neck. In this excellent forest, there are ranges of woods rich with the fragrance of various flowers and ringing with the hum of the black bees. O Bhima behold on all sides the auspicious sporting grounds of the gods!

84-86 O Virikodara, by our arrival here we have attained to a state transcending the human and our desire has been fulfilled. O Partha, on these pterus of the Gandhamadana, you excellent blossoming trees, embraced by flowerest creepers look supremely handsome. O Bhima listen to the warbles of the peacocks wandering with their sweet hearts on the slopes of the mountain of the Chataka, Satapatra and maddened Kokila and Sankas.

87-88 Birds are alighting on these great blossoming trees. O Partha, seated on the boughs these myriad of Vivarvaka birds of scarlet, yellow and red colour are looking at one another. And near green and red grass plots,

CHAPTER CLIX

(YAKSHA YUDDHA PARVA)—

Continued.

89—91. And also near the mountain springs. The cranes are seen and the Vringaraj, Chakras and herons are sending forth melodious notes causing delight to all creatures. Elephants, furnished with four tusks and of the colour of lotuses, accompanied by their mates,

92—96 Are agitating that great lake of the colour of lapis. And torrents gushing down from the summits of the mountain are spouting forth as high as several palm trees from the springs. And many silvery minerals of sun-like splendour, and looking like a dense mass of autumnal clouds are beautifying this mighty mountain. In some places minerals of the hue of the collyrium, in some of golden hue, and in some yellow orpiment, in some vermillion and in some caves of red arsenic resembling the evening clouds, in some red clink of the hue of the rabbit, and in some minerals resembling white and sable clouds and of the rays of the rising sun—these and many other minerals of mighty splendour, are adding largely to the beauty of the mountain. As was told by Vispirvana, Gandharvas with their sweet-hearts,

97. And accompanied by the Kimpurusas, O Partha, are seen on the summits of the mountain. Songs exactly keeping time and also the chanting of the Sama Veda,

98. Delightful to all creatures are being repeatedly heard. Behold the auspicious and sacred celestial river Mahāganga

99—103 Adorned with swans and worshipped by the sages and the Kinnaras O tormentor of foes, O son of Kunti, behold this prince of mountains containing minerals and rivulets, Kinnaras, deer and birds, Gandharvas and Apsaras and pleasant gardens and snakes of many shapes and of hundred heads

Vaishampayana said —

Those tormentors of foes, those heroes accompanied by Draupadi and the high-souled Brahmanas having attained to an excellent state were highly glad at heart and were not satiated by beholding (over and over again) that prince of mountains. They then viewed the hermitage of the royal sage Arishta adorned with flowers and trees bearing fruits. And they approached that royal sage of fervid devotion, versed in all religious lore, and having muscles bare.

Thus ends the hundred and fifty eighth chapter the entry into the Gandhamadana in the Yaksha-yuddha of the Vana Parva

1. Having approached him (Arishta) whose sins were consumed by austerities, and having announced his name, Yudhishthira with great pleasure bowed down to him by bending his head.

2 Then Krishna and Bhima and the twins of good devotion, having bowed down to that royal sage with their heads, stood surrounding him

3 And then the virtuous Dhoomya—the priest of the Pandavas,—duly approached the vow observing sage

4 Knowing these Pandavas—the best of the Kurus—by his spiritual eye, that virtuous one said to them 'be seated'

5 Then that one of great devotion having welcomed Partha, the best of the Kurus, who had taken his seat with his brothers, enquired after his welfare saying,

6 "Do you not turn your mind towards untruth? Are you inclined towards virtue? Are not your respect and duties towards your parents falling off?"

7 Are all your superiors and elders and those versed in the Vedas honoured by you? Do you not incline your mind towards sinful acts?

8 O best of the Kurus, do you properly know how to perform praiseworthy acts and how to avoid wicked ones? Are you not self-conceited?

9 Do the virtuous rejoice in being honoured by you? Do you follow virtue though dwelling in the forests?

10—11 O Partha, are not Dhoomya pained by your treatment of him? Do you follow in the footsteps of your forefathers by practicing charity, religious observances, devotion, purity, candour and forgiveness? Do you follow the example of the royal sages?

12 On a son or a grandson being born in their (respective) families, our ancestors in the Pitṛ religion, either grieve or rejoice, but not I,

13 That they will be either harmed by his sinful acts or be benefitted by his meritorious deeds

14 He who honours his father and mother and religious guide, and Agni and faithfully his soul, conquers both the worlds "

Yudhishthira replied:—

15 O adorable one, the duties just mentioned by you are indeed excellent and

I perform them properly to the best of my ability

Arstisena said :—

16 During the Purvas signs living on air and water visit this prince of mount uns ranging through the skies

17 O King amorous persons with their sweet hearts mutually enamoured of one another and humpursas are seen on the summits of this mountain

18 O Partha numerous Apsaras and Gandharvas attired in white silk garments are also to be found here,

19 Together with good looking Viradharas adorned with garlands and the mighty Urugas, Suparnas and other Urugas

20 And during the Purvas sounds of little drums tabors and shells are heard on the summits of the mountain

21 O most exalted of the Bharatas all these are heard even from this place Do you by no means, have a mind to go thither

22 O most excellent of the Bharatas it is impossible to proceed beyond this. It is place being the sporting-ground of the celestials men can have no access there.

23 At this place O Bharata all creatures are hostile to and the Rakshasas character that man who may have even the very slightest presumption

24 O Yudhishthira, beyond the summit of the Kailasha the path of the divine sages all whose desires have been fulfilled, is visible

25 O destroyer of foes if any one impudently goes beyond this the Rakshasas will him with iron darts and other weapons,

26 Heretoo, O affectionate one during the Purvas is seen Vasiravana (Kuvera) carried on the shoulders of men possessed of vast wealth and surrounded by Apsaras

27 All the creatures then behold the King of the Rakshasas seated on the summit and looking like the sun just risen

28 O best of the Bharatas that summit of the mountain is the sporting garden of all the Devas (gods) Danavas (demons) Shudhas and of Vasiravana alike

29 O affectionate one, during the Purvas when Iambura worships the Lord of wealth his chanting of the verses of the Sama Veda is heard all over the mountain Gandhamadana

30 O affectionate one, O Yudhishthira all souls in the Gandhamadana, observe these and similar wonders several times during the Purvas.

31 O best of the Pandavas remain here living on luscious fruits eaten by the sages until you meet with Arjuna

32 O affectionate one, do not betray any restless spirit while remaining here Dwelling here quite at ease and amusing yourself as you choose, you shall, in the long run crushing your foes by the prowess of your weapons, govern the earth

Thus ends the hundred and fifty ninth chapter, the colloquy between Arstisena and Yudhishthira in the Yaksha yuddha of the Vana Parva

CHAPTER CLV

(YAKSHA YUDDHA PARVA)—

Continued.

Janamejaya said :—

1—2 How long did my grandsires—the high-souled sons of Pandu, all of whom were endowed with unrivalled prowess dwell in the hermitage of Arstisena, situated in the mountain Gandhamadana? And (during their stay there) what these exceedingly powerful ones endowed with manliness and prowess do?

3 Tell me, O excellent one, what these high-souled ones,—those heroes of the worlds subsist upon, while dwelling there?

4 Narrate to me also in detail of the prowess of Bhunaseri, and what that mighty armed one did in the mountain Himalaya

5 O the most excellent of the Brahminas, was there no other fight with the Yakshas? Did they meet with Vasiravana?

6 Surely, as Arstisena said the Lord of wealth visits that place O thou, whose only wealth is devotion, I am desirous of hearing of all this in detail I am not yet satisfied with hearing of all their movements

Vaishampayana said :—

7 The most exalted of the Bharatas having heard the instructions of that one of incomparable energy (Arstisena), began always to abide by them accordingly

8 Living on the food eaten by the sages and luscious fruits, and the flesh of the deer killed by unpoisoned arrows,

9 And various kinds of pure honey the Pandavas—the most exalted of the Bharatas—dwelt in the Himalayas

10 Living in this way, they passed the fifth year listening to the various stories told by Janamejaya

11. O Lord Ghatotkacha together with all the Rakshasas had before this departed, saying "I shall appear when occasion arises."

12. Thus, witnessing many wonders, these high-souled ones (Pandavas) spent several months in the hermitage of Arishtasana.

13. And when the Pandavas were sporting and playing there at ease several contented and highly fortunate sages and Charanas,

14. Of pure souls, and observant of vows came there to see them. And these exalted of the Bharatas talked with them on divine matters.

15. When a few days had thus passed away, it so happened that Suparna carried off a mighty Nag (serpent) of great prosperity who lived in the great lake.

16. (In consequence of which) the mighty mountain began to tremble and many huge trees were crushed. And the Pandavas together with all creatures witnessed this marvellous scene.

Vaishampayna said:—

17. Then from the top of that excellent mountain several kinds of auspicious and fragrant flowers were carried along by the wind towards the Pandavas.

18. And the Pandavas together with their friends and the renowned Draupadi beheld (those) heavenly flowers of five colours.

19. And when Bhimasena of mighty arms was comfortably seated on a lonely spot on the mountain Krishna addressed him thus:—

20—22. "O the best of the Bharatas, it is witnessed by all the creatures that these flowers of five colours driven by the force of the wind raised by Suparna, are falling (with a crushing force) towards the river Asvattha (In the forest of) Khandava your high-souled brother (Arjuna), true to his promise dashed (the attempts) of the Gandharvas, the Urigyas, the Rakshasas and even of Vasava (Indra) and even the furious Marutas (who can assume any shape they choose) and also obtained the bow Gandiva."

23. Thou too, art possessed of an indomitable spirit and mighty arms as the powerful Sakra himself.

24. (Therefore) O Bhimasena let all the Rakshasas, terrified with the force of thy mighty arms, fly towards the ten cardinal points, leaving this mountain.

25. Then let your friends devoid of all fear and affliction behold the auspicious top of this excellent mountain decorated with variegated flowers.

26. O Bhisma, I have cherished this thought in my mind for a long time, and I have a mind to behold the summit of this mountain protected by the force of your arms.

27. Thereupon, the tormenter of his foes, Bhimasena of mighty arms, considering himself as conjured by Draupadi, looked like an wounded bull of excellent breed, and could not brook their remarks.

28—30. Then that mighty Pardava having the gait of a lion or a bull, graceful, having the splendour of gold, high-minded, powerful, proud, sensitive to heat, having red eyes, broad shouldered, possessed of the strength of mad elephants, endowed with lionine teeth and a broad neck, tail as a young Salm tree generous hearted, of symmetrical proportions, of shell-like neck, and of mighty arms, took up his bow placed at the back with gold, and also his sword and arrow case.

31. And that mighty one proud as a lion and looking like a mad elephant, rushed towards that cliff free from all fear and affliction.

32. And all the creatures beheld him appearing like a lion or a maddened bull furnished with bows and arrows.

33. And the Pandava devoid of all fear and affliction, proceeded to the mountain furnished with his club to the great delight of Draupadi.

34. Neither fatigue, nor fear, nor lassitude nor the malice (of others) took possession of that son of Pritha and god of the wind.

35. Getting to a pass affording passage to a single individual only, that one of great prowess ascended that ragged and terrible-looking summit, high as several palm trees.

36. Causing the delight of the Kinnaras, Mahanagas, sages, and the Rakshasas, the best of the Bharatas endowed with gigantic strength ascended the summit of the mountain.

37. And beheld therefrom the abode of Vasava adorned with golden and crystal buildings.

38. Encircled on all sides by golden walls, having the lustre of all gems, containing gardens of all sorts.

39. Higher than a mountain peak, adorned with ramparts and towers, graced with doorways, gates, and rows of pillars.

40 And beautified with coquettish dam-
sels dancing round and ornamented with
flags fluttered by the wind

41 Leaning against the end of his bow
with bended arm he stood beholding the
city of Kuvira with great sorrow (caused
by the remembrance of his own fortune)

42 A pleasurable breeze was blowing
there having its origin in the Gandha-
madhna, gladdening all creatures, and
carrying sweet odours of all kinds

43 There were many superbly beautiful
trees beyond all thought, decorated with
variegated colour, and bearing graceful
blossoms

44 That best of the Bharatas then
beheld the palace of Kuvira covered on
all sides with heaps of gems, and decorated
with variegated garlands

45 There stood Bhimasena of mighty-
arms devoid of all thoughts of life, firm
as a rock, with club, sword, and bow in his
hand

46 Then blowing his conch which made
the hair of his adversaries stand on the
end and twanging his bow, striking his
arms with his palms, he struck terror into
the hearts of all the creatures

47 (Infuriated) at this the Yakshas the
Rakshasas and the Gandharvas with their
hair standing erect rushed towards the
Pandava, following the direction of these
sounds

48 Then the maces "clubs" swords,
spears, axes and the javelins carried in their
arms by the Rakshasas, began to blaze

49-52 And O Bharata when the fight
took place between them, Bhima cut off the
darts javelins and axes hurled by those
possessing great powers of illusion, with
his arrows of tremendous force And that
most powerful one pierced with his arrows
the bodies of those roaring Rakshasas who
were on the ground and of those that were in
the sky And that one of great prowess was
drenched in that great deluge of blood
gushing and flowing on all sides from the
bodies of the Rakshasas with maces and
clubs in their hands

53 And the heads and the bodies of the
Rakshasas were seen cut off and mangled
by the weapons hurled by the force of
Bhima's arms

54 All the creatures then, saw the good-
looking Pandava hemmed in by the Raksha-
sas and appearing like the sun enveloped
with clouds

55 And that mighty armed, and power-
ful one (Bhima) of true prowess covered all

(the Rakshasas) with his arrows fatal to
his enemies as the sun shrouds all the crea-
tures with his rays

56 Although uttering both loud yells and
cries of victory the Rakshasas did not see
Bhima deprived of senses

57 And the Yakshas, with their bodies
mangled all over, terrified by the fear of
Bhimsena began to utter frightful cries of
distress leaving aside their weapons

58 And then owing to the fear of that
wielder of a strong bow, Bhimsena, they
fled southwards forsaking their maces,
spears, swords, clubs, and axes

59 On that side, stood the mighty arm-
ed and broad chested Rakshasa Maniman,
the friend of Kuvira armed with darts
and maces

60 Displaying his masterdom and
manliness, he, of gigantic strength seeing
them taking to heels, addressed them smil-
ingly thus —

61 "Going to the abode of Vaisravana,
how would you tell the lord of wealth that
vast numbers (of Yakshas) have been slain
by a single man "

62 Having addressed them thus that
Rakshasa, holding in the hands, clubs, jave-
lins and maces, rushed against the Pandava

63 Beholding him approach with the
fury of a maddened elephant Bhimsena
pierced his sides with three choice arrows

64 The mighty Maniman too, in wrath,
taking and brandishing a tremendous mace,
hurled it at him

65 Bhimasena too, on his part beset,
with many arrows sharpened on stones that
tremendous and dreadful mace in the sky
resembling a lightning flash

66 But all these arrows though discharg-
ed with force on reaching the mace fell
back and could not check its onward career

67 And that spirited one of dreadful
prowess (at last) baffled the attack (of the
Rakshasa) by resorting to his skill in mace-
fighting

68 At this interval that intelligent Ra-
kshasa assailed (Bhima) with a dreadful
iron club furnished with a golden handle

69 And that tremendous (club) emitting
flames and sending forth dreadful roars
pierced suddenly the right arm of Bhima
and then fell to the ground

70 (Thus) severely wounded that great
bowman, the exceedingly powerful son of
Kunti, with eyes rolling in wrath, took up
his mace

71 And then taking up his iron mace
termed Shaika, in laid with plates of gold,

and increasing the fear of his enemies, Bhima, uttering yells,

72 Rushed with all speed against the exceedingly powerful Maniman, who too, taking a mighty and blazing dart,

73 Hurled it with force at Bhimasena with tremendous roars, and that adept at mace fighting, breaking that dart with the end of his mace,

74-75 Rushed to kill Maniman as Garuda (does) to kill the serpent And then he (Bhima) of mighty arms advancing ahead in the field suddenly jumped in the air and whirling his mace, hurled (at Maniman) uttering yells And like the thunderbolt hurled by Indra that (mace) like a pest, with the speed of the wind,

76-77 Killing the Rakshasa reached ground And all the creatures beheld that exceedingly powerful Rakshasa slain by Bhima as a bull is slain by a lion Seeing him slain on the ground the surviving Rakshasa uttering loud cries of distress, went towards the East

Thus ends the hundred and sixtieth Chapter, in the Yaksha Yuddha of the Vana Parva.

CHAPTER CLXI

(YAKSHA YUDDHA PARVA)-

Continued.

1-2 Hearing the caves of the mountains resound with various sounds and of seeing Bhimasena Ajat satru (Yudhishtira), the son of Kunti, and both the sons of Madri, and Dharmya and Krishna together with all the friends (of the Pandavas) became sick at heart

3 Thereupon leaving Draupadi under the care of Arjuna and furnished with weapons, those heroes and mighty car-warriors ascended the mountain

4 Then those mighty car-warriors and great bowmen and tormentors of foes having reached the summit of the mountain and casting their looks around saw Bhimasena,

5 And those huge Rakshasas of vast strength and courage slaughtered by Bhimasena, many of whom were (still) moving and many lay dead

6 And he (Bhima) of mighty arms armed with mace sword and bow looked like Vighnabana (Indra) having slain all the Danavas in battle

7 Then having seen their brother and having embraced him, and having attained

to excellent state, those mighty car-warriors the Parthias—sat down (there)

8 That summit with those four great bowmen (seated on it) appeared as grandly beautiful as the heaven (itself) with those foremost of the celestials, the highly fortunate Lokapalas

9 (And) the lord of the Earth, (Yudhishtira), having beheld the abode of Kuvera and those Rakshasas ruled (by Bhima), addressed his brother (Bhima) who was seated, thus —

10 'O Bhima whether you have committed this sinful act through rashness or ignorance, it is as unworthy of you as falsehood of the ascetics

11 Righteous men affirm that acts giving offence to the king ought not to be done, but, O Bhimasena you have committed an act which will offend even the gods

12 O Partha, he, who despising profit and virtue gives himself up to vice, is sure to pay the penalty of his sinful acts If you look to my welfare, do not commit such (sinful) acts again

13-14 Yudhishtira the virtuous highly energetic and firm minded son of Kunti versed in the particulars of the science of profit having addressed his brother (Bhima) thus, kept quiet and began to ponder upon the matter On the other hand the survivors of the Rakshasas slain by Bhimasena,

15 Proceeded together towards the abode of Kuvera And they of great fleetness having hastily reached the abode of Kuvera,

16 Began to utter loud wails of distress afflicted with the fear of Bhimasena Casting off their weapons, and wearied with their armour besmeared with blood,

17-20 And with dishevelled hair O king (they) addressed the lord of the Yakshas thus — O lord all your foremost Rakshasas who fought with maces swords, clubs glances and barbed darts have all been slaughtered O lord of wealth a single man crushing the mountain with great velocity hath alone killed in battle all the Rakshasas of the Krodhavarana clan and also the best of the Rakshasas and the Yakshas (who) lie senseless with life extinct, we only have been spared, your friend Maniman too has been killed

21 All this has been done by one man Do what you think proper now' Hearing all this, the king of all the Yakshas in great anger,

22 And with eyes reddened with ire, exclaimed 'what' And the Lord of wealth hearing of Bhima's second offence,

desirous of learning the cause of that imprecation

53 It seems wonder to me that you were not at that very moment consumed by the anger of that wise Agastya together with all your forces and attendants

The Lord of wealth said :—

54—56 O lord of men, once I was proceeding to Kushanra, where a Synod of the gods was being held, surrounded by three hundred Mahapadma terrible-looking Yakshas carrying various weapons. On my way, I beheld the most exalted of the sages Agastya practicing rigid austerities on the banks of the Jamuna teeming with various birds and adorned with blossoming plants

57—58 Beholding that mass of lustre, blazing and bright as fire with uprudded arms facing the sun, my illustrious friend Marichin, the lord of the Rakshasas who was ranging through the firmament, O lord of the earth, through stupidity, foolishness, arrogance and ignorance,

59 Spat on the head of that great sage He (Agastya) as if burning all the cardinal points with his anger,

60 Said this 'O Lord of wealth, since your friend, this evil-minded one, despising me has insulted me in your very presence,

61 He will on that account, meet with his end together with his forces at the hands of a man O evil-minded one, thou too shalt be sorely grieved at the death of your forces and shalt be absolved from thy sin on seeing that man

62 (But) this terrible curse shall not touch those powerful sons and grandsons of your forces, that will remain obedient to your commands

63 O king, I, who formerly received this imprecation from that most exalted of the Rishis have been absolved from it by your brother Bhima

Thus ends the hundred and sixty first chapter, of the Yaksha Yuddha of the Vana Parva

CHAPTER CLXII

(YAKSHA YUDDHA PARVA)—

Continued

The giver of wealth said :

1 O Yudhishthira sturdiness, stability, place and time—these four are the causes of success in human affairs.

2 O Bhishma, men of the Krita Yuga (golden age) were steady and skilled in their own respective affairs and were well versed in the rules of prowess

3 O the best of the Kshatriyas, a Kshatriya who has patience, who is well versed in (the rules of) time and place and who is well acquainted with the laws of all duties can govern the world for a long time.

4 O Paritha, the person who acts thus in all transactions obtains fame in this world, and (he) hero, attains to an excellent state in the next

5 Sakra the slayer of Vritra, with the Vasus devas, of availing himself of the opportunity, of right time and place, obtained the kingdom of heaven by displaying his prowess

6 He who does not foresee his fall through anger and he who through wicked-mindedness and vicious tendency is addicted to sin,

7—10 And he who is not versed in the propriety relative to acts meet with destruction in this world and in the next. The efforts of that stupid person become futile who is not versed in the rules of time and acts and he meets with destruction in this world and in the next. Rash, deceitful and wicked-minded people who aim at mastery of every kind, commit sin. This Bhimasena is untalented, arrogant, senseless as a child and fearless, therefore, O the best of the Bhishmas, chastise him. Getting access to the hermitage of the royal sage Arishta

11 Dwell there without fear or anxiety during the first dark fortnight. The Gandharvas together with the inhabitants of the Alaka and the Kinnaras together with the Yakshas,

12 And all the dwellers of the mountain, O the best of men and mighty-armed one, being appointed by me will protect you as well as these best of the Brahmanas

13 O king O the best of the virtuous, O pure one, considering that Bhima has come here through rashness, do you check him

14 O king henceforth creatures inhabiting this forest will always visit you, wait on you, and protect you all.

15 O the best of men, my attendants will always procure for you various eatables and drinkables, sweet to the taste

16—17 As Jibhu (Aryuna) has a claim to the protection of Mahendra Vrikodara the wind god, you of Bhishma, and the powerful twins of the Asvins, in

virtue of being their respective offsprings, so, O Yudhisthira you all have a claim to my protection

18 I taught the next by birth to Bhmasena versed in the science of profit, and acquainted with the principles of all duties, is all right in heaven

19 O child, those virtues which are considered in the world as leading to heaven, reside in Dhananjaya even from his very birth

20 In this high souled being of unrivalled energy reside all these (qualities) of self control, charity strength, intelligence, modesty, patience, and excellent energy

21 O Pandavas Jishnu never commits any disgraceful act (even) through ignorance And men never speak to their fellows of his ever having uttered lies

22 That augmentor of the glory of the Kurus, honoured by the Devas, Pitris and the Gandharvas, is learning the science of weapons in the abode of Sakra

23—24 O king O Partha, he that reduced to subjection all the rulers of the earth with justice—that highly energetic and highly powerful Santanu himself the grandsire of your father—is in heaven fully pleased with Partha the wielder of the Gandiva and the foremost of his race

25 That one of fervid devotion, who having worshipped the Pitris, the Devas, the Rishis and the Brahmanas on the banks of the Jamuna, performed seven horse sacrifices,

26 Even that great emperor Santanu your great grandsire who has conquered (i.e. got access to) heaven is enquiring about your welfare, residing in the region of Sakra

Vaishampayana said —

27 The Pandavas having listened to these words spoken by the giver of wealth were much pleased with them

28 Then Vrikodara—the most exalted of the Bharatas—lowering his club mace sword and bow, saluted Kuvera

29 Thereupon seeing him crave his protection the lord of wealth, capable of affording protection said be you the destroyer of the pride of (your) enemies and enhancer of the joy of (your) friends

30 O the tormentors of foes do you dwell in your own pleasant abode O the most exalted of the Bharatas the Yakshas will procure for you the articles desired by you

31 Having mastered the science of weapons Gudakesha will return soon Dha-

nanjaya, on being bidden farewell to by Maghavan himself will meet with you

32 The lord of the Gughyakas having thus instructed Yudhisthira disposed to good deeds, vanished from that excellent of mountains.

33 Thousands of Yakshas and Rakshasas followed him in conveyances covered with painted cushions and adorned with many gems.

34 As the excellent horses (swift) as birds proceeded towards the abode of Kuvera a noise arose in the region of Indra

35 The steeds of the lord of wealth careered along the firmament as if drawing forwards the sky and drinking the atmosphere

36 Then the dead bodies of the Rakshasas were removed from the summit of the mountain by order of the lord of wealth

37 As this period was appointed by the intelligent Agasthya as the limit of their curse, therefore they were absolved from (this) imprecation in being slain in battle

38 The noble minded Pandavas dwelt happily for several nights in those mansions without anxiety, and honoured by all the Raksasas

This ends the hundred and sixty second chapter, of the speech in the Yaksha Yuddha of the Vana Parva

CHAPTER CLXIII..

(YAKSHA YUDDHA PARVA)—

Continued.

1 Then, O tormentor of foes, when the sun rose, Dhoutmya, on performing his devotions visited the Pandavas, with Arstuser

2 Having bowed down to the feet Dhoutmya and Arstusera they then worshipped all the Brahmanas with joined hands.

3 Then the great sage Dhoutmya taking Yudhisthira by the right hand, and looking towards the East, said this —

4 O Great king covering the earth to the sea reigns thus Mandara, the prince of mountains

5 O Pandava this point, adorned with mountains, woods and forest, is protected Indra and Vaisravana

6 O child it is said by the intelligent sages acquainted with all duties that (region) is the abode of Mahendra and king Vaisravana

7 The twice-born ones and the righteous sages and the Siddhas, and the Sad

and the celestials worship the sun who rises from this point

8 And that righteous king Yama, the lord of all living creatures, presides over yonder southern point, the path of the spirits of the departed.

9 This is Sanjyamana, the abode of the lord of the departed souls, sacred, highly wonderful to look at, and full of crowning bliss

10 The intelligent ones denominate that prince of mountains Asta, getting to which Sabita ever observes the truth.

11. Similarly, dwelling in this prince of mountains and the mighty sea, king Varuna protects all creatures

12. O highly fortunate one, illuminating the northern point there stretches the powerful and auspicious (Mountain) Mahameru—the refuge to those holding communion with Brahma.

13 There the court of Brahma is (held) and remaining where the universal soul Pratyapati created all that is mobile and immobile

14 (This) Mahameru is the auspicious and blissful abode of Dakṣa and six others who are known as the mind-born sons of Brahma

15 O child, here too the seven divine sages with Vashistha at their head sit and rise again

16 Behold that excellent summit of the Meru that bright region when the grandeur (Brahma) sits with the gods, happy in its self-knowledge.

17-18 (And) next to the abode of Brahma appears the region of that original one the god Narayana who has neither beginning nor end, and who is said to be the really first cause of the origin of the creation. Even the gods cannot see all that auspicious (place) composed of all energies.

19 (And) by reason of its own splendour surpassing the sun or fire in lustre, the light of the high-souled Vishnu is not visible to the gods and the Danavas.

20 The abode of Narayana lies resplendent in the East of the Meru where the lord of all creatures, the self-existent cause of the universe,

21-22 Displaying all creatures, appears graciously with excellent gratefulness. Even the Brahmanish cannot have admittance there. How can the Maharshis? O excellent of the Kurus, only Yatis can have access. Not, O Pandava, can all the beings shine (by him)

23-24. Here the lord of incomprehensible realms supreme. Here, on account

of their souls being purified by pious deeds and devotion, the Yatis of rigid asceticism, approach Narayana (Hara) those high-souled (beings) attaining to perfection by yoga and free from ignorance and pride,

25 Repairing thither and attaining to the self-existent, high-souled, and eternal god of gods, O Bharata, do not come back to this world

26. O highly fortunate Yudhishtira, this place is eternal, without deterioration or end, because it is always the very life of that god.

27. O descendant of Kuru, the sun and the moon, through eternity, make their tour around this Meru every day.

28 O pure one, O great king, all the luminaries too turn round this prince of mountains in the self-same way.

29 The god Aditya too, the dispeller of darkness, attracting all the luminaries, goes round this (Meru).

30. That author of the day, Vibhvasu, having gone down, and then having passed the evening, takes the excellent northern point.

31. O Pandava, that god Savita, bent on the welfare of all creatures, then coming near the Meru, again goes on his course facing the East.

32. Similarly, the divine moon moves with the stars (round this mountain) dividing the month into many sections when he arrives at the Parvata.

33 Thus crossing the Mahameru unerringly and nourishing all the creatures (the moon) goes back to the Mandara.

34. In a similar way, the god Aditya, the dispeller of darkness displaying the universe by his rays, moves round this unobstructed path.

35 When he takes the southern direction with a view to cause dew, then the cold weather comes upon all the creatures.

36 (Then) turning back, he, by his own energy, withdraws the energy from all beings both mobile and immobile.

37 In consequence of this perspiration, fatigue, drowsiness and lethargy come upon men and all living beings always feel inclined to sleep

38. Then the god Bhānumana coursing that unknown path (i.e. the firmament) goes forth to rains reviving (all) creatures.

39 And having nourished all (creatures) both mobile and immobile by the comfort caused by rain, wind, and warmth, that one

of mighty splendour resumes his (our) course

40 Thus incessantly turning on the wheel of time and influencing all creatures, O Partha Savita goes on his way

41 O Pindava his course is unremitting and he never rests. And with knowing the energy of (all) creatures he gives it back

42 O Bharata the lord (sun) always imparting life and motion to all living creatures creates day and night. Kāli and Kāshtha

Thus ends the hundred and sixth third chapter in the Yaksha Yuddha of the Vana Parā

CHAPTER CLXIV

(YAKSHA YUDDHA PARVA)

—Continued—

Vaishampayana said:—

1. Those noble-minded (Pāṇavas) the observers of pious vows desirous of beholding Arjuna dwelling in that best of mountains became passionately attached (to it) and got themselves amused

2. Numerous Gandhīrvas and Mithiśas gladly came to those powerful and energetic ones of caste desires—(prince)—the foremost of those gifted with truth and fortitude

3. Getting to that excellent mountain, adorned with blossoming trees those mighty car-warriors were supremely glad at heart as the Mūrtis on reaching the heavenly regions

4. Beholding the summit and the table land of that mighty mountain covered with flowers and ringing with the cries of peacocks and cranes they remained there feeling great joy

5. On that excellent mountain they beheld tanks excavated by Kuberā himself, full of lotuses and frequented by Kādambarī, Kārandāvas and swans, and with their banks covered with (trees)

6. (They beheld also) magnificent sporting grounds pleasant to the mind and covered with arrays of beautiful and varied garlands and studded with gems, and suited to the taste of the king (Kuberā), the giver of wealth

7. The best of ascetics always wandering (there) could not (sufficiently) comprehend (the sublimity) of that mountain summit furnished as it was with various

many coloured trees and covered with masses of clouds

8. O great hero, by reason of the splendour of this excellent mountain itself and of the brilliancy of the annual herbs there was no difference between day and night

9. Those best of men saw the rising and setting of Vibhāvāsu of unrivalled splendour while, dwelling in that mountain remaining where he (the sun) nourisheth all the mobile and the immobile (creatures)

10. Having witnessed the setting in and exit of darkness, the rising and the setting of the sun and all the cardinal points covered with his (sun's rays) those heroes,

11. Awaiting the arrival of that mighty car-warrior firm in truth, and of true vows, were engaged in reciting the Vedas constantly practising rituals, chiefly discharging the religious duties and observing pure vows

12. Saying "let all those assembled experience joy by meeting speedily here with Arjuna skilled in arms, those highly blessed Parthas became absorbed in Yoga

13. In spite of beholding many romantic forests on the mountain, as they could not help constantly thinking of Arjuna every day and night appeared to them (long) a year

14. From that very moment when the noble-minded Jishnu with Dhōmaka shaved matting his hair, went abroad they (Pāṇavas) did not experience joy. How could they lost in his thought experience any happiness there (on that mountain, however romantic it might be)?

15. Since the very moment when in accordance with the command of his brother Yudhishthira, Jishnu, endowed with the gift of elephant (with exuberance of spirit), left the forest Kāmyaka they became buried in deep sorrow

16. O Bharata in this way the Bhāradvajas passed a month with great difficulty on that mountain thinking of Śatśai Arjuna who had gone to Vāstava desirous of learning the (science of) arms

17. (On the other hand) dwelling five years in the abode of the thousand-eyed (Indra) and from that lord of the celestials obtaining all the heavenly weapons,

18. (Namely) those of Agni, Varuna, Soma, Vṛiṣu, Vishnu, Indra, Paśupati, Brahmā, Parameshthi, Prajāpati,

approached the prosperous lord of the gods together with his brothers

8 And that generous one (Yudhisthira) duly worshipped (Indra) of immeasurable soul as befitting his dignity having strict regard to proper form,

9 (And) the energetic Dhananjaya having saluted Purandara stood before the king of the gods like a servant with humility

10-13 Yudhisthira, the highly energetic son of Kunti seeing that sinless and devotional Dhananjaya, bearing clotted hair stand before the king of the gods in humility and smelling (his head) was lost in great joy, at the sight of Falguni and was exceedingly glad at worshipping the lord of the celestials. Then the intelligent king of the gods, Purandara addressed the noble minded and exceedingly joyful king (Yudhisthira) thus, saying 'O king O Pandava, thou shalt govern the earth. Let prosperity attend thee O son of Kunti, Do thou return to Kanyakya

14 O king, Pandava Dhananjaya has obtained all the weapons from me and has also performed deeds pleasing to me, (therefore) no one in the three worlds is capable of subduing him'

15 Addressing Yudhisthira, the son of Kunti, thus and being worshipped by the Mahatris the hundred eyed (Indra) left for heaven with delight

16-17 That learned being, who for a year observing Brahmacharya, and checking his passions and observing vows peruses with close attention the meeting of the Pandavas,—residing in the abode of the lord of wealth—with Sakra, lives a hundred years free from all disturbances and in great bliss

Thus ends the hundred and sixty-sixth chapter, the arrival of Inara in the Nistakavacha Yuddha of the Vana Parva

CHAPTER CIVII (NIVATAKAVACHA YUDDHA PARVA)—Continued.

Vaishampayana said:—

1 Sakra having left for his own adode Vivatsu together with (his) brothers and Krishna paid homage to the son of Dharmā

2 Having smelt the head of the Pandava Arjuna who was bowing down to him, (the son of Dharmā) highly glad addressed (him) in words, broken on account of joy thus —

3 O Arjuna how have you spent this period in heaven? And how have you obtained the weapons, and pleased the king of the gods?

4 O Pandava, have you thoroughly secured the weapons? Have the king of the gods and Rudra cheerfully given you the weapons?

5 How did you see the divine Sakra and the wielder of the Pinaka (Siva) and how did you obtain the weapons and how did you worship (them),

6 And what good service you rendered to that tormentor of foes—the worshipful performer of hundred sacrifices that he said 'I have been pleased with you,'—

7 All this, O thou of brilliant lustre I am desirous of hearing in detail O pure one, how Mahadeva and the king of the gods were pleased (with you),

8 What good (service) you rendered to the wielder of the thunder bolt—the tormentor of foes, O Dhananjaya, relate to me (all) this fully.

Arjuna replied:—

9 Listen O great king, in what manner I beheld the divine performer of hundred sacrifices and worshipful Sankara

10 O destroyer of foes, having studied that (branch of) learning is directed by you I repaired to the forest at your command for practicing asceticism

11. Having repaired from Kanyakuta Vrigutunga, and having spent there one night in practicing asceticism I met a Brahmana on the way

12 He asked me 'O son of Kunti tell me where you will go' O, son of Kuru thereupon, I related to him everything faithfully

13 O best of kings, hearing me narrate faithfully (everything) that Brahmana became well disposed towards me, and, O king, greeted me.

14 And being pleased, he said to me 'practice asceticism By asceticism you will soon behold the lord of the gods'

15 Then following his instructions I ascended the mountain Samira (Himalayas) and began to practice asceticism living on fruits and roots in the (first) month

16 (And), O son of Pindu, I spent the second month living on water only and in the third I ate nothing at all

17. In the fourth month I remained with upraised arms, and it is a wonder that my strength did not diminish.

18 And when the first day of the fifth month had passed away, there appeared before me a being having the appearance of a boar,

19. Ploughing the earth with his mouth, striking (it) with his feet, rubbing the ground with his belly and roving constantly to and fro in a frightful manner.

20. He was followed by another great being, in the shape of a hunter, armed with bow, arrows and sword and accompanied by females.

21. Then, taking up my bow and two inexhaustible quivers, I pierced that creature, causing the hair stand on the end, with an arrow.

22. The hunter too, drawing his strong bow simultaneously (with me), wounded him more efficiently, as if making my mind tremble.

23. And he said to me, O King, "why hast thou, disregarding the rules of hunting aimed at the animal first struck by me?"

24. Stry (awhile), I will destroy thy pride with these sharpened arrows." Then that huge-bodied being taking up his bow rushed against me.

25. He then enveloped me entirely with mighty arrows (just) as a mountain (is covered with a mighty shower) I too, surrounded him with a mighty shower of shafts.

26. Then I pierced him with steady arrows of blazing points and inspired with mantras (just) as a mountain is pierced by a thunderbolt.

27. Thereupon his body became multiplied a hundred and a thousand times. (But) I pierced all his bodies with arrows.

28. Again, O Bharata, O great king, seeing that all his bodies became merged into one, I struck at it a second time.

29. He now assumed a diminutive body with large head and then a large body with a small head. And again assuming his former shape, he came before me to fight.

30. When, O most exalted of the Bharatas, I could not crush him with arrows in the combat, I aimed (at him) the mighty weapon presided over by the wind god.

31. (But) it was a wonder (to me) that I could not hurt him (even) with that. And when that weapon produced no effect I was lost in great wonder.

32. Again O king, with a vigorous effort I covered him, in that encounter, with numerous mighty weapons.

33. I then discharged at him Sthapakar-

na, Varuna, Saravarsa, Ulvana, Salava and Asmavarsa weapons

34. But, O king, he instantly devoured all those weapons discharged by me. And when all those had been swallowed up, I aimed (at him) the weapon presided over by Brahma.

35. He was then completely covered with flaming arrows (issuing from that weapon), and when thus covered with that mighty weapon his body began to expand.

36. Then on account of the energy of that weapon discharged by me, all the world became oppressed and all the points and the firmament became suddenly illuminated.

37. (But) that highly-energetic being instantly baffled even that weapon. And, O king, that weapon presided over by Brahma being destroyed, I was seized with a terrible fear.

38. Thereupon instantly taking up my bow and the inexhaustible quivers, I aimed at him, (but) that being devoured those weapons also.

39. All the weapons being (thus) baffled and devoured, that being and myself became engaged in a wrestling.

40. At first we dealt blows and then gave slips, but unable to crush him, I (at last) fell down on the ground deprived of sensation.

41. Then, O great king, that being, giving forth a laugh, vanished with the women even at that very spot. And thus struck me with wonder.

42. That divine being, having done this O great king, appeared in another divine form, wearing a wonderful garment.

43. (Then) that divine lord of the gods, Maheswara, giving up the form of hunter, stood there resuming his own celestial appearance.

44. (Then) that very divine being, the wielder of the Pinaka capable of assuming many shapes, having tie band for his emblem and bearing serpents, appeared before me with Uma.

45. He with the trident in his hand, coming up to me and seeing me ready for fight, O terminator of foes, said "I am pleased (with you)."

46. Then, holding (my) bow and the ten arrow-cases furnished with inexhaustible shafts, that divine one returned them to me saying "crave some boon.

47. O son of Kunti, I am pleased (with you) Say what I shall do for you. Tell me, O hero, what is your wish. I will do it.

48 Tell me what it is that you cherish in your mind if it be not immortality. Thereupon with joined hands and with a new mind bent on obtaining weapons

49 And adoring him inwardly I said these words. O god if you are pleased with me I crave this boon—(18)

50 I am to have knowledge of all the weapons provided over by the gods. Then the god Bhramava said to me I will give (them).

51 O Pandava my own weapon Rudra shall ever be present to you. (And) being satisfied (with me) he granted that mighty weapon. Pashupata

52 Having bestowed upon me that eternal weapon Mahadeva said this (weapon) shall by no means be discharged against men

53 If hurled at a being of small energy it will burn up the universe. This powerful weapon can be discharged only when you will be hard pressed

54 This celestial weapon is baffling all the weapons can at all times be discharged in order to ward off other weapons

55 The god Vishavadhrya (one having the bull for his emblem) being thus pleased there remained manifest on my side that (weapon) capable of annihilating enemies and destroying the hostile forces

56 Unrivalled and difficult to be endured by the gods, the Danavas and the Rakshasas. Commanded by him, I then said in there

57 (And) in my very sight he disappeared at that very spot

Thus ends the hundred and sixty seventh Chapter the colloquy between Arjuna and Yudhishthira in the Virata-kavacha Yudha of the Vana Parva

CHAPTER CLXVIII (NIVATAKAVACHA YUDHA) PARVA)—Continued

Arjuna said:—

1 Then O Bharata, by the favour of that high souled god of gods—Brahmava—I pleasantly passed that night there.

2 Having performed my morning devotions when the night drew to a close I beheld that best of the Brahmanas whom I loved

3 I related to him faithfully all that occurred namely O Bharata my interview with the divine Mahadeva

4 O king of kings, that best of the Brahmanas said to me well pleased 'nor else can see Mahadeva as you have seen

5 O sinless being you will behold the lord of the celestials together with Vaisvasvata and all the Lokapalas who (the lord of the celestials) will grant you weapons

6 O king saying this and embracing me again and again that sun like Brahmana went away whither he liked

7 Then, O destroyer of foes, in the afternoon of that day a pure breeze began to blow as if making this world new

8 (And) at the foot of the mountain Himalaya fragrant, fresh and full of flowers began to blossom near and around me

9 (And) there was heard from all sides celestial and sweet symphony together with charming eulogy to Indra

10 Multitudes of Gandharvas and Apasaras chanted various songs before the god of gods

11 And the whole body of the Marutas, the followers of Mahendra and all the inhabitants of the heavenly regions appeared there on celestial cars

12 Then Marutvan, accompanied by Sukra and all the immortals appeared there in ornamental cars drawn by horses.

13 And at that very moment O king, Kuber, of transcendental beauty who is carried on the shoulders of men, came to my presence

14 (And) I beheld Yama seated towards the southern point and the king of the gods and Varuna in their respective places

15 Having cheered me up O great king, O best of mortals they said to me, O Sivayasha, behold us the Lokapalas seated (here)

16 You have beheld Mahadeva in order to perform the task in behalf of the celestials. Now, receive the weapons from us seated around

17 Thereupon, O lord bowing down to those best of the celestials and with a pure heart I duly accepted those powerful weapons

18 O Bharata, having accepted the weapons I was recognized by the gods (as one of them). And then, O tormentor of foes, all the gods returned to their respective places

19 And the lord king of the gods—Vishvavara too having ascended his splendid car, said O Arjuna, you will have to visit the celestial regions.

flowers Various beautiful beasts, birds of sweet voice

52 And numero is rangers of the sky are to be seen in the air I then beheld the Vasus the Rudras the Saddhas, the Marutas

53-54 The Adityas and the Asvins and worshipped them all They uttered benedictions for my strength renown energy prowess (skill in) arms and victory in battle Entering that delightful city adored by the gods and the Gandharvas,

55 I stood before the hundred eyed king of the gods with joined hands And Sakra the best of the liberal-handed gladly offered to me half his seat

56 Honouring me greatly, Vasava lauded my body There with the generous-hearted gods and the Gandharvas,

57 I began O Bharata, to dwell in heaven desirous of obtaining arms and engaged in the study of the science of weapons (And) Chitrasena, the son of Viswawasu became my friend

58-59 It was he who taught me the entire science (of arms) known to the Gandharvas O the best of the Bharatas there in the abode of Sakra I began to live happily duly honoured acquiring weapons with my desires gratified hearing songs and the clear sounds of musical instruments and witnessing the dance of the best of the Apsaras

60 O Bharata without despising those fine arts which I learnt properly I specially devoted my attention to the acquisition of arms

61 Thereupon that thousand eyed lord was pleased with that desire of mine O king thus dwelling in heaven I have passed this period

62 When I was skilled in weapons and gained his confidence that one who is borne by horses touching my head with his hands, said these words —

63 Not to speak of men of imperfect minds dwelling on earth even the gods are not now capable of conquering you

64 You are incomprehensible in strength irrepressible and also incomparable in fight Then with the hair of his body standing erect he said again,

65 No one shall be equal to you in fighting with weapons who are always vigilant dexterous truthful self-controlled

66 Protector of the Brahmana skilled in arms and brave O perpetrator of the Kurus You have obtained five and ten weapons,

67 Together with the five methods of using (them) O Partha (Therefore) you have no equal O Dhananjaya, you have also learnt the methods of their discharge, withdrawal, frequent re discharge and re-withdrawal,

68 And the revival of harmless beings burnt by the fire of weapons and the revival of the weapons (themselves) when baffled by those of the enemies Now O tormentor of foes, the time has arrived for paying your preceptor's fees

69 Promise to pay it and then I shall tell you what you will have to do I hereupon O king I said to the king of the gods these words —

70 If it be in my power to perform the task then consider it as already performed I then O king, the slayer of Vitra said to me smiling —

71 There is nothing in these three worlds that cannot be achieved by you My enemies the Danavas styled Nivata-kavachas,

72 Taking refuge in the womb of the ocean dwell in forts They are thirty millions in number and are all equal in structure prowess and splendour

73-74 O son of Kunti destroy them there (and) that will be thy preceptor's fee I then gave me that splendid celestial car driven by Matali and yoked with horses furnished with hair beautiful as the feather of peacocks (And) he set upon my head this excellent coronet,

75 Gave me ornaments for my person worthy of his own body and this impendable excellent armour of pleasurable feel,

76 And strung the Gandiva with this strong chord I then set out ascending that splendid car,

77 Riding which in days of yore the king of the gods conquered Vali the son of Virochana I then all the gods being aroused by the sound of that car,

78 And mistaking me for the king of the gods O lord of the earth approached me (But) having beheld me they said O Friguni, what will you do?

79-80 I related to them exactly what had passed and said I will do this in battle, O sinless ones O highly fortunate beings, know I have set out with the desire of slaying the Nivata-kavachas and bless me for my success (And) being pleased, they paid their adoration to me as to the god Purandara,

81 (And said) ascending this car Mahabharata had conquered in battle, Sanivata

Namuchi, Vritra, Vala, Prahrada and Naraka

82 And riding on this car also Maghavana had conquered in battle several thousands and millions and hundreds of millions of Daytas

83 You too, O son of Kunti, mounted on this (car) shall, displaying thy prowess, obtain victory over the Nivatakavachas in fight as of yore the self-contained Maghavana did

84 Here is that excellent conch by which you will conquer the Danavas By (the help of) it, the high-souled Sakra conquered the worlds.

85 And then the gods presented to me this shell, Devadatta, having its origin in the sea I too accepted it for victory. Then the immortals began to eulogise me.

86. Desirous of fighting, I then set out for the terrible abode of the Danavas equipped with conch, armour, and bow "

Thus ends the hundred and sixty eighth chapter, the speech by Arjuna, in the Nivata Kavacha Yuddha of the Vana Parva.

CHAPTER CXLIX.

(NIVATAKAVACHA PARVA)

—Continued.

Arjuna said :—

1. I then praised by the great sages here and there, I (at length) beheld the dreadful ocean—the inexhaustible lord of waters.

2 (And) on it were visible, foamy and swelling waves scattered all over, dashing against each other and looking like moving rocks.

3 Ships full of gems were seen on it all around Limingilas, tortoises, Timitimingilas,

4 And Makaras were seen here like submarine reefs thousands of submerged shells lying all around,

5. Looked like stars on a night covered with light clouds. Thousands of gems were floating in heaps,

6—7. And a dreadful wind was sweeping over it in whirls, which appeared wonderful to me. Beholding that excellent lord of all waters with strong tides I saw very near, the city of the Daytas full of the Danavas. I here soon entering into the nether world, Matsi,

8. Expert in driving the car, and sitting steadily on it, drove it with force. And he

drove onward making that city resound with the rattling sound of the car.

9 Hearing that rattling noise of the car as the roar of the clouds in the sky and taking me for the king of the gods, the Danavas became agitated.

10. (And) with their minds trembling with fear, they stood, holding in their hands arrows, bows, swords, javelins, axes, maces and clubs.

11. Then having made arrangements for the defence of their city, the Danavas with hearts troubled with fear, closed the gates so that nothing could be seen.

12. Then taking my conch, Devadatta, emitting tremendous roars, I repeatedly blew it with great joy.

13. That sound, ringing through the heavens, sent forth echoes Upon which, mighty creatures, greatly terrified, hid themselves.

14—16. Thereupon, O Bharata, all those sons of Diti—the Nivatakavachas—poured in thousands, adorned with ornaments, clad in various kinds of mails, and holding in their hands various weapons, (such as) javelins, mighty maces, clubs, hachets, Patishas, Sabres, car-wheels, Sataghnees, Bhushundees and variegated and ornamented swords

17 Then O best of the Bharatas, deliberately judging of the course the car should take, Matsi began to drive the steeds on level grounds,

18 Then, on account of the rapid career of the horses, fleet as the wind and guided by him (Matsi) I could perceive nothing—and thus appeared wonderful to me.

19 Thereupon the Danavas vehemently began to sound thousands of musical instruments, discordant and of awkward shapes.

20 Stupified at those sounds, hundreds and thousands of fishes (huge) as mountains began suddenly to fly away from the sea.

21. Then the Danavas rushed at me with tremendous force discharging hundreds and thousands of sharpened arrows

22 (And), O Bharata, there took place between them and me a terrible fight destructive of the Nivatakavachas.

25 The Devarshus, the Danavarshus, the Brahmarshus and the Shiddhas came there to witness that terrible encounter.

24 (And) those Munis, eager for my victory, began to eulogise me with sweet speeches as they did Indra, at the war which

took place on account of Tara (the wife of
Vrishaspati)

*Thus ends the sixty ninth c' after
the commencement of the fight with the
Nivatakarachas in the Nivatakaracha
Yuddha of the Vana Parva*

CHAPTER CLXX

(NIVATAKAVACHA YUDDHA) PARVA)—Continued

Arjuna said :—

1 Then, O Bharata, furnished with
arms all the Nivata kavachas flew in a
body towards me furiously in battle,

2 Those mighty car warriors obstruct-
ing the course of the car and uttering loud
yells and surrounding me on all sides envel-
oped me with downpours of arrows

3 Then other demons, of great strength
armed with spears and Paltishas, hurled at
me spears and Bhushundees

4 That continuous discharge of spears
together with maces and clubs fell upon my
car

5 Other dreadful and terrible looking
Nivatakarachas, dexterous in hurling (vea-
pons) and armed with sharpened weapons
and bows rushed at me in fight

6 I (on my part) in the encounter, dis-
charging several fleet arrows coursing
straight from the Gandiva, pierced each of
them with ten (shafts)

7 (And) I drove them back by those
arrows of mine sharpened on stones. Then
those horses being swiftly driven by Matali

8 Careered through several courses
with the speed of the wind and being dex-
terously guided by Matali trampled upon
the sons of Diti

9 (And) Though that mighty car was
yoked with hundreds of horses yet being
skilfully driven by Matali, as they began to
move, it seemed as if they were a few only

10 By the press of their hoofs and by
the thundering noise of the car wheels and
by the discharge of my arrows hundreds of
demons fell dead

11 Others holding their bows in their
hands, even when deprived of life, and their
charioteers being slain were carried (hither
and thither) by the horses

12 (And) all those dexterous in striking
obstructing all sides and directions, became
engaged in the fight with various weapons
at which my mind was distressed

13 Then the prowess of Matali appear-
ed highly wonderful to me in that he guided
the swift steeds with ease

14 O king then in the fight I cut off
the Danavas by hundreds and thousands
who were furnished with arms, by various
swift weapons

15 O destroyer of foes, the heroic chari-
oteer of Salira Matali seeing me thus course
there (on the field of battle) exerting my
utmost became well pleased (with me)

16—17 Then, some (of the Danavas)
crushed by the horses and the car, met with
destruction and some gave up fighting, while
others, in the encounter, challenged by us
and afflicted with arrows, opposed me by
heavy downpour of shafts

18 Thereupon, I began to consume
them with hundreds and thousands of orna-
mented swift arrows inspired with Mantras
relating to the weapon of Brahma

19 Then those mighty demons sore
pressed by me and fired with anger, afflicted
me with simultaneous discharge of clubs,
darts and swords

20 O Bharata I, then, took up that
favourite weapon of the lord of the gods
named, Madhava, possessed of exceedingly
fiery energy

21 Then by the power of that weapon,
I cut to a hundred pieces the swords tri-
dentis and thousands of Tomaras hurled by
them

22 Having destroyed their weapons
I wrathfully pierced each of them with ten
arrows

23 And the fact that on the battle field
mighty arrows like (thick flights of black
bees) were discharged from the Gandiva
was admired by Matali

24 And the skilfulness with which dis-
playing prowess I cut off with my shafts
their arrows which completely surrounded
me drew admiration from Matali

25 Being struck, those Nivata kavachas
again completely surrounded me with a
mighty discharge of arrows

26 Having arrested the career of their
shafts by excellent fleet and blazing wea-
pons inspired with mantras capable of des-
troying (other) weapons, I pierced them by
thousands

27 Like waters running down from the
summit of mountains in the rainy season,
blood began to flow from their mangled
bodies

28 Smitten by mighty, fleet and straight
coursing arrows having the touch of the
thunder-bolt hurled by Indra those Dana-
vas became greatly agitated

29 Their bodies were cut to a hundred pieces and their weapons lost their energy. Then those Nivatakarachas began fighting with me by the help of illusion.

Thus ends the hundred and sixtieth chapter, the destruction of the Nivatakarachas, in the Nivatakaracha Yuddha of the Vana Parva.

CHAPTER CLXXI.- (NIVATAKAVACHA YUDDHA PARVA)—Continued.

Arjuna said —

1 Then commenced a mighty shower of stones from all sides, (and) those stones, big as rocks, sore oppressed me.

2 Thereupon, at that terrible encounter, I crushed (those crags) with showers of fleet arrows resembling the thunder-bolt, discharged from Mahendra's weapon.

3 Those crags being reduced to pieces, there ensued fire, and those fragments of stones fell like sparks of flame.

4 Then those showers of stones having been destroyed, there fell near me a mighty downpour of water having torrents of the size of an axle.

5 Thousand of mighty torrents (of water), falling from the sky enveloped the entire firmament and (all) the directions, and the (ten) cardinal points.

6 (And) I was quite bewildered on account of that (heavy) downpour, blowing of the wind, and the yell of the Danavas.

7 Those showers, covering (the entire space) between the heaven and the earth and incessantly falling upon the ground, (quite) confounded me.

8 Thereupon I discharged that terrible, flaming and celestial weapon, Vishushina learnt from Indra, which dried the water up.

9 The showers of stones being destroyed and the watery shower dried up by me O Bharata, the Danavas created illusions of fire and wind.

10 Then I totally destroyed the fire by *Satila* (water) weapon and arrested the fury of the wind by the mighty *Shorla* (rocky) weapon.

11 (And), O Bharata on the destruction of these (illusions), the Danavas are presable in battle, produced (simultaneously) several (other) illusions.

12 Then commenced a terrible shower of rocks, and of the dreadful weapons of

fire and wind, making the hair stand on the end (with terror).

13 And that downpour (of rocks and weapons) oppressed me in battle. Then there spread on all sides a dismal darkness.

14 When the world was enveloped in that terrible and dense darkness, the horses drew back, Matali stumbled,

15 And the golden whip fell on the ground from his hand. O best of the Bharatas, getting terrified, he repeatedly cried out 'Where are you?'

16 (And) when he lost his senses I also was seized with a terrible fear. And (thus stupefied) he said to me in a hurry,

17. 'O Sinless being, in days of yore a terrible battle was fought between the gods and the demons for the sake of nectar, which I witnessed.

18 (And) in that mighty and terrible encounter, which took place for the destruction of the (Asura) Samvara, I acted as the charioteer of the lord of the gods.

19, Again, I drove the horses on the occasion of Vritra's destruction, and also witnessed that awful and terrible encounter with Vairachana.

20 O Pandava, I witnessed all those terrible encounters. But never before (this) did I lose my senses.

21 Verily, it has been ordained by Pitamaha (Brahma) that the creation will be destroyed (at this encounter). For I find no other reason for this battle, if it be not for the destruction of the whole universe."

22 Hearing these words (of Matali), and pacifying my mind with my own efforts, and deliberating (within myself) how to baffle this mighty illusion created by the Danavas,

23 I spoke to terrified Matali, "Behold the prowess of my arms and the power of my weapons, and that of my bow Gandiva.

24 O charioteer, do not be afraid, calm thyself. I will this day, destroy the terrible illusion created by them and also this dense darkness, by illusion creating weapons.

25 O lord of men, having said this, I produced an illusion by the means of weapons capable of stupifying the whole creation, for the welfare of the celestials.

26 That illusion being dispelled, some of the foremost amongst the Asuras possessed of unrivalled prowess, again created various sorts of illusions.

27 (In consequence of which) now the world displayed itself now it was enveloped in darkness now it disappeared (from view) and now again, it was submerged into water

28 And when it displayed itself again to view Matsya with the well conducted steeds began to course in battle field which made the hair stand erect (with fear)

29 Then the furious Nivata kavachas flew towards me Seizing this opportunity I began to send them to the abode of Yama

30 In that encounter fatal to the Danavas which was striking all on a sudden I could not behold those demons who concealed themselves under the cover of illusion

Thus ends the hundred and six and fifty first chapter the illusory war in the Nivata-kavacha Yuddha of the Vana Parva

CHAPTER CLXXIII

(NIVATAKAVACHA YUDDHA PARVA)—Continued

Arjuna said —

1 The demons concealed from view began fighting by the help of illusion I also by the power of invisible weapons (i.e. weapons operating on unseen objects) fought with them

2 And by means of arrows duly shot from the Gandiva I cut off their heads wherever they were stationed

3 Thereupon the Nivata-kavachas thus struck dead by me all on a sudden forsook their illusion and entered into their own city

4 The Daityas having fled and every thing being disclosed to view I beheld there hundreds and thousands of the Danavas (lying) slain

5 (And) I saw by hundreds their crushed weapons ornaments, limbs and mails

6 In consequence of the battlefield being strewn all over with dead bodies the steeds had no room to move from one step to another Thereupon with a sudden spring they took their station in the air

7 Then concealed from view the Nivata-kavachas covering the entire firmament rained down crags

8 Other dreadful Danavas entering into the entrails of the earth O Bharata, caught hold of the legs of the horses and the car wheels

9 When engaged in fighting (they) seizing the horses and the car covered me on the car on all sides with rocks

10 On account of the rocks with which we were covered, and of the others which were falling (round us) the place where we were stationed, looked like a cave

11 That I was sore afflicted on account of being surrounded by rocks and the steeds being hard pressed, was perceived by Matsya

12 "Seeing me terrified he spoke these words O Arjuna O Arjuna don't be afraid, discharge the weapon, Vajra (thunderbolt)"

13 Then O lord of men hearing these words of his I let go that favorite weapon of the king of the celestials the terrible Vajra (thunderbolt)

14 Inspiring the Gandiva with mantras and aiming at the locality of the rocks I discharged sharpened iron darts having the touch of the thunderbolt

15 And those arrows turned into thunderbolt (on account of their being shot from the Vajra) penetrated through the illusion and all the Nivata-kavachas

16 Then those Danavas big as rocks smitten by the force of the thunder fell on the ground clashing against one another

17 And the shafts penetrating those Danavas who entering into the bowels of the earth had seized the horses and the car sent them to the abode of Yama

18 That place was completely filled with those Nivata-kavachas looking like mountains who were (either) killed or wounded and lying scattered like (so many) rocks

19 And the fact that neither did the horses nor Matsya nor myself suffer the least (by that event) appeared strange

20 Then O king, Matsya addressed me with a smile the prowess displayed by you cannot be seen even among the gods

21 On the Danava hosts being slain all their wives in that city began to bewail like cranes in autumn

22 Then accompanied by Matsya I entered that city terrifying the females of the Nivata-kavachas by the rattling noise of the car

23 Beholding those ten thousands of steeds resembling peacocks and that car of the splendour of the sun the females began to flee in large numbers

24 Thereupon there arose a sound of the falling of the ornaments (from the

persons) of those terrified ladies like the sound of hail falling upon a mountain

25 At last the affrighted ladies of the Daityas entered into their respective golden palaces decked with innumerable gems

26 Then beholding that wonderful and excellent city, superior to that of the gods, I asked Matsli

27 "This city appears superior to that of Purindara. How is it that the Gods do not reside in such a place?"

Matsli answered —

28 O Partha formerly it was the city of our lord of the gods (Bui) afterwards the gods were expelled from here by the Nivatakavachas

29 Having pleased Brhma by the performance of rigid asceticism, they asked (of him) the boons, (namely), to dwell here and to be free from all fears of the gods in wars

30 Then the self-existent lord (Siva) was thus addressed by Sikra "O lord, keeping our welfare in view, do what you think proper"

31 Thereupon, O Bharata, the lord (Siva) thus commanded Indra saying "O destroyer of foes, assuming another body you will kill these (demons)"

32 Therefore, Sikra gave you the weapons for the destruction of these (demons). Even the gods had been unable to slay these that have been killed by you

33 O Bharata, as you have come hither just at the appointed time, you have been able to kill them

34 O best of mortals, in order to destroy these Danavas, Mahendra conferred on you the energy (that belongs to the possessor) of those excellent weapons

Arjuna said. —

35 Having killed the Danavas and subdued (their) city, I returned to the abode of the celestials accompanied by Matsli

This ends the hundred and seventy-second chapter, the destruction of the Nivatakavachas in the Nivatakavachas Uddha of the Vana Parva

CHAPTER CLXXIII

(NIVATAKAVACHA YUDDHA PARVA)—Continued

Arjuna said :—

1 Then while returning (to the abode of Indra), I beheld on my way a great

celestial city moving at will, endowed with the splendour of the fire or the sun,

2 Containing trees made of jewels, teeming with many-coloured birds of sweet voice, inhabited by the Poulamas, and the Kalakanyas ever merry,

3 Adorned with gate-ways, towers, and four gates, impregnable, made of all sorts of jewels celestial-wonderful to look at,

4 Containing trees made of all sorts of jewels and bearing fruits and flowers, inhabited by beautiful and celestial feathered creatures,

5 Surrounded on all sides by the Asuras, always cheerful, adorned with garlands, and holding in their hands maces, swords, darts, bows and clubs

6 Beholding that city of the Daityas, wonderful to look at, O king, I asked Matsli "What is it that looks so marvellous?"

Matsli said :—

7 (Formerly) a Daitya-female, named Pulama, and another great giantess, Kalaka (by name), practised severe austerities for a thousand celestial years.

8—9 When they had finished their austerities, the self-existent (god) Shajambhu granted them boons (And), O king of kings, they obtained the boons—viz, that their children might never suffer distress, that (they) might obtain a highly beautiful and an exceedingly splendid aerial city,

10 Full of all sorts of gems, unassailable even by immortals the Maharshis, the Yikhas, the Gandharvas, the Pannagas, the Asuras and the Raksasas,

11 Containing all the desirable objects, and devoid of grief and disease. O best of the Bharats created by Bralima for the Kalakeyas,

12 This is that celestial city devoid of gods which is moving about. O hero it is inhabited by the Poulama and the Kalakeya Danavas

13 This mighty city is called Hiranjapura, and is guarded by the powerful Asuras, the Kalakeyas and the Poulamas

14 O king of kings, there they dwell happily, indestructible by the gods, free from anxiety and having all their desires fulfilled

15 Formerly it was destined by Bralima that they should be killed by mortals. O Partha, (therefore) destroy speedily these invincible and exceedingly powerful Kalakanyas in battle by the weapon *Pajra* (thunder bolt)

Arjuna said —

16 O lord of earth learning that they were indestructible by the gods and Asuras I gladly said to Matahi do you go to this city speedily

17 I will bring about the destruction of all these enemies of the celestials with weapons. There exist no wicked enemies of the gods whom I do not consider my victims.

18 Thereupon Matahi had me speedily conveyed by that celestial car yoked with steeds, towards the neighbourhood of Hiranyapura.

19 On beholding me, those sons of Diti wearing various sorts of garments and mounted on chariots, rushed at me with great violence.

20 Then those foremost of the Danavas (possessed) of fiery prowess, angrily assailed me with Nalikas, Narachas, Bhakas, Maces, swords and Gomaras.

21 Thereupon O king, availing myself of the strength of my knowledge (in arms), I warded off that shower of weapons by mighty discharges of arrows.

22 And coursing through the field of battle on the car bewildered them. Thus confounded the Danavas began to fall down one another.

23 (And) with blazing arrows I cut off, by hundreds the heads of those who getting confounded, were rushing at one another.

24 Thus smitten (by me) those sons of Diti taking refuge in that city again rose up in the air with it by the help of illusion peculiar to the Danavas.

25 Thereupon, O descendant of the Kurus covering the passage of the Daityas by heavy shower of arrows, I obstructed their movement.

26 (But) the sons of Diti on the strength of their boon easily supported themselves on that celestial and aerial city of sur face splendour and moving at will.

27 At one time it plunged into the earth and then rose up in the air again, now it took a curve in direction and then again submerged under water.

28 (Then) O tormentor of foes, I surrounded with various weapons that mighty monster about at will.

29 And O best of the Bharatas I made that city together with the Daityas by showers of arrows shot from celestial weapons.

30 (And) O king that city of the Yu-

ras riven and broken by straight coursing steel darts shot by me, fell to the ground.

31 Those Asuras too O king, wounded by my iron shafts (fleet as the thunder and propelled by Fate began to rove about.

32 Then Matahi soaring to the heavens as if taking a leap in front speedily came down to the earth on that chariot effulgent as the sun.

33 O Bharata then, desirous of fighting with me, they furiously hemmed me in with sixty thousand cars. (But) I destroyed those (cars) by sharpened arrows adorned with vulture feathers.

34 They were, then engaged in the fight like billows on the sea. Thereupon, considering that they would not be destroyed by the manner of fighting peculiar to mortals.

35—37 I, took to discharging duly the celestial weapons. But the thousands of weapons, discharged by those car warriors the wonderful fighters, gradually repelled my celestial weapons, and I beheld hundreds and thousands of exceedingly powerful (Danavas) ranging on their cars in battle displaying various tactics. Adorned with variegated helmets ornamented mails, furnished with beautiful flags,

38 And decked with various ornaments (they) attracted my mind. I, in that encounter, by showers of arrows shot from weapons,

39 Could not oppress them, but they sorely afflicted me (thus) hard pressed by numerous (Asuras), furnished with weapons and skilled in battle,

40 I was afflicted in that terrible encounter and was seized with a dreadful terror. Thereupon, mustering up (courage) I (bowed down) to the god of gods, Rudra,

41 Saying may all beings remain in place and sent that mighty weapon which is named Rudra and is destructive of all enemies.

42 Then I beheld a person with three heads nine eyes three faces six arms, and with hair blazing as the sun or the fire.

43 (And) O destroyer of foes, as for his clothing he wore huge serpents issuing out their tongues.

44 Then O best of the Bharatas, beholding that terrible and eternal Rudra and shaking off my fear, I fixed it on the Gandari (And) bowing down to the three eyed Sarva of unvalled energy,

45 O Bharata, I discharged (it) for the destruction of those foremost of the Danavas. No sooner had I hurled it, than it at once issued a thousand shapes,

46. (Such as), O lord of the earth, those of deer, of lions, of tigers, of bears, of buffaloes, of serpents, of cows,

47. Of Sarvas, of elephants, of monkeys in vast numbers, of bulls, of boars, of cats,

48. Of dogs, of ghosts, of all the Bhurundas, of vultures, of Gorudas of Chamaras,

49. Of the celestials, of the Rishis, of all the Gandharvas, of the Pishachas, of the Yakshas, of the enemies of the gods,

50. Of the Gughyakas in battle, of the Naritas, of elephant-mouthed sharks, of owls,

51. Of the creatures having the shapes of fishes and horses, of beings armed with various weapons and swords, and of the Rakshasas, armed with maces and clubs

52. These and numerous other (beings) wearing various shapes, filled the universe when the weapon was discharged

53-55 (And) repeatedly smitten by creatures of many shapes covered with flesh, fit, bones and marrow, having three heads, four tusks, four mouths and four arms the Danavas met with destruction. O Bharata, then, with numerous other shifts blazing like the sun or fire, glaring like the fire of thunder-bolt, and made of the essence of rocks, I killed all the Danavas in a moment

56 (And) seeing them cut to pieces by the Gandiva weapon, deprived of life and thrown down from the sky, I again bowed down to that god, the slayer of the (Asuras), Tripura

57. The charioteer of the gods (Matali), beholding them, that were decked with celestial ornaments, crushed by the Rudra weapon was highly pleased.

58. Seeing that I performed this unbearable feat (of arms), unachievable even by the celestials, Matali, the charioteer of Sakra, eulogised me,

59. And with great delight, said these words with joined hands—the feat, that you have achieved, is incapable of being borne (even) by the gods and the Asuras.

60. Even the lord of the gods cannot perform such a feat in battle. His great aerial city, indestructible by the gods and the Asuras,

61. Has been destroyed by you, O hero, by your prowess and strength of asceticism. That city being destroyed and the Danavas being killed,

62. All their so-called wives smitten with grief and with grief dishevelled, issued out of their city lamenting like Kuraris.

63-66 Mourning for their sons fathers, and brothers, uttering piteous cries of distress for the loss of their lords, and beating their breasts, (they) fell down upon the ground, their ornaments falling off from their bodies. That city of the Danavas, resembling the city of the Gandharvas, filled with lamentation, afflicted with sorrow and distress, devoid of beauty, and deprived of its lords, looked like a lake devoid of elephants, or like a forest with all its trees dead, (and then) vanished (from sight) (And) Matali speedily brought me, well-pleased,

67. And successful in my mission, to the abode of the king of the gods. Having destroyed Hiranyapur and killed those mighty Asuras,

68-72. The Nivatakavachas, I returned to Sakra. And, O highly effulgent (Jung), Matali narrated in detail to the lord of the gods my entire feat (of arms) as it had happened. The prosperous hundred-eyed lord Purandara, together with the Vasus, hearing the fall of Hiranyapur, the dispersion of the illusion, and the destruction of the exceedingly powerful Nivatakavachas in battle became pleased and exclaimed 'bravo! bravo!'. Then the lord of the gods together with the celestials, repeatedly cheering me, spoke these highly delightful words — The feat that you have displayed in battle, surpasses that of the gods and of the Asuras

73. O Partha, you have (now) paid your preceptor's fees by slaying my powerful enemies. O Dhritrashtra, you will, thus, ever remain cool-headed in battle,

74-75. And be able to discharge your weapons unerringly. Neither the celestials, nor the Danavas nor the Rakshasas nor the Yakshas, nor the Asuras, nor the Gandharvas nor the birds, nor the serpents shall be able to stand you in fight. (And) O Kuru's son O virtuous son of Kunti, Yudhishthira having conquered the earth by the strength of your arms, will govern it.

Thus ends the hundred and seventy third chapter the destruction of the Danavas of Hiranyapur in the Nivatakavacha Yuddha of the Vana Parva

CHAPTER CLXXIV

(NIVATAKAVACHA YUDDHA PARVA)—continued

Arjuna said —

Then the lord of the gods, seeing me, highly faithful and wounded with arrows,

and acknowledging me as his own duly spoke these words

2 "O Bharata all the celestial weapons are with you (therefore) no mortal on earth shall by any means be capable of conquering you

3 O son, when you will be engaged in battle, Bhishma Drona Kripa Karna Sakuni together with (all) the kings shall not approach (in strength) sixteenth part of yours"

4 The lord Mahavan gave me this impenetrable celestial armour capable of protecting the body this golden garland

5 And also this conch Devadatta, emitting forth loud roars (And) Indra himself fixed this coronet (on my head)

6 Sakra then granted me these precious and beautiful celestial garments and these heavenly ornaments

7 Thus, O king, duly honoured I dwelt cheerfully in the abode of Indra with the children of the Gandharvas

8 Then Sakra, well pleased, unanimously with the immortals spoke to me — "O Arjuna, the time for your departure has (now) arrived your brothers are thinking of you"

9 Thus, O monarch remembering the troubles brought on (us) by gambling I passed (these) five years in the abode of Indra

10 Then did I behold you surrounded by (my) other brothers on the summit of the lower range of the mountain Gandhamadana

Yudhisthira said —

11 O Dhananjaya fortunately you have obtained these celestial weapons and it is by good luck too that you have worshipped the lord king of the celestals

12 And luckily O tormentor of foes O sinless being, you have beheld that very god Sthanu himself together with the goddess and pleased them by fighting

13 And O the best of the Bharatas, luckily it is that you have obtained an interview with the Lokapatis It is because you are fortunate that we have prospered and fortunately you have come back

14 Today do I consider the entire earth adorned with cities as conquered and the sons of Dhritarashtra as subdued

15 O Bharata (now) I wish to see those celestial weapons by means of which you destroyed the powerful Nivatakavachas

Arjuna said:—

16 You will behold tomorrow morning all those celestial weapons whereby the Nivatakavachas were slain

Vaishampayana said:—

17 Having thus related the events in connection with his arrival there, Dhananjaya passed that night there together with all his brothers

Thus ends the one hundred and seventy fourth Chapter, the exhibition of weapons in the Nivatakavacha Yuddha of the Vana Parva

CHAPTER CLXXV

(NIVATAKAVCHA YUDDHA

PARVA—Continued)

Vaishampayana said —

1 The night being spent, Yudhisthira the foremost of the virtuous awoke, and performed the necessary duties together with his brothers

2 Then he (Yudhisthira) said to Arjuna, the joy of his mother "O son of Kunti, show me the weapons whereby you destroy ed the Danavas"

3 Thereupon, O King O Bharata, the Pandava, Arjuna showed those celestial weapons granted (to him) by the god,

4-5 (And) duly observing the purifactory rite the highly energetic Dhananjaya seated on the earth as (his) car, having the mountain for its pole, the base of the mountain for its axle and the cluster of beautiful bamboo trees for its socket pole and clad in that celestial mail of great splendour looked (in his) beautiful

6-7 (And) O son of Kunti the handsome (Dhananjaya) of mighty arms, holding (in his hand) the bow Gandiva together with the conch presented to him by the celestials was about to exhibit in due order those celestial weapons (But) As he commenced to display those heavenly weapons,

8 The earth being oppressed by the weight of his feet, began to tremble together with all its trees and the rivers, and the mighty ocean became troubled

9 The mountains were rent, the wind ceased to blow the sun ceased to shine, the fire did not burn,

10 And the 'disce' born (Brahmanas) could by no means smite the Vedas And O Janmejaya the creatures inhabiting the a trials of the earth,

11. Being (sore) oppressed rose up and with distorted countenances and joined hands and trembling (with fear), surrounded the Pandava (Arjuna)

12 And scorched by those (celestial) weapons they prayed to Dhananjaya (to spare their lives). Then the Brahmarshis, the Siddhas, the Maharshis,

13 And the mobile beings—all these creatures arrived there. The most exalted Devarshis, the celestials,

14 The Yakshas the Rakshasas, the Gandharvas, the feathery creatures, the sky ranging creatures—all these beings appeared (on the scene)

15 Then Pitṛataha (Brahma), all the Lokapalas (the guardians of the ten cardinal points) the divine Mahadeva together with all their followers made their appearance (at that spot)

16 (And) then, O mighty monarch Vayu (the wind god), bearing variegated celestial flowers began to strew them all around the Pandava (Arjuna)

17 O king, commissioned by the gods, the Gandharvas sang various melodies, and multitudes of Apsaras danced there

18 (And) O king, at that very time Narada, sent by the celestials, arrived (there) and spoke to Partha these words grateful to the ear —

19 "O Arjuna O Bharata forbear discharging these celestial weapons. These (weapons) ought, by no means, to be hurled where there is no object to hit at

20 And unless sore afflicted one should not discharge these even if there is an object (present). O descendant of the Kurus it will result in a terrible disaster, if these weapons are (causelessly) discharged

21 O Dhananjaya if these powerful weapons are duly kept, they will no doubt, lead to your happiness

22 (But) O Pandava, if they are not (carefully) preserved they will lead to the destruction of the three worlds. Therefore do not attempt such a (rash) act again

23 O Ajātasatru (Yudhisthira) you, behold them when Partha will make use of them for the destruction of your enemies in battle "

24 O the most exalted of mortals, having presented Arjuna (from hurling these weapons) all the celestials and all other beings who had come there went to their respective abodes

25 O descendant of the Kurus, when all those had taken their departure, the

Pandavas together with Krishna, began to dwell peacefully in that forest

Thus ends the hundred and seventy fifth chapter the exhibition of weapons, in the Vana akauṣṭha Buddha of the Vana Parva

CHAPTER CLXXVI.

(AJAGARA PARVA)

Janamejaya said —

1 On the return of that best of the car-warriors from the body of the slayer of Vira (Indra) being skilled in arms, what did the Parthas do in company with the heroic Dhananjaya

Vaishampayana said:—

2 This foremost of men, brave as Indra together with Arjuna, sported in the pleasure gardens of the lord of wealth (situated) in those forests on that excellent and beautiful mountain

3 Belov'd those peerless abodes and pleasure gardens interspersed with trees, forest, the foremost of men with a relish for arms, and bow in hand, ranged at large (among) those (wood)

4 O monarch those sons of a king, having obtained a residence through the favour of king Vasiravana, did not long for the prosperity of earthly creatures, (in as much as) that period (of their lives) was (quite) a blessing (to them)

5 In company with Partha they lived there for four years which appeared to them (short) as a single night. The former six years and these four together numbering ten of their forest life glided smoothly away.

6 Then (once upon a time) seated before the king (Yudhisthira) the intrepid son of Vayu (the wind god) together with Jishnu and the heroic twins, resembling the king of the celestials spoke in private these sweet and beneficial words

7 O king of the Kurus, in order to make your promise bear fruit and to further your interests, we are not going to slay Suyodhana together with (all) his followers

8—9 In spite of our being deprived by Suyodhana of the happiness we deserve, we have been (hitherto happily) dwelling (in the wood) these eleven years. And hereafter too O monarch at your command, wandering in the forests regardless of our position, we shall easily spend the period of our incognit life, deluding that being of wicked mind and character. And (Suyodhana) being tempted by our residence in the

neighbourhood will not be inclined to believe that we have removed to a distant country

10-11 There O King remaining in concealment for one year, and (thence) wreaking our vengeance on that worst of mortals, Suyodhana as well as his followers we shall root out that vilest being (like a thorn) and regain our kingdom after the overthrow of our enemies. Therefore, O foremost of the virtuous, come down on earth O king of mortals, if we continue to dwell in this country resembling heaven itself, we shall be able to forget our griefs

12 But then, O Bharata, the sacred fragrance of your fame will disappear from (both) the mobile and the immobile worlds, (for) regaining the kingdom of the most exalted of the Kurus, you will be able to perform glorious deeds

13. In that case O monarch you will always have what we already obtained from Kuru. (Therefore), O Bharata, direct your thoughts towards the punishment and destruction of your guilty enemies

14-15 (For), O king, even the wielder of the thunder bolt himself can not bear the burnt of your fiery prowess. And O foremost of the virtuous, he, having Suparna for his mark Krishna, and the grandson of Sini Satyaki, both bent on your welfare will not feel any pain even when fighting the gods themselves. As Arjuna is unrivalled in prowess, so am I, O monarch

16 And, O king, as Krishna together with the Yadavas is eager for your welfare so am I. The twins also are brave and skilled in arms,

17 (And) we whose chief object consists in the advancement of your wealth and prosperity, encountering your enemies in battle, will kill them

Vaishampayana said—

18 Then knowing the intention of theirs (his brothers) the high souled and excellent son of Dharmatma versed in (the science of) religion and profit and possessed of great energy, went round the abode of Vaisravana And Dharmaraja greeting the places, rivers fikes and all the Rakshasas,

19 I looked at the route which he had taken before. Then that high souled and pure-minded being looking at the mountain prayed to that prince of mountains, saying

20 "Having performed my task conquered my enemies and recovered my kingdom, may I, O lord of mountains together with my friends behold you again or performing asceticism with subdued

21 (And) when surrounded by all his brothers and the Brahmanas, the lot of the Kurus proceeded along the foot of the mountain path, he was carried across the mountain waterfalls by Gatathacha with his followers

22 (And) when they were about to start (on their journey) the great sage, Lomasha gave them instructions as a father gives to his own sons, and then went to the most sacred region of the celestials

23 Similarly advised by Arjuna, the foremost of men, the Parthas, proceeded along, beholding the most famous great and beautiful places resorted to by pilgrims.

Thus ends the hundred and six chapter, the departure of Lomasha from the Vana Parva.

CHAPTER CLXX (AJAGARA PARVA)—Contd.

Vaishampayana said—

1 Those foremost of the Bharatas leaving their delightful abode on the excellent mountain with waterfalls and plants of eight quarters, the Kinnaras and birds were not happy at heart

2 But those best of the Bharatas, god-experienced a great delight on beholding the mountain of Kuru, the mountain of white (white as the clouds).

3-4 And those heroes, the excellent mortals armed with bows and swords, great delight, beholding (on their way) elevations and defiles, dens of lions, craggy causeways, numerous waterfalls, lands here and there, and various great forests inhabited by numerous birds and elephants

5 (And as they journeyed on), romantic forests, rivers, lakes, caves of mountains, the mighty mountains, caverns—all these always by day and night, became the dwelling place of those most excellent men

6 (Thus) resting in many inaccessible places and crossing the mountain ranges of incomprehensible grandeur, they at length reached the exceedingly beautiful hermitage of Vishvaparya

7 Meeting with the king, Vishvaparya and being welcomed by him they recovered from fatigue, and then they related (to him) the truthfully and fully the story of their stay in the mountains

8 And having happily spent a night in that sacred hermitage, frequently

celestials and the Maharshis, those warriors gladly repaired to the great Jujube tree for a sojourn again

9 Then arriving at the place of Narayana, all those high souled men, devoid of sorrow began to dwell there, beholding the beloved lake of Kuvera frequented by the celestials and the Siddhas

10 (And) seeing that like those sons of Pandu, the best of all men—devoid of sorrow began to sport there (just) as the senseless Brahmana sages do on getting a habitation in the garden of Nandana

11 Then having spent a month happily at Vadari, all those heroes gradually proceeded towards the country of Suvaru the king of the Kiratas, along the same route by which they had come (before)

12 Journeying through China Turaska, Darada and all the provinces of Kulinda, rich in heaps of jewels, and crossing the inaccessible Himalayan regions, the warriors (at length) beheld the capital of Suvaru

13 Hearing of the arrival of those sons and grandsons of kings in his capital, King Suvaru, full of joy, advanced to welcome them And those best of the Kurus also greeted him

14 Meeting with King Suvaru, and joined by their charioteers with Vishaka at their head by all their attendants together with Indraseni by the porters and by the servants of the kitchen,

15 They spent a night there happily Dismissing Girithacha together with all his attendants and retaining all the charioteers and the cars they then proceeded towards the prince of mountains in the neighbourhood of Jamuna

16-17 And having found in that mountain—abounding in water falls—whose orange and grey coloured plateau is covered with a sheet of snow the great forest (named) Viskakhyapra, inhabited by birds and beasts and resembling the forest of Chitraratha, those heroic men began to dwell there And those foremost of hunters the Parthas lived peacefully in that forest for a year

18 There in a mountain cave Vrikodara coming across a very powerful serpent distressed with hunger and terrible like death itself became afflicted at heart with sorrow and distraction

19 (But) Yudhishthira, of immeasurable prowess, became the liberator of Vrikodara and extricated him from the grips of the snake which coiled round his whole body

20 And when the twelfth year of their exile had passed, all the Kurus and their

of the Kurus, blazing in splendour engaged in asceticism, and given principally to the practice of archery leaving that forest looking like that of Chitraratha, repaired gladly towards the confines of the desert. Hence they arrived at the banks of the river Saraswati and therefrom desirous of dwelling there repaired to the Lake Dwaitavana

22 And seeing them enter Dwaitavana, the inhabitants of that place engaged in asceticism, restraining their passions, practising purity, and fervid devotion and living on (food) crushed with stone, approached them with grass mats and water vessels (in their hands for their reception)

23 The banks of the river Saraswati were adorned with the holy fig, the Rudraksha, the cane the jujube the catechu, the Sirisa the Bel the Inguda, the Pilu, the Sami and the Karira tree

24 Wandering joyfully by the Saraswati, beloved by the Yakshas the Gandharvas and the Maharshis, and looking like the abode of the celestials, those sons of king lived there happily

Thus ends the hundred and seventy-seventh chapter the return to the region of Dwaitavana, in the Ajagara of the Vana Parva

CHAPTER CLXXXVIII

(AJAGARA PARVA)—Continued

Janamejaya said,—

1 O sage why did the terribly powerful Bhuma endued with the strength of ten thousand elephants entertain such a dreadful fear of that snake!

2-4 That tormentor of foes, who in a dhaunt spirit challenged even the son of Pulastya, the dispenser of wealth, to a single combat and who encountering the Yakshas and the Rakshasas at the lotus lake (of Kuvera) destroyed them (wholes etc) has been described by you as seized with fear and dismay All this I am desirous of hearing, great indeed is my curiosity

Vaishampayana said —

5 Vrikodara wandering at pleasure armed with (his) bow and sword, beheld that delightful forest frequented by the celestials and the Gandharvas

6 He then viewed those auspicious regions on the Himalayan mountains—frequented by the Devas and the Siddhas, inhabited by the Asuras,

7 Ringing here and there with the rejoicing of the Chakara, Upachakara, Juvak, Kohila (cuckoo), and Vringaraja birds,

8 And abounding in numerous shady trees always bearing fruits and flowers, soft owing to contact with snow, and grateful to the mind and eye

9 He viewed also mountain streamlets containing waters (white and cold) like snow, (sparkling and transparent) like the gem Vaidurja (lapis lazuli), and swarmed with ducks and karandavas.

10 He also saw forests of Devadaru (pine) trees looking like a net for the clouds and also Lunga and Kalyaka forests interspersed with yellow sandal trees

11 And that exceedingly powerful (Pandava), wandering in the level and dry tracts of the mountain in pursuit of the game, pierced them with unvenomed darts

12 In that forest the renowned Bhimasena of great prowess and endowed with the strength of a hundred elephants, killed (many) dreadful wild boars simply by brute force

13-14 And the terribly-powerful Bhima of mighty arms possessed of the strength of one hundred elephants, and capable of encountering an equal number of men and of mighty prowess, and strong as the lion or the tiger killed in that forest many deer, boars and buffaloes

15 (And he) uprooted and broke the trees with great violence, making the earth, the forests, and the neighbouring places resound

16-18 (And) the ever-proud and fearless Bhimasena not subject to decrepitude, crushing the summits of mountains, shouting, felling down the trees, filling the earth with his vociferations, striking his arms, uttering loud shouts, and clapping his hands, roamed about in the woods with great violence again and again. Mighty elephants and powerful lions,

19 Terrified by the yells of Bhimasena, left their lairs through fear. At some places running, some sitting and at others resting,

20-22. (He), desirous of bagging game, wandered about fearlessly in that awfully terrible forest. And in that forest, the exceedingly powerful Bhimasena, valiant and strong as the tiger, roamed on foot like the dwellers of woods. And the highly energetic and exceedingly powerful (Bhima-sena), entering into that great forest, sent forth strange yells terrifying all the creatures. Then serpents frightened at the shouts of Bhimasena, hid themselves in the caves

23 (But he) overtaken them with speed, leisurely pursued them. Then the highly powerful Bhimasena, resembling the lord of the gods,

24 Saw a terrible-looking serpent of huge shape lie in a mountain fastness, covering the entire cave with its body.

25 Its gigantic frame was stretched out like a mountain, and it was possessed of enormous strength. Its skin was speckled with many spots and its colour was yellow.

26 It had a mouth wide as a cave and furnished with four teeth, its eyes were copper coloured and glaring, and it constantly licked the corners of its mouth.

27 It was a terror to all creatures, and it looked like the (grim) destroyer, and by the hissing noise of its breath it seemed to reprimand (the intruder).

28 Seeing that, Bhima got so near to him, that goat devouring serpent suddenly seized him forcibly into the gripe of its two arms.

29 And in consequence of the boon which the serpent had received, as soon as Bhimasena's body came in contact with that of the serpent, he lost his senses.

30 The strength of Bhimasena's arms, which by far the most exceeded that of others, was equal to the might of ten thousand elephants.

31 Thus subdued by the snake, even that energetic man trembled slowly and was unable to make any effort (to extricate himself).

32 And seized in the gripe (of the serpent) and charmed by the boon it had received, the lionine-shouldered and mighty armed (Bhima) lost his strength.

33 That hero tried his very best to extricate himself, but in no way succeeded in overpowering it.

Thus ends the hundred and seventy eighth chapter the seizure of Bhimasena by the serpent, in the Jagara of the Iana Parva.

CHAPTER CLXXIX

(JAGARA PARVA)—Continued.

Vaishampayana said —

1 The energetic Bhimasena being thus overpowered by the serpent began to ponder on the mighty and wonderful strength of the snake.

2 And he said to that mighty snake O best of serpents O snake kindly tell me who you are and what you will do with me.

3 I am the Pandava, Bhimasena, and the younger brother to Dharmaraja. How is it that I, who am possessed of the strength of ten thousand elephants, have been brought under your power?

1 I have in battle slain countless lions, lions having manes, tigers, buffaloes, and elephants all assembled together.

5 O excellent of serpents, even the exceedingly powerful Rakshasas, Pishachas, and Pannagas cannot endure the force of my arms.

6 Is it by virtue of any science or by that of any boon conferred on you that you have been able to overpower me in spite of my exertions?

7 Now it appears to my mind that the strength of men is fruitless, since, O serpent, you have overmastered my great strength.

8 When the heroic Bhima of great achievements was saying all this, the serpent seized him, and coiled him all round with its gigantic body.

9 Having thus overpowered that one of mighty arms, and then liberated his plump hands the serpent said these words.

10 O mighty armed being, I have been hungry for a long time. It is to my good fortune, therefore, that you have been to day, destined by the god for my food, for life is dear to all corporeal beings.

11 O tormentor of foes, it should be surely narrated by me to-day how have I worn this snake-shape. Listen, O virtuous being.

12 I have been brought down to this state on account of the anger of the Mahārishi, now desirous of expiring the curse I shall relate to you all about it.

13 It is known (to every body) that there was a royal sage, named Nishusha, and you too, no doubt have heard of him. He was the ancestor of your forefathers, the son of Aju and the perpetuator of his race.

14 I am he. Owing to my disregard for the Brahmanas I have fallen into this plight by the curse of Agastya. Now behold my fated wretchedness.

15 Though you are my descendant, exceedingly handsome, and therefore should not be killed by me, yet I will eat you up to-day.

16 O the best of mortals, whether it be a cow or a buffalo whatever comes within my reach during the sixth part of the day, cannot escape (from me).

17 O the best of the Kurus, you have been overpowered not by the strength of an animal of a lower order, but by virtue of the boon that it received.

18 When I was rapidly falling (down on earth) from the throne of Sakra, placed in front of the palace, I besought the divine and excellent sage (Agastya) to free me from the curse.

19 (At which) that energetic sage, filled with pity, replied to me "You will get rid of it after the expiration some time."

20 I then fell down to the earth, but my memory did not fail me. Therefore do I still remember the past, however ancient it might be.

21 That sage (Agastya) told me also however conversant with the relation subsisting between the soul and the Supreme being shall be able to answer your questions shall free you, from the curse.

22 And, O king, beings stronger than yourself if seized by you, shall instantly lose their strength.

23 I heard all these words of those kind-hearted sages who conceived an attachment towards me (And) those twice-born ones then vanished.

24 (Thenceforth) I, who had committed numerous reprehensible acts, having become a serpent, O highly resplendent being, have been dwelling in filthy hell (anxiously) waiting (the time of the expiration of my curse).

25 Then the mighty armed Bhimasena said to the snake "O highly energetic creature, I am neither angry nor do I blame myself,

26 Because man has sometimes the power of, and sometimes becomes powerless in bringing or destroying happiness or sorrow. None should on that account, distress his mind.

27 Who can rise superior to Destiny by self-exertion? I think Destiny is supreme and self-exertion fruitless.

28 For, behold, struck by (the perversity of) Destiny I have to-day lost the strength of my arms and been reduced to this condition for no evident cause.

29 But this day I do not so much grieve for my death as for my brothers, who have been driven from their kingdom into exile in the forest.

30 Thus Himalayan (mountain) is inaccessible and full of the Yakshas and the Rakshasas. Here looking about for me they will be detected and crest fallen.

31 Hearing of my death they will give up all exertions (for the recovery of the kingdom) (For, it was I, who eager for the recovery of our kingdom, incited those proud ones, by harsh words (to make exertions to regain it)).

37 Or, (it may be) that Arjuna (alone) will not grieve (for me), because he is intelligent versed in (the science of) all weapons and unconquerable by the gods, the Gandharvas and the Rakshasas,

33-34 Not to speak of the son of Dhritrashtra that deceitful gambler despised by all men and full of arrogance and ignorance he (Arjuna) of mighty arms and endued with exceeding prowess is alone no doubt, capable of tearing the lord of the celestials from his throne

35 And I mourn for my poor mother fond of her children, who is always desirous of our greatness superior to that ever attained by our enemies.

36 And O serpent, will all the hopes and desires that hapless woman has in me prove fruitless on account of my death?

37 And the twins, Nakula and Sahadeva ever proud of (my) manliness, and always protected by the prowess of my arms, and who ever follow (me) their lord,

38 Will, at my death, be deprived, deprived of strength and energy, and smitten with sorrow this is what I think of now "

39 In this strain Virikodara gave vent to his grief profusely But being coiled by the body of the snake could not make any exertions (to extricate himself from its folds)

40. On the other hand, Yudhisthira, the son of Kunti beholding and thinking of terrible ill omens became uneasy

41 Alarmed at beholding the points all ablaze Jaels, stationing themselves in the right of that hermitage began to send forth dreadful and inauspicious howls

42 And facing the sun, the ugly and dreadful looking Vartika having only one leg one eye and one wing, was seen to vomit blood,

43 And drawing in (volumes of) grists the wind began to blow dryly and furiously In the night all the birds and beasts began to bewail

44 And at the back the black crows cried 'go go' And his (Yudhisthira's) right hand began to tremble constantly,

45 And his heart and left leg began to twitch and his left eye auguring evils, began to contract

46 And O Bharata the intelligent Dharmaraja apprehending some imminent danger asked Draupadi 'where is Bhima?

47 The daughter of Panchala answered 'Virikodara has been long out Then he of mighty arms, accompanied by Dhouma left (the place),

48 After having given instructions to Dharmaraja for the protection of Draupadi, and having directed Nakula and Sahadeva to take care of the Brahmanas

49 Then the royal son of Kunti left that hermitage and tracing his (Bhima's) foot prints began to search about for Bhimasena in that mighty forest

50 In the west he found many powerful leaders of elephant (killed) and saw the ground impressed with Bhima's (foot) prints

51 Then beholding many thousands of deer and hundreds of lions lying (dead) in that forest, the king became aware of his (Bhima's) route

52 And he behold numerous trees broken by the wind caused by Bhima's thighs lying scattered on the way as that hero of fleet as the wind pursued the game

53 And following those marks he arrived at a brackish inaccessible rough and dangerous place full of dry winds and leafless trees covered with thorny plants and abounding in gravels stumps and bushes and there in a mountain cave he discovered his younger brother (lying) stupified in the folds of that best of snakes

This ends the hundred and seventy ninth chapter, the discovery of Bhima by Yudhisthira, in the Ajagara of the Yana Parva

CHAPTER CLXXV

(AJAGARA PARVA)—Continued

Vaishampayana said:—

1 The intellectual Yudhisthira, beholding his dear brother coiled by the body of the snake addressed him thus

2 'O son of Kunti how have you met with this disaster? And who is this best of serpents endued with a body (huge) as a mountain

3 Beholding his elder brother Dharmaraja he narrated to him fully as to how he came into the clutches of the serpent

Bhimasena said:—

4 O worshipful brother, this powerful (serpent) has caught me for his food He is the royal sage Nahusha living in the serpent-shape

Yudhisthira said:—

5 O long-lived serpent (kindly) liberate my exceedingly powerful brother We will give you some other food to satisfy your hunger

The snake replied :—

6 Having come to my mouth, I have got this son of a king for my food. Do leave this place. You ought not to remain here. For (if do) I will eat you to-morrow.

7 O mighty armed chud it is (so) ordained that he who will step into my jurisdiction, shall become my food. You are also in my jurisdiction.

8 After a long period (of abstinence) I have got this your younger brother for my food. I will not (therefore) release him. Nor do I want any other meal.

Yudhishthira said —

9 O serpent Yudhishthira asks you to (quit this) truly whether you are a god or a man? Or a uruga. What have you seized for?

10 O serpent, by obtaining or knowing what (wreak) you be satisfied? What food will you provide for you? Under what (will) you let him off?

Yudhishthira replied :—

11 O monarch, I was born in the line of the Soma and was known by the name of the king Nahusha.

12 By sacrifices, asceticism, study of the Vedas, self-control and prowess I easily gained mastery over the three worlds.

13 Having attained to such an eminence I was elated with pride. I thousands of Brahmanas carried my palanquin.

14 Intoxicated with the drink of prosperity I then insulted the twice-born ones, and was, (therefore) O monarch, brought to this (miserable) plight by Agastaya.

15 But, O Pandava, even till now I have not lost my memory. And it is by the grace of the high-souled Agastaya,

16 That I have got your younger brother in the sixth portion of the day, for my meal. I will neither release him nor do I want any other (food).

17 But if to-day you answer the questions put by me, I will then liberate your brother Vrikadara.

Yudhishthira said :—

18 Ask (me) O serpent whatever you like. In order to cause your satisfaction I shall if I can, answer your questions.

19 You are no doubt aware what ought to be known by the Brahmanas. Therefore O king of snakes, on hearing your words I shall answer them.

The snake said —

20 O king, whom can we call a Brahman and O Yudhishthira, what is it that ought to be known? From what you have said I deem you to be endowed with very high intelligence.

Yudhishthira said —

21 O monarch of snakes, it is said that there is a Brahman in whom are found (the qualities of) truthfulness, charity, forgiveness, good conduct, benevolence, asceticism and mercy.

22 And O serpent, that which ought to be known is the Supreme Brahman (universal soul) devoid of (the feelings of) pleasure and pain and attaining access to which creatures are past all misery.

The serpent said —

23 O Yudhishthira, even in the Sudras are found truthfulness, charity, forgiveness, benevolence, mercy, kindness, and knowledge of the Veda which promotes the welfare of the four orders which is true and which is the guide in religious matters.

24 And O king of men, that which is to be known is asserted by you as devoid of pleasure and pain but I do not find any such thing in which these feelings are absent.

Yudhishthira said

25 The Sudra in whom these characteristics are present is no Sudra (i.e.) something higher a Brahman and the Brahman in whom these are wanting is no Brahman at all (i.e.) a Sudra.

26 And, O serpent, it is asserted that he who is distinguished by these qualities is a Brahman and he who does not possess them is a Sudra.

27 Again, regarding your remark that the object to be known does not exist, for nothing that is devoid of these (feelings) of pleasure and pain can have any existence.

28 It seems (at indeed first sight) that existence is impossible without these (feelings). But as cold is characterised by an absence of heat, and heat cold,

29 So can not there exist an object characterised by the absence of both these feelings (of pleasure and pain). O Serpent this is my opinion. What do you say?

The serpent said —

30 If, O monarch, as you assert, a Brahman is recognised by certain virtues, (i.e.)

then, O long lived one the distinction of castes is to no purpose so long as he does not possess these qualities.

Yudhisthira said —

31 O highly intelligent and mighty snake I think here in this world it is very difficult to ascertain one's caste on account of promiscuous intercourse of all the orders.

32 Men of all the four orders are without restriction constantly begetting children on women of all the castes. And speech, cohabitation, birth and death of men of all the orders are similar in all respects.

33 The proof of this is the difficulty of ascertaining one's caste is found in such expressions, made use of by the Rishis, as "whatever caste may belong to, we celebrate the sacrifice."

34 It is on this account, that the wise have asserted that the character is the chief and needful thing.

34 The natal ceremony of a male person is performed even before the severance of the navel chord. On that occasion his mother is designated Savitri and his father Acharya (priest).

35 Before initiation into the Vedas every man is regarded as a Sudra. There being a difference of opinion on the point Sayambhubi Manu has laid down,

36 That if having gone through the purificatory rites (as laid down in the Vedas) the first three orders do not regulate their conduct, according to them, in that case, O mightiest of serpents, the mixed castes should be considered as superior to them.

37 O great Snake, O excellent Serpent, I have ere now designated him as a Brahmana who observes the principles of good behaviour.

The Snake said:—

38 O Yudhisthira I have listened to your words. You are acquainted with what ought to be known. (Therefore) how can I (now) devour your brother Vrikodara?

Thus ends the hundred and eightieth chapter the colloquy between Yudhisthira and the Snake in the Ajagara of the Vana Parva.

CHAPTER CXXXI

(AJAGARA PARVA)—continued.

Yudhisthira said:—

1. (O Serpent), in this world you are so superiorly versed in the Vedas and the

Vedangas that I should like you will tell me, by what (sorts of) acts men can obtain heaven.

The Serpent said —

2 In my opinion, O Bharata, by bestowal of alms on deserving objects, endearing words, truthfulness, and unenvianness one can have access to heaven.

Yudhisthira said —

3 O Snake, between benevolence and truthfulness, which is more praiseworthy? And tell me as regards unenvianness and good behaviour which is the more and which is the less important.

The Snake replied —

4 The superiority or inferiority of charity, truthfulness, forbearance, malice and sweet speech is estimated by the benefit which each of these brings and produce.

5 Sometimes truthfulness is superior to some charitable acts. King of kings, sometimes charity is more praiseworthy than true speech.

6 And similarly, O lord of mighty monarchs, abstinence from speech and vice versa.

7 Thus, O monarch, (their superiority or inferiority) depends on their utility. Now if you have anything more to ask, speak out, and I shall solve your doubts.

8 (Kindly) tell me O Serpent, how the access of a disembodied being to heaven how his enjoyment of the rewards and endurance of the punishment consequent on its acts, and how its preception through the senses, can be conceived.

The Snake replied —

9 O king, on account of their own (meritorious or evil) acts men are seen to attain one of the three conditions of rebirth as men, heavenly existence or birth among the lower animals.

10 By charity, unenvianness, absence of slothfulness and by self exertion one goes to heaven from this stage of men.

11. (But) by contrary acts, O king of kings, one is either re-born among men or among lower animals. (Therefore) O child, it is particularly laid in this subject,

12 That he who is subject to lust, anger, malice and temptations, being degraded from the human state again takes his birth among the lower animals,

13 And as is laid down in the Vedas, gets rid of the existence among the lower animals in order to attain the human state again. And cows, cattle, and horses and other animals are (even sometimes) seen to attain to divine life.

14. O child, such is the transmigration of a creature according to his (good or evil) actions. But he that is wise reposes his soul in the everlasting Spirit.

15 The embodied spirit enchain'd by Fate and enjoying the pleasure or suffering the pain consequent on its acts takes birth repeatedly. But he that has lost touch of his action is conscious of the destiny of all born creatures.

16 (1) **Yudhisthira said —**

monimas Tell me O Serpent truly and without error how (the spirit parted from the material frame) becomes cognisant of all (touch, form, smell and taste). And O high minded being do you simultaneously feel the sensations of taste, touch etc., by means of the senses? The King of Snakes, (kindly) answer all these questions of mine.

Snake replied —

O long lived being the thing termed an taking refuge in a physical frame and manifesting itself through the organs of sense, enjoys properly the perceptible objects.

19 O the best of the Bharatas know that the senses, the mind and the intellect assisting the soul in its enjoyment of the perceptible objects are called Karanas.

20 O my child, the soul moving out of its proper place and assisted by the mind acting through the organs of sense—the recipients of all sensations—gradually perceives all the sensible objects.

21 O the most exalted of men the mind of creatures is the cause of all perceptions and therefore it cannot at one and the same time perceive a plurality of objects.

22 The Soul, O the most valiant of mortals stationing itself between the eye brows sends the high and the low intellect to different objects (of sense).

23 O best of kings knowledge which the yogis derive from the operation of intelligence, manifests the action of the Soul.

Yudhisthira said —

24 Tell me the (kindly) the prominent characteristics of the mind and the intellect (respectively) (because) the knowledge (of their functions) is said to be the

principal requirements of those conversant with the Supreme being.

The Snake answered —

25 Through cloudiness of understanding the soul becomes subject to intellect. For this reason, though it (intellect) is known to be subordinate to the soul, it guides the latter.

26 The intellect is called into existence by acts of perception, (but) the mind exists of itself, and the mind and not the intellect, has the power of causing the sensations of pleasure and pain.

27 O my child, these are the points of distinction between the mind and the intellect you are also conversant with this subject. What do you say?

Yudhisthira said —

28 O the best of those endowed with intelligence, you have a superb intellect. Why (then) do you ask me this question, when you are well acquainted with all that should be known.

29 I am at a great loss to understand how you became subject to illusion who performed excellent deeds and obtained an abode in heaven.

The Serpent said —

30 Even a highly intellectual and wise man is infatigable with prosperity. And in my opinion those that are given to luxury lose their sense.

31 So O Yudhisthira I too intoxicated with the drink of prosperity have fallen into this degraded state and then having recovered my reason am addressing you thus.

32 O tormentor of foes O mighty monarch you have rendered me a good service. And by conversing with your pious self I have been freed from this dreadful curse.

33 In days of yore when mounted on a celestial chariot I used to range through the heavens elated with pride, I thought of nothing else.

34 The Brahmarshis, the celestials, the Gandharvas the Yakshas the Rakshasas, the Pannagas and all the inhabitants of the three worlds had to pay me taxes.

35 Such, O king, was the mystic power of my eyes that all whatever creature I cast my looks I instantly withdrew all his energy.

36 Thousands of Brahmarshis were engaged in drawing my palanquin. And

O king this sin on my part brought about my fall from my exalted position

37 One day when the sage Agastya was drawing my palanquin my feet touched his body. Thereupon Agastya cursed me in anger saying 'ruin overtake you, do you turn into a snake'

38 Thus deprived of my prosperity I fell down from that conveyance. And in the course of my fall I found myself turned into a snake with my head downwards. (Then) I besought that Brahmana. Kindly free me from this curse

39 O divine sage, graciously pardon me (because) I have been mad through pride. Thereupon, he, moved with pity, addressed me while I was falling down, thus—

40 Yudhishthira, the best of the virtuous will liberate you from this curse. And O Monarch, when this horrible sin of pride (in you),

41 Will come to an end, you will enjoy the fruits of your virtue. I was then lost in wonder on beholding the strength of his asceticism

42 And it is for that reason that I have put to you these questions relating to Brahmana and the Brahmanas. Truthfulness, self control, asceticism, benevolence, unswervingness and adherence to virtue,

43 O king, and not race nor (illustrious) family, are the means by which persons must attain salvation. May your younger brother Bhishma be all hail, and O mighty monarch, in you be happy. I shall now go to heaven again

Vaishampayana said:—

44 Having said this, the king Nishuśa giving up his snake shape and assuming his celestial body returned to heaven

45 And the virtuous and prosperous Yudhishthira too, accompanied by Bhishma and Dhritrashtra came back to his hermitage

46 Then Yudhishthira, the best of the virtuous, related, in detail, all that had happened, to the assembled Brahmanas

47 Hearing all that, O king, all the Brahmanas, his three brothers and the renowned Droupadi were greatly amazed

48 And those best of the Brahmanas desirous of the welfare of the Pandavas, condemning the rashness of Bhishma, told him not to do such an act again

49 The Pandavas too were greatly delighted at seeing the highly powerful Bhishma

out of danger and continued to dwell there happily

Thus ends the hundred and eighty first chapter, the rescue of Bhishma, in the Ajarasara of the Vana Parva.

CHAPTER CLXXXII

(VIRKANDEYA-SAMASYA PARVA).

Vaishampayana said:—

1 While they (the Pandavas) were living there, the rainy season, which puts in end to summer and is agreeable to all creatures, made its appearance

2—3 Then, hundreds and thousands of sable clouds covering the (entire) firmament and the cardinal points, emitting thundering roars, and looking like (so many) rainbows in the rainy season incessantly poured down showers night and day. The effulgence of the sun disappeared from the earth, and its place was filled by the stainless splendour of lightning

4 And the earth, overgrown with grass teeming with gnats and reptiles, maddened with joy, and saturated with water, looked serene and became delightful to all

5 When the (surface of the) earth was flooded with water it could not be discerned whether the ground was even or uneven or whether there were rivers, ground &

6 At the close of summer, the streams full of agitated waters and careering violently with a hissing noise like (flight of) arrows, lent a grace to the woods

7 The boars, the stags and the birds, drenched in water began to utter various sounds that could be heard in the forests

8 The Chatrakis, the peacocks, the mile kokilas and the excited frogs all intimated (with joy) began to frolic about

9 Thus, while the Pandavas were wandering about in dry sandy tracts at the neighbourhood of mountains the delightful rainy season so various in aspect and resounding with (the roar of) the clouds passed away

10 Then came autumn crowded with ganders and cranes, when the forest tracts were overgrown with verdure and the streams became clear.

11 The sky and the stars shone with a stainless lustre and the country was swarmed with beasts and birds. This season of autumn became auspicious to the high-souled sons of Pandu.

12 (Then) the nights free from dust and cool with clouds were adorned with numerous stars, planets and the moon

13 And (the Pandavas) beheld the
vases and the tanks, full of cool water, and
cautified with lilies and lotuses, and plea-
sant (to the eye)

14. And they experienced a great de-
light in wandering along the sacred Sara-
svati whose banks resemble the firmament
and are covered with canes

15 And those welders of strong bows
were highly glad at seeing the auspicious
Sarasvati full of limpid water.

16 O Janamejaya, while dwelling there
they passed the most sacred night of the
full moon in the month of Kartika.

17. And in company with the righteous
and high-souled ascetics, the Pandavas,
the best of the Bhīratas, spent that juncture
in excellent devotion

18 And when the dark fort night set in
immediately after the sons of Pandu toge-
ther with Dharma and their charioteers and
cooks proceeded to the forest of Kamyaka

*Thus ends the hundred and eighty second
chapter, the return to Kamyaka, in the
Markandeya Samasya of the Vana Parva.*

CHAPTER CLXXXIII

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said —

1 Arriving at (the forest of) Kamyaka,
and being hospitably received by the saints,
Yudhishthira and the other Pandavas began
to dwell there with Krishna

2 While those sons of Pandu were se-
curely dwelling at that place they were sur-
rounded by multitudes of Brahmanas

3 And a certain Brahmana said : 'Sons
of the dear friend of Arjuna of mighty arms,
possessed of self restraint and endued with
high intellect, will come (here),

4 Because it is known to Him that you
the perpetrators of the Kuru vice have
arrived here, and he is always desirous of
seeing you and seeks your welfare

5 And Markandeya, who has lived for
ages, has performed severe austerities has
studied the Vedas and who is given to devo-
tion, will very soon come and join you "

6—7. And at the very moment when
the Brahmana was saying these he saw
Keshava coming thither. And that fore-
most of car warriors, the son of Devaki,
desirous of seeing those most exalted of the
Kurus, arrived on a chariot yoked with the
horses named Saurya and Sugriva and

accompanied by Satyabhama as Indra by
the daughter of Pulama (Sachi)

8 Getting down from the car, Krishna,
following the usual custom, greeted with
great delight, the intellectual Dharmaraja
and the highly powerful Bhīma

9 He then paid his adoration to Drouma
and (in his turn) was greeted by the twins
Then embracing Gudhakesha (Arjuna of
the curly hair) he spoke soothing words to
Droupadi.

10 And that tormenter of foes, the de-
scendant of the Dasarhas, having met with
his beloved and heroic Arjuna after a long
time, embraced him again and again,

11 And similarly Satyabhama, the be-
loved queen of Krishna, embraced Droupadi,
the dear wife of the Pandavas

12 Then the Pandavas together with
their wife and priest paid their respects to
the lotus-eyed (Krishna) and surrounded
him on all sides.

13 And the learned Krishna being
joined with the Partha, Dhananjaya (winner
of riches), the slayer of demons looked as
beautiful as that high-souled divine lord of
all created beings (Siva) when united with
Kartikeya (his son).

14 Then he who wore a coronet on his
head (Arjuna) having related in detail to
the elder brother of Gada (Krishna) all the
incidents in connection with their forest life
asked how are Subhadra and Abhimanyu ?

15 And the destroyer of (the demon)
Madhu, having, in the usual manner greet-
ed Arjuna, Droupadi and the priest
(Dhrouma), and having eulogised the king
Yudhishthira took his seat with them and
spoke these words

16 "It is asserted (by the wise), O
Pandava, that righteousness is superior
to winning kingdoms, and O King, in order
to foster it (virtue), asceticism is necessary.
And you, who have performed your duties
in strict obedience to truth and candour
have conquered both this world and the
next

17 You first studied (the Vedas) by
observing the proper rites, you have next
acquired mastery over the whole science
of weapons, and then having obtained
wealth by pursuing the methods followed by
the Kshatriyas you have performed all the
ancient sacrificial rites

18 You are neither addicted to sensual
pleasures, nor, O King of kings do you per-
form anything from motives of self-interest
nor do you subvert your duties to greed
of wealth. It is (for these reasons) that
you have been styled the virtuous King.

19 O King although you have won kingdoms wealth and are surrounded by all sorts of luxury you are ever bent on charity, truthfulness asceticism faith meditation forgiveness and patience

20 Where the inhabitants of Kuru Jangala beheld (the modesty of) Krishna outraged in the assembly hall O Pandu who but yourself could brook that (berisly) conduct (on the part of the Kurus) so very odious to virtue and custom ?

21 It admits of no doubt that with all your desires gratified you will soon creditably govern your subjects And when your promise (to spend twelve years in exile) will be fulfilled, we will try our utmost to chastise the Kurus "

22 Then the chief of the Dasarhas said to Dhuma, Bhima, Yudisthira, the twins (Nakula and Sahadeva) and Droupadi ' it is by your good fortune that Kiriti (Arjuna who wears a coronet on his head) has returned with a merry mind after having been well-versed in the science of weapons

23 And the lord of the Dasarhas (Krishna) together with friends said to Jajnesenee the daughter of Jajnesena (Krishna "fortunate it is that you have been again united with Dhananjaya (the winner of wealth) all hale and hearty

24 O Krishna O Jajnesenee these young sons of yours chiefly given to the acquisition of the science of arms are all of good behaviour and always follow in the footsteps of their worthy friends

25 And O Krishna, although your father and your brothers try to tempt them with a kingdom and territories the boys find no pleasure in the abodes of Jajnesena or of their maternal uncles

26 And O Krishna safely proceeding towards the country of the Anartas when your sons, chiefly bent on the acquisition of arms, enter the city of the Vrishnis, they do not even long for celestial happiness

27 And Subhadra always instructs them carefully to observe good manners as you yourself or the venerable Kunti would do

28 O Krishna as the son of Rukshmini (Pradumna) is the tutor and guide to Aniruddha, Abhimanyu Suntha and Bharu, so he is to your sons also

29 And Prince Abhimanyu, an able teacher always gives instructions to them brave and active as they are, in the arts of wielding maces swords buckles, and other weapons and of driving cars and riding horses.

30 And the son of Rukshmini, having thoroughly instructed and having, duly conferred weapons upon them takes much delight in witnessing the valour of your sons and of Abhimanyu

31 And O daughter of Jajnesena when your sons go out to field sports, each of them is followed by cars, horses, vehicles and elephants

32 Krishna, then addressing the Dharmaraja said ' O king, let the Dasarha warrior, the Kukuris and the Andhakas, obeying your orders remain wherever you wish

33 O monarch let the army of the Madhus, the strength of whose bows is as impetuous as the wind and led by Halahudha (the wielder of the plough) and consisting of cavalry, infantry, horses, chariots and elephants, prepare to carry out your commands

34 O Pandava, send Suvodhana the son of Dhritarashtra the vilest of sinners together with his friends and followers to the path of the lord of Subha (Soma) the son of the earth

35 Dwell where you please O monarch, during the period appointed by you in the assembly hall, but at the end of which let the city Naggpur (Hastina) await your arrival therein when the Dasarha warriors have cut down the forces of your enemies

36 (During the appointed period) abandoning your sorrow and getting rid of your sin, wander at pleasure wherever you like, and then with a merry heart you will enter the renowned city of Hastina and also your principality

37 Then the high-souled Dharmaraja being informed of the views thus clearly expressed by that best of men and praising the same and looking at Krishna spoke these words with joined hands to him

38 O Keshava, it admits of no doubt that you are the refuge of the Pandavas and the Parthas are under your protection When the time for action will arrive you will undoubtedly do all that you have just said

39 We will spend the period of twelve years as we have promised in lonely forests And then having duly completed the period of our incognito life O Keshava the sons of Pandu will place themselves under your protection

40 May this intention of yours always remain in you For O Keshava the Parthas, the sons of Pandu firm in truth and devoted to charity and duty together with their friends relations and their wives are (always) under your protection

Vaishampayana said —

41 O Bharata, when the descendant of the Vrishnis and the Dharmaraja were thus conversing the high souled Markandeya, of great devotion, grown wise by austerities, who had lived many thousands of years, was seen to approach (there) being immortal and without signs of senility, endowed with beauty and magnanimity,

43 He looked like a youth of twenty five years old. When that wise saint who had seen many thousands of years made his appearance,

44 All the Brahmanas and the Pandavas together with Krishna paid their adoration to him. And when that most exalted of saints, thus honoured, was peacefully seated, Keshava giving expression to the views of the Brahmanas and the Pandavas thus addressed him

Krishna said:—

45 The Pandavas the assembled Brahmanas, Droupadi, Satyabhama as well as myself are all desirous of hearing your most excellent words

46 (Graciously) narrate to us (therefore) the sacred events of ancient ages and the eternal rules of righteous conduct by which kings, women and saints should be guided

Vaishampayana said.—

47 When they were all seated the divine saint Narada too of pure soul, came there to see the Pandavas

48 Then, all those highly intellectual and most exalted of mortals, honoured that magnanimous saint by offering him, according to the usual custom water to wash his feet, and the oblation called Arghya

49 Learning that they were about to hear the words of Markandeya, the divine saint Narada signified his assent to the proposal

50 Then the eternal Krishna who knows well what is the convenient moment spoke to Markandeya with a smile 'O Brahmarshi kindly relate to the Pandavas whatever you wish to say'

51 Thus addressed Markandeya, of great austerities, replied "wait a moment I will relate lots of events"

52 Thus spoken to, the Pandavas together with the Brahmanas waited a little looking at that great saint glorious as the noon day sun

Vaishampayana said:—

53 (Then) the son of Pandu the king of the Kurus seeing that the great sage

was desirous of speaking, asked him, with the intention of suggesting topics for narration

54 You are ancient in age and are therefore conversant with the events relating to all the gods, the demons, the high-souled sages, and the royal saints

55 We consider you deserve all honour and adoration, and we have, for a long time been desirous of seeing you. This son of Devaki too has come here to pay us a visit

56—57 When I consider that I have been deprived of happiness for no fault of mine and when I see the wicked sons of Dhritarashtra prospering in every respect it strikes me that man is the agent of his meritorious or wicked acts, and that he reaps the fruits of his own deeds. How can then God be the agent?

58 And O the best of those conversant with the supreme Being, why does man become subject to pleasure or pain? Is it in this world or in another existence that he reaps the fruits of his acts?

59 O best of Brahmanas, how is it that the consequences of the good or evil acts of an embodied being follow him in this world or after his death in the next?

60 Do we reap the fruits of our acts in this life or in another existence? And O descendant of Bhriugu, where do the results of the acts of an animated creature rest after his death?

Markandeya said:—

61 'O the best of speakers, this question is worthy of you and is just what you should ask. You are well informed of whatever is fit to be known. But it is for the sake of form that you are asking the question

62 I will now narrate to you how men experience pleasure and pain in this world and in the next. Listen to me with an undivided attention

63 Pratyapati (the lord of all created beings) who first sprang into existence, created for the corporeal beings, bodies, stainless pure and given to virtue.

64 O the most exalted of the Kurus, the primary men had all their desires gratified, were given to virtuous deeds, and were truthful, godly and pure

65 They were all as good as the gods themselves could soar to the heavens, come down again, and range at pleasure wherever they liked

66 They had control over their life and death had few difficulties and no fear

had all their desires gratified, were free from troubles,

67 Could visit the high souled gods and the saints were well versed in all the religious ordinances, had self control and were devoid of envy

68 They lived for a thousand years and had as many sons But in process of time their powers were limited to walking solely on the earth's surface

69 And they became subject to lust and anger practised falsehood and duplicity for subsistence and were overpowered by greed and ignorance And when these (wicked) men died,

70, They were born among lower animals or driven to hell and again and again had to suffer the pain of re-birth in this wonderful world on account of their vicious deeds.

71 Then their desires, their aims their knowledge and their rituals bore no fruit They were afraid of everything their reason was clouded and they were oppressed with sorrow

72 And they were generally marked by their wicked deeds born in low family afflicted with various diseases and became evil-minded and the terror of others

73 Their life became short and wicked and they paid the penalty of their terrible deeds, were covetous of everything, became atheists and indifferent in mind

74 O son of Kunti the fate of a creature after death depends upon his acts in this world As regards your question as to where the treasure of the acts of the wise and the ignorant remains,

75 And where they reap the fruits of their own meritorious or vicious deeds hear the decisions on the subject

76 Man by his original subtle frame made by the creator accumulates a great store of good and evil deeds

77 When his days are numbered he leaves this frail body and is immediately born among another order of creation and he never remains disembodied even for a single moment

78 In that new existence his (good and evil) acts always follow him like his shadow and the consequences thereof make his existence either pleasurable or painful

79 The wise only by means of spiritual insight know that every creature is chained to an unchangeable fate by the destroyer (Yama) for his virtue or vice and that he is unable to get rid of the consequences of his acts in good or evil fortune

80 O Yudhisthira I have related (to you) the fate of those whose intelligence has been clouded with ignorance Now hear of the excellent state attained to by the wise

81 These men are of great ascetic merits learned in all the religious books (ie the Vedas and the Tantras) firm in duty, devoted to truth engaged in ministering to the comforts of their elders,

82 Are well behaved, given to the practice of yoga, of forgiving spirit, self controlled, energetic, well born and are endowed with the signs of greatness

83 Owing to their control over their passions they are well-governed in mind, by practising Yoga they are devoid of disease and by the absence of sorrow and fear they are free from (mental troubles)

84 In course of birth whether timely or premature or while confined in the womb, (in short) in every state they know the relation subsisting between their own souls and the eternal spirit, by spiritual insight.

85 The high souled saints gifted with positive and intuitive knowledge being born in this world of actions attain to the celestial regions again

86 O monarch by practising Yoga, or by Destiny or by their own acts men attain to (happiness or misery). Do not think otherwise

87 O the best of speakers, O Yudhisthira hear an instance of what I deem to be the highest good in this world

88 Some men enjoy happiness in this world but not in the next some attain it in the next world but not in this, while others neither in this world nor in that to come

89 They that possess vast wealth sport themselves every day richly adorning their persons (with ornaments and dresses) Such men O destroyer of powerful enemies being addicted to physical enjoyment, attain to happiness in this world but not in the next

90 O slayer of foes, those who are absorbed in spiritual thoughts, devoted to asceticism engaged in the study of the Vedas and who mortify their bodies, have a control over their passions and abstain from killing animals enjoy happiness in the next world but not in this

91 Those that first lead a virtuous life and honestly acquire wealth in due time and then marry and perform sacrificial rites attain happiness both in this world and in that to come

92 And those stupid persons who have neither learning nor asceticism, nor charity and who do not multiply their kind and are not given to worldly joys attain to happiness neither in this world nor in the next

93 You are all highly powerful & vigorous endued with celestial energy, well read and in order to serve the purpose of the gods have come down (from the heavens) and been born in this world for the extirpation (of the wicked people)

94 Having achieved glorious deeds and having gratified all the gods, the saints and the Pitris, you who are so heroic devoted to spiritual meditation self controlled given to purity and engaged in self-extortion will at length in due course,

95 Gradually attain to that excellent heavenly region—the abode of the virtuous by means of your own (meritorious) deeds O the lord of the Kurus, let no doubt trouble your mind on account of your misfortune for this affliction will lead to your (ultimate) happiness

Thus ends the hundred and eighty third chapter, the narration by Markandeya (of the events of by gone times) in Markandeya Samasya of the Yana Parva

CHAPTER CLXXXIV

(MARKANDEYA SAMASYA PARVA)

—Continued

Vaishampayana said:—

1 Then the sons of Pandu said to the magnanimous Markandeya (kindly) narrate to us of the greatness of the Brahmanas which we are very desirous of hearing

2 Thus addressed, the highly energetic and divine Markandeya of great austerities and well versed in all the departments of religious writs replied (to them)

Markandeya said —

3 Once upon a time a handsome and vigorous young prince of the Haihaya race conqueror of enemies cities, went out to hunt

4 While he was wandering in the forest covered with grass and creepers he saw near (him) a Muni wrapped up in an antelope's skin which served as an upper garment

5 And mistaking him for a deer he killed (the Muni) Afflicted at heart and smitten with grief for what he had done,

6 The lotus eyed prince went to the distinguished Haihaya Chiefs and informed them of the matter

7 O child on hearing of it, and seeing the (dead body) of the Muni who lived on fruits and roots they became sick at heart.

8 Then all those (kings) making enquiries here and there as to whose son the Muni was soon arrived at the hermitage of Arishtanemi the son of Kasyapa

9, And bowing down to that high souled sage constantly engaged in austerities they remained standing there and the Muni too busied himself to welcome them

10 They then said to that magnanimous sage we are no longer worthy of your reception in as much as we have unfortunately killed a Brahmana

11 And that Brahmanical sage said to them how have you killed a Brahmana? Say where he is, and you all behold the power of my devotional exercises

12 The chiefs then having truly related to him all that had taken place and having returned to the place (where the corpse of the Rishi was) did not find it there

13 And searching about for it they returned covered with shame and devoid of consciousness like one in a dream. Then, O the conqueror of your enemy's cities, that sage, the son of Kasyapa, said to them

14 O kings is this the Brahmana who was killed by you? He is indeed my son devoted to great austerities.

15 And O king, beholding that Rishi they were highly amazed and they all exclaimed 'it is indeed highly wonderful

16 How has the dead been restored to life? Is it by the strength of asceticism that he has been brought to life again?

17 O Brahmana we are (very) curious to hear it if indeed it can be heard" (Thereupon) he replied "O kings, death can not display its power before us

18 I will relate to you the reason hereof briefly and argumentatively As we strictly adhere to our own duties, we are not afraid of death

19 We speak well of the Brahmanas and never vilify them, therefore we do not fear death

20 As we entertain our guests with food and drink and regale our dependants with plenty of food and then eat what is left, so we have no fear of death

21 We are peaceful, charitable, of forgiving disposition fond of visiting sacred

shrines benevolent and we dwell in holy places therefore we entertain no fear of death And as we associate with men of devotional spirit death has no fear for us

22 I have told you a bit only (of our devotional power) Now devoid of pride and vainly you all return together (to your homes)

23 O best of the Bharatas (then) those kings saying 'be it so' and bowing down to that great sage returned cheerfully to their country

Thus ends the one hundred and eighty fourth chapter the story of the greatness of the Brahmanas in the Markandeya Samasya of the Vana Parva

CHAPTER CLXXXV

(MARKANDEYA SHMASYA PARVA)

—Continued—

Markandeya said —

1 Hear from me again of the great glory of the Brahmanas We have heard that a royal sage Vainya by name was engaged in celebrating the horse sacrifice and that Atri was prepared to go to him for alms But at last actuated by religious motives he abandoned his desire for riches

3 After much deliberation (as to what he should do) that highly energetic (sage) became desirous of living in the forests and calling his wedded wife and sons to gether spoke to them thus —

4 May it be your inclination to go to the forests soon because (by repairing there) we shall attain the highly blissful and tranquil fulfilment (of our desires)

5 To this his wife actuated by virtuous motives, also replied go to the high-souled Vainya and beg of him immense wealth

6 That royal sage engaged in horse sacrifice will give you the wealth begged by you Then O Brahminic sage, having received from him vast wealth

7 And having distributed it among the sons and the attendants you may go whither you like This is the highest virtue as instanced by men versed in religion

Atri said :—

8 O highly fortunate (wife) I have been told by the noble minded Goutama that Vainya is religious conversant with (the principles of the science of) profit and devoted to truth

9 But he is surrounded by Brahmanas who are very envious of me As Goutama has informed me of this I dare not go there

10 For even if I speak these (highly) beneficial and religious words calculated to bring about the fulfilment of one's desires they will oppose me with speeches productive of no good

11 But O highly wise (wife), I relish your proposal and will (therefore) go there. Vainya will bestow on me cows and immense wealth

Markandeya continued —

12 Saying this, that sage of great devotion soon repaired to Vainya's sacrifice And reaching the sacrificial altar he eulogised the king.

13 With noble speeches and then said these words.

Atri said —

O king you are indeed blessed, you are the lord of all beings, and are the greatest sovereign on earth

14 The sages pay their adorations to you And there is none conversant with religion besides you" (thereupon that sage of great austerities (Gautama) said to him in anger

Goutama said —

15 O Atri, do you not repeat such (foolish words) again Your understanding is not yet matured In this world Mahendra, the lord of all creatures, is the greatest monarch

16 O king of kings thereupon, Atri replied to Goutama this king is as much the dispenser of our destiny as Indra the lord of all creatures Your intellect is clouded with ignorance and you have no sense at all

Goutama said —

17 I am sure it is not I but you who are labouring under a misconception in this matter Desirous of obtaining his favour you are flattering the king before this assembly of men

18 You are not conversant with what is the highest duty nor do feel any need for it You are ignorant as a child, why then have you grown so old in years?

Markandeya continued —

19 When they were thus quarrelling before the Munis who were engaged in the sacrifice the latter enquired What is the matter with these two men?

20 Who did admit them to the court of Vainya? What is it that they are clamouring for?"

21 Then the highly righteous Kṛṣṇa, versed in all duties stepping between the disputants inquired of them the cause of their quarrel.

22 Thereupon, Goutama addressing that assembly of the most exalted sages said: "O the best of Brahmanas, hear the cause of our dispute."

23 Atri says that Vainya rules over our destiny. But we entertain a grave doubt on the point.

Markandeya said —

Hearing thus, those high souled sages soon repaired to

24 The righteous Sanātkumara in order to solve their doubt. And he (Sanātkumara) of great devotional spirit hearing their words, addressed them with these words of true religious import.

Sanātkumara said —

25 As (when) fire united with the wind burns down forests so (when) a Brahmana's energy is united with that of a Kṣhatrya and vice versa it consumes all enemies.

26 The king is noted for establishing religion and he is the protector of his subjects. He is (like) Indra (a protector of all beings) like Sukra (a propounder of morals) like Vṛṣiṣpati (an advisor) and (therefore) he is (justly) styled the ruler of our destiny.

27 Is there (therefore) anybody who considers himself above worshipping the individual to whom such appellations as 'Prajāpati' (the lord of all creatures), 'Vīratā' 'Emperor', 'Kṣhatrya' (one who preserves from pain), 'lord of earth,' and 'Monarch,' are applied in praise?

28 The monarch is further styled 'the prime cause', 'the sacred order', 'the conqueror of battles' (and therefore) the preserver of the (peace), 'the richman', 'the contented', 'the lord', 'guide to heaven', 'the easily victorious', 'Vishnu like'.

29 'Of effective wrath,' 'the victorious in wars and the introducer of true religion'. The Rishis afraid of committing sins intrude over the (temporal) powers to the Kṣhatryas.

30 Like the sun among the gods in heaven who destroys darkness by his rays the king among men eradicates sin from the earth.

31 Therefore by the authority of the śāstras the greatness of the king is estab-

lished. And I declare for him who has spoken in favour of the king.

Markandeya said :—

32 Then the high minded king, greatly satisfied with the victorious party who first spoke in high terms of him, gladly addressed him with these words.

33 'O Brahmanic sage as you have styled me the greatest and best of men, here and have compared me with the gods,

34 I will therefore confer on you immense and various sorts of riches and one thousand well dressed and well-adorned Shyāma maids.

35 I bestow on you one hundred millions of coins and ten *Bharas* (each bhara is equal to 32 maunds) of gold. According to my belief you are conversant with every thing.

36 And the energetic Atri thus honoured by the king and having rightfully accepted all the wealth returned home.

37 And having distributed that wealth among his sons that self contained sage gladly went to the forests with the view of performing asceticism.

Thus ends the one hundred and eighty-fifth chapter the story of the greatness of the Brahmana in the Markandeya Samasya of the Vana Parva.

CHAPTER CLXXXVI

(MARKANDEYA SAMASYA PARVA)

—Continued—

Markandeya said :—

1 O conqueror of hostile cities O hero in this connection Śarīrāṣṭhī when asked by, that intelligence Rishi Tarkshya said (the following). Hear it.

Tarkshya said —

2 O blessed lady what is the best thing for a man to do here (on earth) and how he must act so that he may not deviate from (the path of) virtue. O beautiful lady, tell me all so that being instructed by you I may not deviate from the path of my own duty (Dharma).

3 When and how must one offer oblations to the fire and when must he worship so that his virtue may not be destroyed? O blessed lady, tell me all so that I may live in this world without any passion, craving or desire.

Markandeya said :—

4 Thus questioned by that cheerful Rishi, and having seen him eager to learn, and at the same time possessed of great intelligence Saraswati spoke these virtuous and beneficial words to the Brahmana Tarkshya

Saraswati said —

5 He who knows Brahma, he who perceives the Supreme with purity and equanimity goes to the celestial region and obtains the supreme bliss with the immortals

6 Many large beautiful and sacred lakes are there abounding in fishes flowers and golden lotuses. They are like holy shrines and their very sight drives away all grief

7 Pious men specially adored by the Apsaras, who are virtuous, well adorned and golden complexioned, live in contentment on the banks of these lakes

8 He who gives away cows (to the Brahmanas here) goes to the highest region. By giving bullocks he goes to the solar region by giving clothes he goes to the lunar region and by giving gold he goes to the region of the immortals

9 He who gives away a beautiful cow with a fine call,—a cow which is easily milked and which does not run away lives in the celestial region as many years as there are hairs on the body of that cow

10 He who gives a fine strong, powerful and young bullock which is capable of drawing the plough and of carrying burdens goes to the region obtained by men who give away ten kine

11 When a man gives away a well caparisoned *Kapila* cow with money and with a bronze milk pot he finds that cow becoming a giver of boons, has come to his side by her own distinguished qualities

12 He who gives away cows obtains so many merits as are the number of hair on the body of those cows. He also saves (from hell) his sons grandsons and ancestors up to the seventh generation (upwards and downwards)

13 He, who presents to a Brahmana a samum made up in the form of a cow having horns made of gold with money and a brazen milk pail, goes easily to the region of the Vasus

14 A man by his own acts falls into the dark depth of the lower region infested by evil spirits as a ship (goes down) tossed by the tempest on the high sea. But gift of kine saves him in the next world.

15 He who gives his daughter in marriage in the Brahma form, who gives away land to the Brahmanas and duly makes other presents goes to the region of Purandara

16 O Tarkshya, the virtuous man who continually offers oblations to the sacred fire for seven years sanctifies by his this action his seven generations upwards and downwards

Tarkshya said —

17 O beautiful lady, tell me who ask you the rules of the Agnihotra as explained in the Vedas. I shall learn from you the time honoured rules for perpetually keeping the sacred fire

Thus ends the hundred and eighty six chapter, the history of Tarkshya in the Markandeya of the Vana Parva

CHAPTER CLXXXVII

(MARKANDEYA SAMASYA PARVA),

—Continued

Vaishampayana said —

1 Then that son of Pandu (Yudhisthira) spoke thus to the Brahmana Markandeya, narrate (to me) the history of Vivasvata Manu

Markandeya said —

2 O King O foremost of men there was a mighty great Rishi, he was the son of Vivasvata and he was as effulgent as Prajapati

3 He far excelled his father and grandfather in prowess, in strength, in fortune and also in religious penances

4 Standing on one leg and with uplifted arms that chief of men performed severe asceticism in the extensive *Vadari*

5 With head downwards and with steadfast eyes he performed these severe austerities for ten thousand years

6 Once upon a time when he, with wet clothes on and with matted locks on his head was performing such austerities, there came a fish on the banks of the *Cherivi* and spoke to him thus

7 'O exalted one I am a helpless little fish, I am afraid of the large ones, a vow observing Rishi, you should extend your protection to me,

8—9 Especially when this is the fixed custom amongst us that the big fishes prey upon the smaller ones, I therefore be

pleased to save me from being drowned in the sea of terrors I shall requite you for your help to me "

10 Having heard these words of the fish, the Vivasvata Manu was filled with pity and took out the fish from the water with his own hands

11 The fish which had a body as bright as the rays of the moon, after being taken out of the water, was again put back in an earthen water vessel.

12 O king, thus being reared, that fish grew in size, and Manu carefully tended it as if it were a child of his.

13. After a long period of time that fish grew to be so large that there was no room for it in that vessel

14 Manu saw that the fish again spoke to him thus, "O exalted one, appoint a better habitation for me "

15 Then the exalted Manu, that conqueror of hostile cities took it out of that vessel and carried it to a large tank and and put it (into its water).

16-18 The fish began to grow even there for a long period of time, till at last though the tank was two *yoyonas* in length and one *yoyona* in breadth, O lotus eyed son of Kunti O ruler of men, he had no room (even) there to play about Manu saw that the fish again spoke to him thus,—

19 'O exalted one, O pious one, O sire, take me to the Ganga, the favourite wife of the Ocean, or do what you think proper.

20 O sinless one, as I have grown to this size through your favour, I shall cheerfully do what you command me

21 Having been thus addressed, the upright continent and the adorable Manu took the fish to the river Ganga and put it into its water with his own hands

22 O chastiser of foes, the fish there also began to grow for some time, and then seeing Manu it spoke to him thus,—

23 'O lord, I am unable to move about in the Ganga on account of my huge body Therefore, O exalted one, take me soon to the sea '

24 O son of Pritha, Manu took it out of the Ganga and carried it to the sea and put it there

25 Notwithstanding its huge size Manu easily carried it and its touch and smell were also pleasant to him

26 When that fish was thrown into the sea by Manu, it smilingly spoke these words to Manu,

27. "O exalted one, you have protected me with special care, hear what you should do in the fulness of time.

28 O exalted one, O greatly blessed one the dissolution of all this mobile and immobile world is now near at hand.

29 The proper time for purging off this earth is almost come, therefore I tell you what will be good for you

30 The terrible doom has now come to the mobile and the immobile things of the creation, those that have locomotion and those that have not.

31. You should (at once) build a strong and huge ark and furnish it with a long rope O great Rishi, get into it with the seven Rishis

32 Take with you all the different seeds which were enumerated in the days of yore by the twice born Brahmanas, and you must separately and carefully preserve them.

33 O beloved of the Rishis, while remaining in that ark wait for me, and I shall appear to you in the shape of a horned animal O ascetic, recognise me then.

34 I now depart, you should act according to my instructions, for without my help, you cannot save yourself from the fearful flood "

35 He (Manu) then thus replied to that fish, "O lord, I do not doubt all that you have said I shall do all this "

36 Giving instructions to each other, they both went away as they pleased O great king, then Manu as told by the fish,

37 O chastiser of foes, O hero, procured all the different seeds and set sail in an excellent vessel on the surging sea

38 O ruler of earth, O conqueror of hostile cities, he thought of that fish and that fish also knowing his thought,

39-40 O best of the Bharata race, appeared there with horns in its head O foremost of men, seeing in the ocean that fish with the horn emerging like a rock (as he was told before, he (Manu) threw the noose (made by the rope) on the head of that fish

41-44 O foremost of men O conqueror of hostile cities fastened by the noose the fish towed the ark with great force over the salt water O best of men it dragged him in that vessel in the roaring and bellowing sea Fossed by the tempest on the great ocean, the vessel reeled about like a drunken harlot O conqueror of hostile cities, neither land nor the four cardinal points of the horizon could be then distinguished

43 O foremost of men there was water every where the water covered the heaven and the sky O best of the Bharata race when the world was thus flooded

46-48 None but Manu the seven Rishis and the fish could be seen O king for many years it diligently dragged the boat on the flood Then O descendant of Kuru, O best of the Bharata race it then dragged the ark to the peak of the Himalayas Then that fish smilingly spoke thus to those Rishis

49 ' Without delay bind the ark to peak of the Himalayas ' O best of the Bharata race they soon tied the vessel there

50 On the Himalayan peak on hearing the words of the fish Since that day that great Himalay in peak is called *Naukhu-Jhuna*

51 And is celebrated as such up to date O son of Kunti, know this Then that fish thus spoke to those Rishis assembled together,

52 ' I am the Lord of creatures, Brahma none is greater than myself In the form of a fish I have saved you from this fear

53 Manu will create all beings gods Asuras, and men and all those who have power of loco motion and who have not

54 By practising severe asceticism he will acquire this power With my blessings, illusion will have no power over him

55 Having said thus, the fish disappeared in a moment Viswadeva Manu also became desirous of creating the creatures

56-57 In this work of creation illusion overtook him He therefore performed great asceticism Having obtained ascetic success, O best of the Bharata race Manu again took up the work of creation in proper and exact order I have thus narrated to you the old story called the Legend of the Fish

58 He who every day hears this all history of Manu obtains all happiness and all other objects of desires and goes to heaven

Thus ends the hundred and eighty seventh chapter the history of the Vivasvata in the Warbhanas of the Vana Parva

CHAPTER CXXXVIII

(MARKANDEYA PARVA)—

Continued

Vaishampayana said —

1 Then Dharmaraja Yudhishthira again asked the illustrious Markandeya in all humility

2 ' O great Rishi you have seen many thousands of ages pass away In this world there is none who is seen to be so long lived as you

3 O foremost of Bramhanas there is none equal to you in years except the high-souled Brahma Parmeshu

4 O Bramhina you worship Bramhat at the time of the great dissolution of the universe when this world becomes devoid of sky the celestials, and the Danavas

5-6 When that dissolution ceases and the grandsire awakes, you alone, O great Rishi see the Parmeshu (Bramha) duly recreate the four orders of beings after having filled the cardinal points with air and placed the waters in their proper places

7 O foremost of Bramhanas, you have worshipped in his own presence the great Lord and the grandsire of all creatures with your soul in great *Somathi*

8 O Bramhina you have many times seen with your eyes, the primordial acts of creation Being deeply engaged in severe asceticism, you have also excelled the celestials themselves

9-10 You are considered to be one who is near Narayana in the next world In the days of yore you had many times seen the supreme creator of the world with spiritual eyes and with renunciation which first opened your pure and lotus-like heart—the only place where the multiform Vishnu of universal knowledge might be seen

11 Hence through the favour of Parmeshu, O Bramhina Rishi neither death nor old age that causes the destruction of the body has any power over you

12 When neither the sun nor the moon nor fire nor earth, nor air, nor sky, remains

13 When the world with its mobile and immobile creation being destroyed looks like an ocean, when the celestials the Asuras and the great Nagas are destroyed,

14 When (at such a period) the lord of creatures takes his seat on a lotus and sleeps there, then you alone remain to worship him

15-16 O foremost of Bramhanas you have seen with your own eyes all that happened before You alone have seen many things by your senses There is nothing in all the world that is not known to you I therefore I eagerly desire to hear all about things

Markandeya said —

17—18. Bowing down to that self-existent, primordial Being, who is eternal, undeteriorating and inconceivable who is both endowed and devoid of attributes, I shall explain to you all. O foremost of men, Janardana clad in yellow garb,

19. Is the great mover and creator of all, he is the soul and the framer of all things. He is the lord of all, he is called great, incomprehensible, wonderful and immaculate,

20. He is without beginning and without end, he pervades all the world, he is unchangeable and un deteriorating. He is the creator of all. But himself is incalculable,—the cause of all power,

21. His knowledge is greater than that of all the celestials. O foremost of kings, after dissolution, all this wonderful creation,

22—23. O best of men, again comes to life. It is said Kreta Yuga constitutes four thousand years, including its morning and evening which comprise four hundred years. Treta Yuga is said to comprise three thousand years.

24. Its morning and evening comprise three hundred years. The Yuga that follows is called Dvapara, and it is said to comprise two thousand years.

25. Its morning and evening comprise two hundred years. It is said that Kali Yuga constitutes one thousand years.

26. Its morning and evening comprise one hundred years. Know that the duration of the morning and evening (of a Yuga) is the same.

27. After Kali Yuga is over, Treta Yuga comes again, and thus it is said that all the Yugas comprise a cycle of twelve thousand years.

28—30. One full thousand of such cycles would constitute a day of Brahma. O foremost of men, when this universe is withdrawn and taken back within its (original) home, (namely) Brahma himself, that disappearance of all things is called by the learned the universal dissolution. O best of the Bharata race, at the end of the first mentioned one thousand years, men become addicted to falsehood. O son of Pritha they then perform sacrifices and gifts by representitives.

31. Vows observed by representitives are also introduced. The Brahmanas perform acts that should be performed by the Sudras and the Sudras take to earn wealth.

32—33. The Kshatriyas also adopt the practices of the Brahmanas. In the Kali Yuga the Brahmanas will abstain from sacrifices and the study of the Vedas. They will give up their staff and deer skin, and they will eat everything. O child, the Brahmanas will give up prayer, and the Sudras will but like them live to these.

34. O ruler of men, the course of the world then looks subverted—there are the signs of the universal dissolution. Then will rule over the earth many Muchal kings.

35. These sinful kings addicted to falsehood will govern their subjects on principles that are false. The Auhiyas, the Sakas, the Pulandras, the Yavana kings,

36. The Kamajas, the Vallikas, and the Abhuvas will then O foremost of men, be endowed with courage, and they will possess the sovereignty of the earth. O descendent of Bharata, at the end of the Kali Yuga such becomes the state of the world. Not a single Brahmana then adheres to the duties of his order.

37. O king, the Kshatriyas and the Vaisyas also follow practices contrary to those of their own orders. Men become short-lived, weak in strength, energy and prowess.

38. They possess little strength and diminutive bodies, and they hardly become truthful. The country becomes deserts and all directions are filled with beasts and wild animals.

39. When the end of the Yuga comes, the utterings of the Vedas become futile. The Sudra is addressed (others) saying 'Oho,' while the Brahmanas address (others) saying 'Noble Sir.'

40. O foremost of men, at the end of the Yuga animals enormously increase. O rulers of men, perfumes even do not become agreeable to our sense of smell.

41. O foremost of men the tastes of things do not become so agreeable to our sense of taste as at other times. Women give birth to numerous children who become of diminutive body destitute of good conduct, and good in manners. O king at the end of the Yuga a woman's mouth serves the purpose of intercourse.

42. O king, at the end of the Yuga, famine ravages the habitations of men, and the highways are infested by a men of ill fame. O king, all women become hostile to their husbands and destitute of all modesty.

43. O ruler of men cows yield little milk, trees are crowded with swarms of insects, they do not produce any fruits and flowers.

44 O ruler of earth the Brahmanas, polluted with the sin of killing the twice born, accept gifts from kings who are addicted to falsehood

45 Filled with covetousness and ignorance, and bearing the outward symbols of religion, the Brahmanas afflicting the people of the earth rove about for alms

46—47 Men leading domestic life, being afraid of the weight of taxation, become deceivers, while Brahmanas assuming the disguise of ascetics earn wealth by trade O foremost of men, many Brahmanas become from their avarice of wealth religious mendicants of the *Brahmacharya* order.

48 O king, men at such a time behave contrary to the mode of life to which they belong they become addicted to intoxicating drinks, they become capable of violating even the bed of their preceptors They are deluded with the desires of this world, and they pursue things that only give pleasure ministering to flesh and blood

49 O foremost of men, at the end of the Yuga the hermitage of ascetics becomes crowded with sinful and insolent wretches who always praise the life of dependence.

50, O descendant of Bharata the illustrious chastiser of Paka (Indra) never showers rain according to the season The seeds that are scattered on earth never spring forth

51 Unholy both in thought and deed, men take pleasure in envy and malice O sinless one, the earth becomes full of sin and immorality

52 O ruler of earth, he who becomes virtuous in such periods does not at all live long The earth becomes devoid of virtue in every shape

53 O foremost of men, traders, becoming full of deceit, sell their goods with false weights and measures

54 The virtuous men do not prosper, only the sinful men then exceedingly prosper. Virtue then loses her strength and sin becomes all powerful

55 Those that are devoted to virtue then become poor and short lived At the end of the Yuga those that are sinful become wealthy and long-lived.

56 At the end of the Yuga people behave sinfully even in places of public entertainment, in cities and towns Men then always seek the accomplishment of their ends by means that are sinful.

57—58 Having earned fortunes that are really small men become intoxicated with the pride of wealth O king, many men

at the end of Yuga try to rob the wealth that has been secretly deposited with them by others out of trust Full of sinful practices, they shamelessly declare, 'they have nothing in deposit'

59 Beasts of prey and other animals and birds are seen to lie down in places of public entertainments, in cities and towns, as well as in sacred temples

60 O king, girls of seven and eight years of age give birth to children, and boys of ten or twelve years beget offspring.

61 In their sixteenth year men are overtaken by decrepitude And a man's life is soon run out

62 O great king, when men become so short lived, mere youths act like old men, while all that is seen in the youths is seen in old men.

63 Women, prone to impropriety of conduct and distinguished by bad manners, deceive even the best of husbands and forget themselves with servants and slaves, even with animals

64 O king, even women who are the wives of good men forget themselves with others even at the life time of their husbands

65 O king, at the end of those thousands of years and when men become so short lived a draught takes place which extends for many years

66 O lord of earth then men and (other) creatures possessing but little strength and vitality, die of starvation by thousands

67 O ruler of men seven blazing suns then appear in the sky and drink up all the waters of the earth that are in the rivers and in the seas

68 O descendant of Bharata O best of the Bharata race, then every thing of the nature of wood and grass whether dry or wet, is burnt down and reduced to ashes

69 O descendant of Bharata, then the fire (called) *Samastaka* helped by the wind appears on earth which has been already burnt (to ashes) by the seven suns

70 Thereupon it (fire) penetrating the earth and reaching the nether region, creates great terror to the celestials, the Danavas and the Rakshasas

71 O ruler of earth, burning down the nether region and also every thing on this earth, that fire then destroys all things in a moment

72. That *Samastaka* fire helped by that insuspicious wind, consumes this world which extends for hundreds of thousands of Yugas

73 That lord of all things, that fire, blazing forth in great effulgence, burns down this universe with the celestials, the Asuras, the Gandharvas the Yakshas, the Nagas, and the Rakshasas

74 Then there rise in the sky great masses of clouds resembling herds of elephants all adorned with garlands of lightning beautiful to look at

75. Some of them are of the colour of blue lotus, some like lilies, some like the colour of the filaments of the lotus and some are red

76 Some are yellow as turmeric, some are of the colour of a crow's egg, some are like that of the lotus leaves, and some red as vermillion

77. Some in shape are like palatial cities, some resemble herds of elephants, some are in the form of lizards, and some of crocodiles and sharks

78 O great king the clouds adorned with garlands of lightning that gather in the sky on that occasion, are terrible to behold and they fearfully roar Those masses of clouds charged with rain soon cover the whole of the firmament

79 O great king, those masses of clouds then flood with water the whole earth with her mountains, forests and mines

80 O foremost of men, then commanded by Parameshu (Brahma) those clouds roaring fearfully soon flood all places

81 Pouring a great quantity of water and filling the whole earth (with it), they extinguish that fearful, terrible and inauspicious fire

82 Commanded by the supreme lord, they shower continually for twelve years and fill the earth with their downpour

83 O descendant of Bharata, the ocean then overflows it bounds the mountains fall down in fragments and the earth sinks under the increasing flood

84. Then suddenly moved by the wind, those clouds go over the entire expanse of the sky, and then disappear from the view

85 O ruler of men, O descendant of Bharata, the Self Create lord—the first cause, the deity whose abode is the lotus (Lakshmi) drinks up these fearful winds and goes then to sleep.

86 Then when earth becomes one great ocean, when all mobile and immobile creatures have been destroyed, when the celestials and the Asuras are annihilated, when the Yakshas and the Rakshasas are no more,

87 O ruler of earth when there is no human being, when trees and wild animals have disappeared, when the firmament itself has ceased to exist, I alone in affliction rove about

88 O foremost of kings once thus roving over that one great ocean, my heart was filled with great affliction on not seeing any creature

89 O ruler of men, then thus roving about for a long time, I became fatigued, but I did not get any resting place

90 O ruler of earth, thereupon one day I saw in that great expanse of water a great and wide extending banyan tree

91 O great king, O descendant of Bharata, I then saw seated on a cot overlaid with a celestial bed and attached to one of the far-extending boughs of that banyan tree

92 A boy with a face as beautiful as the lotus or the moon, O ruler of men with eyes as large as the petals of full blown lotuses

93 O ruler of earth thereupon I was filled with great astonishment, and (I asked myself) 'how can this child alone lie here when all the world is destroyed'

94 O ruler of men though I knew the Present the Past and the Future and though I took the help of ascetic meditation, I could not learn anything about the boy

95, Possessing the lustre of the Atasi flower and adorned with the mark of Srivatsa he appeared to me as if he were the abode of Lakshmi

96 That lotus eyed and greatly effulgent boy with the mark of Srivatsa then thus spoke to me in words highly pleasant to the ear.

97. "O child, I know you are fatigued and you are eager for rest O descendant of Bhrgu, O Markandeya, rest here as long as you like

98 O foremost of Rishis enter into my body and rest there That is the place assigned to you by me I am gratified with you

99. O descendant of Bharata thus addressed by that boy, a sense of total disregard possessed me in respect both of my long life and state of manhood

100 Then suddenly that boy opened his mouth and as fate would have it, I having lost all power of locomotion, entered his mouth

101 O ruler of men, thus suddenly entering his stomach, I beheld the whole earth (there within it) with all its cities and kingdoms.

102—106 O foremost of men when wandering about in his stomach, I saw within it the Ganga the Satarudra the Sitā, the Jamunā, the Kousiki, the Sarmanvatī, the Vetravati the Chandravatī the Sarisvatī, the Sindhu the Vipusā, the Gūdhavati the Visokasara the Nahni, the Narmadā, the Iamrā, the Venā of fearful currents and sacred waters, the Suvenarī, the Kreshinavata the Irinī, the Mahanadi the Vitastā that large river Kaveri, the Visalyā, the Kimpurī and many others.

107 O crusher of foes, I saw there also the ocean inhabited by alligators and sharks, that mine of gems, that excellent abode of waters.

108 I saw there also the sky adorned with the sun and the moon blazing in great effulgence and possessing the lustre of the sun.

109 O king I saw there also the earth beautiful with the forests and woods O king, (I also saw) many Brahmas engaged in many sacrifices,

110—111 Many Kshatriyas engaged in doing good to all the other orders, many Vaisyas engaged in the pursuits of agriculture and many Sudras engaged in serving the Brahmanas then wandering in the stomach of that high souled being,

112 I saw the mountains of Himavat and Himakuta I also saw the Nishada and Sveta abounding in silver.

113 O ruler of earth, I saw also the mountain Gandhamidana and O foremost of men, I also saw Mandara and the great mountain Nila.

114 O great king, I saw also the golden mountain Meru also Mohendra and also that excellent mountain Vindhya.

115 I also saw there the mountains of Malaya and Paripatra these and many mountains,

116 Were seen by me in his stomach. *They were all decked with gems and jewels.* O ruler of men I saw also there the lions the tigers and the bears.

117 O ruler of the earth all the other creatures that are on earth were all seen by me in his stomach as I was wandering about there.

118 O foremost of men, having entered his stomach as I wandered about I saw the whole race of the celestials, India and others,

119 The Siddhas the Rudras the Adityas, the Gandharvas the Puris the Nagas the birds the Vrikas the Asmas,

120 The Gandharvas the Rishis the Dityas, the Danavas, the Nagas,

121 The sons of Shinghikas, and all other enemies of the celestials. Whatever mobile and immobile things I saw on earth.

122—123 O king, I saw them all in the stomach of that high souled one O lord, living on fruits, wandering over the entire universe which was there, I lived within his body for many hundred years. But I did not see the end of his body.

124 O king, though I continuously roved about within his body in great anxiety, I could not find the limit of the body of that high souled one.

125 Then in both thought and deed I sought the protection of that born giving and pre-eminently great deity and duly acknowledged his superiority.

126 O king, O foremost of men, then I suddenly came out of the open mouth of that high-souled one by means of a great gust of wind.

127 O king O foremost of men, I then saw seated on the branch of the banyan tree that immeasurably effulgent being in the form of a boy, with the mark of *Sritata*, who had swallowed up the universe.

128 O foremost of men that greatly effulgent boy with the mark of *Sritata* and with yellow robes on being gratified with me smilingly thus spoke to me,

129 'O foremost of Rishis O Markandeya you were living for sometime within my body—I shall however speak to you.'

130 As he said to me, within that very moment, I acquired as if new sight, in consequence of which I saw myself possessed of true knowledge and freed from the illusions of the world.

131—135 O child having seen the inextinguishable prowess of that immeasurably effulgent being, I worshipped him revered and well shaped feet with soles so bright as the burnished copper and with toes of molten gold. Having placed them reverentially on my head and joined my hands in humility and having gone to him with all reverence I saw that Divine Being who is the soul of all things and whose eyes are like the petals of lotus. Having thus bowed to him with joined hands I spoke to him thus, 'O God I desire to know you, and also your this wonderful illusion.'

136 O excellent one, having entered into your body through your mouth, I have seen the entire universe in your stomach.

137 O god the celestials the Danavas the Rakshasas the Yakshas, the Gandharvas the Nagas may the whole universe mobile immobile are all within your body.

138 Though I continuously run over your body yet through your grace, O god my memory did not fail

139 O great lord I have come out through your desire and not mine O lotus eyed one, I desire to know you who are faultless

140 Why do you stay here becoming a boy and swallowing up the universe? You should explain to me all this

141 O unless one O Christiser of foes, why does the universe is within your body? How long will you stay here?

142 O lord of celestials I desire to hear all this in detail and as they all happened O lotus eyed one it is not improper for a Brahmana to desire to know it

143 O lord, what I have seen is wonder ful and inconceivable Having been thus addressed by me that highly effulgent and blessed god of gods that foremost of all speakers, duly consoling me, thus spoke to me

Thus ends the hundred and eighty eighth chapter, the wonderful child in the Markandeya Samudhya of the Vana Parva

CHAPTER CXXXIX.

(MARKANDEYA SAMASYA PARVA)

—Continued.

The Deity said:—

1 O Brahmanas even the celestials do not know me truly But as I am pleased with you, I shall tell you how I created the universe

2 O Brahmanas Rishi you have filled piety and you have also sought my protection you have also seen me with your eyes and your Brahmacharya is also great.

3 In days of yore I called the waters by the name of Varu and because the waters have ever been my *Atana* (abode) I am called *Vajana*

4 O foremost of Brahmanas I am Nirayana, the source of all things, the eternal the unchangeable I am the creator of all things and also the destroyer of all

5 I am Vishnu I am Brahman, I am Indra the lord of the celestials I am king Vivasvati (Kutera) I am Yama the king of the deceased spirits

6 O foremost of Brahmanas I am Siva, I am Soma, I am Kashyapa, I am the lord of all created things I am Dhata Bidhata, I am the sacrifice embodied

7 Fire is my mouth the earth my feet, the sun and the moon are my eyes the heaven is my head the sky and the directions are my ears And the waters are my sweats (of the body)

8 Space with the cardinal points are my body and the air is my mind I have performed many hundreds of sacrifices in which *Dhakshtina* were in abundance

9 I am ever present in the sacrifices of the celestials those that I now the *Ved* is offer sacrifices to me On earth those chief Kshatriyas, those kings who desire to obtain heaven

10—12 And those Vaisyas who also desire to attain to this blessed region—all worship me Becoming Shesha it is I who support (on my head) this earth bounded by the four seas and decked by Meru and Mandara Assuming the form of the boar in the days of yore I raised up this universe sunk in water O foremost of Brahmanas, becoming the fire that issues forth from the Equine mouth,

13 It is I who drink up the water and create them again I am my mouth Brahmanas from my arms the Kshatriyas, from my thighs the Vaisyas,

14 I am my feet the Sudras one after the other—spraw up through my great energy The Rig the Sama, the Yaju and the Atharva Vedas,

15—17 Issued forth from me and disappeared in me The Brahmanas, devoted to asceticism those that value peace as the highest attribute those that have their souls under complete control those that are desirous of knowledge those that are freed from lust and wrath and envy, those that are unaddicted to earthly things, those that have their sins completely destroyed those that possess gentleness and virtue those that are free from pride those that have a full knowledge of the soul—all these worship me with profound meditation I am the fire called *Su aritaka*, I am the wind called *Su aritaka*

18 I am the *Su aritaka* sun, I am the *Su aritaka* fire Those that are seen in the skies in the shape of stars,

19 O foremost of Brahmanas, know them to be the pores of my skin The oceans those mines of gems, and the four directions,

20 Know they are my robes my bed, my abode They have been spread by me to accomplish the purposes of the celestials.

21 O excellent man know that desire, anger, joy, fear and ignorance are all different forms of my self

22—23 O Brahmana whatever is obtained by men by the practice of truth charity asceticism peace harmlessness towards all creatures and other such good deeds is obtained through my arrangements. Led by my laws men rove about within my body their senses being always overwhelmed by me. They do not move according to their will,—they are moved by me.

24—26 The Brahmanas, that have thoroughly studied the Vedas that have obtained tranquility in their souls, and that have subdued their anger, obtain a high reward by performing many sacrifices. But such reward is not obtained by men who are wicked in their acts who are overwhelmed with covetousness, who are mean and disreputable who have their souls unblessed and impure. Therefore O Brahmana, I know that this reward which is obtained by only self controlled men and not obtained by ignorant and foolish men—this which is attainable by asceticism alone—produces high merits.

27 O excellent man at those times when virtue and morality decrease (in the world) and sin and immorality increase, I create myself.

28—29 When fearful and vicious minded Daityas and Rikshasas, that are incapable of being killed by even the foremost of the celestials are born on earth I then take my birth in the families of virtuous men. And assuming a human form, I restore peace by destroying all evils.

30 By my own *Maya* I create the celestials, the men, the Gandharvas, the Rakshasas and all the mobile and immobile things. And I again destroy them all (when the time comes).

31 For the preservation of virtue and morality I assume a human form, and when the times come I assume forms that are inconceivable.

32 In the *Sutya Yuga* I become white, in the *Treta Yuga* I become yellow, in the *Dvapara* I become red and in the *Kali Yuga* I become black.

33—34 In that *Kali Yuga* the virtue remains only three-fourths. When the end of *Kali Yuga* comes, I assume the fearful form of death and destroy all the three worlds with all the mobile and immobile creatures. I then cover the universe with three steps. I am the soul of the world, I am the source of all happiness.

35 I am the humbler of all pride. I am omnipresent. I am infinite. I am the lord of the senses, I am great in power. O

Brahmana, I alone set the wheel of Time in motion. I am formless.

36 O foremost of Rishis, I am the destroyer of all creatures, and I am also the cause of all efforts of all creatures. My soul completely pervades all creatures. O chief of Brahmanas, none knows me.

37 It is I whom the pious, and the devoted worship in all the worlds. O Brahmana, whatever pains you have felt within my stomach,

38 O sinless one, know all that was for your happiness and good fortune. Whatever worlds with their mobile and immobile beings you have seen (within my stomach).

39 Everything has been ordained by my soul which is the source of existence. The Grand sire of all the worlds is half of my body.

40 I am named Narayana, wielding the conch, the discus and the mace. O Brahmana Rishi, for a period of thousand times of the four *yugas*,

41 I, who am the soul of the universe, sleep overwhelming all creatures in unconsciousness. O foremost of Rishis, then do I stay here for everlasting time.

42 O foremost of Brahmanas, in the form of a boy, though I am old, stay here until Brahma wakes up. I who am Brahma have given you boons.

43 I am gratified with you, O the adored of the Brahmana Rishis. Seeing one vast expanse of water and seeing that all mobile and immobile creatures are destroyed,

44 You were afflicted with sorrow. I knew this and it is for this reason I showed the universe when you entered within my body.

45 You became astonished and bewildered by seeing the entire universe (within my stomach). O Brahmana Rishi, therefore you were soon brought out by me.

46 I have spoken to you about that Soul which is inconceivable even to the celestials and the Asuras. As long as that great ascetic, the holy Brahma does not awake,

47 O Brahmana Rishi, till then, live here happily and trustfully.

48—49 O foremost of Brahmanas, when that Gran Isore of all creatures will awake I shall alone create all creatures having bodies also the firmament, the earth, the light, the atmosphere, the water and also all mobile and immobile creatures on earth.

Markandeya said :—

50 O child, having said this that greatly wonderful deity disappeared. I then saw this varied and wonderful creation start into life.

51 O king, O best of the Bharata race, O foremost of all virtuous men, I saw all this wonderful sight at the end of the Yuga.

52 The lotus-eyed deity whom I saw in days of yore, that foremost of beings is Janardana (Krishna) who has now become your relative.

53 O son of Kunti, in consequence of the boon bestowed upon me by that deity O my child, memory does not fail, that the period of my life is long and that death itself is under my control.

54 That deity is Krishna, the descendant of Vrisni, the ancient supreme lord, the inconceivable Hari, the mighty-armed hero, who seems to sport (in the world)

55 He is Dhata, Vidhata, the destroyer of all, the Eternal, the bearer of Srivatsa mark on his breast, he is Govinda, the lord of all creatures, the highest of the high.

56 Seeing the chief of the Vrisnis, this Primæval Deity, this victorious God, wearing the yellow robe, my recollections come back to me.

57 This descendant of Madhu (Krishna) is the father and mother of all creatures, O foremost of the Kurus, take refuge in this great protector.

Vaishampayana said —

58 Having been thus addressed, the sons of Pritha, and those two foremost of men, the twins, with Draupadi, all bowed down to Janardana (Krishna)

59 That foremost of men (Krishna), deserving of all honour, being thus revered by them, comforted them with sweet words

Thus ends the hundred and eighty ninth chapter, Markandeya's words about Narayana in the Markandeya Samashtya of the Vana Parva

CHAPTER CXC

MARKENDEYA SAMASHTYA PARVA)

—Continued.

Vaishampayana said :—

1 The son of Kunti, Yudhishthira again asked the great Rishi Markandeya about the future government of the earth,

Yudhishthira said :—

2. O Rishi, O descendant of Bhargu, O foremost of speakers, the account of the destruction and re-creation of things at the end of yuga which we have heard from you is highly wonderful.

3 I am very curious to know what will happen in the Kali Yuga, and when virtue will be destroyed, what would remain.

4—5. What will be the power of men then and what will be their food and what their amusements; what will be the length of their life, what their dress and what also will be the limit of time, after attaining which the Kreta (age) will again begin. O Rishi, tell me all this. All that you narrate is varied and delightful,

Vaishampayana said —

6. Having been thus addressed, that great Rishi again began to narrate, delighting that foremost of the Vrisni race (Krishna) and the Pandavas.

Markandeya said :—

7. O king, hear all that has been and heard by me and all that has been known to me by intuition through the grace of the god of gods.

8 O best of the Bharata race, hear as I narrate the account of the world when the sinful time would come.

9 O best of the Bharata race, in the Kreta age, everything was free from deceit, and guile avarice and covetousness. Virtue like a bull was among men with four legs complete.

10. In the Treta sin took away one of its legs, and virtue had then (only) three legs. In the Dwapara, sin and virtue are mixed half and half.

11—14. O best of the Bharata race, in the dark age (Kali) virtue being mixed with three parts of sin lives by the side of men. Accordingly virtue is said to wait upon men with only fourth part remaining. O Yudhishthira, know that the period of life, the energy, the intellect and the physical strength of men (gradually) decrease in every Yuga. O Yudhishthira, the Bramhanas, the Kshatryas, the Vaisayas and Sudras will practise morality and virtue with deceit, and men in general will deceive their fellow men by spreading the (false) net of virtue. Men with false pride of learning by their acts will make truth concealed.

15 In consequence of the loss of truth the lives of men will be short, and in consequence of the shortness of life they will not be able to acquire much knowledge

16 In consequence of the littleness of knowledge, they will have no wisdom. And for this covetousness and avarice will overwhelm them all. Men being wedded to avarice, anger, ignorance and desire,

17—18 Will display enmity towards one another and will desire to take one another's life. Thus virtue diminished and their asceticism and truth gone. *Vaisyas*, *Brahmanas* and *Kshatriyas* will all be equal to the *Sudras*. The lowest (orders of men) will rise to the middle (orders of men) and the middle will certainly descend to the lowest.

19 At the end of *Yuga* such will be the state of the world. The robes made of flax will be considered the best and *Aora tushaka* grain will be considered to be the best.

20—21 At the end of *Yuga* men will consider their wives as only friends. They will live on fish and milk of goats and sheep for cows will then be extinct. At this time even those that always observe vows will become covetous.

22 At the end of *Yuga* men will be opposed to one another and seek one another's life. They will be atheists and thieves.

23 They will dig even the banks of streams with their spades and sow grains there. But even these places will prove barren to them at this period of time.

24 Those men who are devoted to the rites in honour of the deceased and of the celestials will be covetous and will also appropriate and enjoy what belongs to others.

25 The father will enjoy what belongs to the son and the son what belongs to the father. At such time things forbidden by the *Sastras* will be enjoyed by men.

26 The *Brahmanas* will speak ill of the *Vedas*, and they will not observe any vows. Their understanding being clouded by the science of controversy, they will neither perform sacrifices nor *Homas*. Deluded by the sciences of controversy, their heart will be led away to things mean and low.

27 Men will till low-lands and employ cows and calves that are but one year old in drawing the plough and carrying the burdens.

28 Sons having killed their fathers and fathers having killed their sons will incur no opprobrium by doing it and they ever will take glory in them.

29 The whole world will be filled with *Mlechha* conduct and *Mlechha* notions. All (religious) rites and sacrifices will cease.

there will be joy nowhere, and general festivities will disappear.

30 Men will rob the possessions of helpless persons of those that are friendless and of those that are widows.

31—33 Possessing little energy and strength, and no knowledge and being addicted to avarice, ignorance and sinful practices, men will accept with joy the gifts made by the wicked minded people with contemptuous words. O son of Kunti, the kings with their hearts wedded to sin having no knowledge and always being proud of their wisdom will fight with one another with the intention of taking one another's lives. The *Kshatriyas* will be at the end of the *Yuga* the thorns of the earth.

34 I full of avarice swelling with pride and vanity, unable and unwilling to protect (their subjects) they will take pleasure in punishing (their subjects).

35 Again and again attacking the good and the honest, and feeling no pity for them even when they will cry in grief, the *Kshatriyas* will O descendant of Bharata, rob them of their wives and wealth.

36 When this *Yuga* will come, no one will ask for a girl (for marriage), and no one also will give away a girl. The girls will themselves choose their own husbands.

37 The lungs with their mind darkened by ignorance and discontented with what they have, will at such a time rob their subjects by every means in their power.

38 There is no doubt the world will be then *Mlechha*ised. When this *Yuga* would come the right hand will deceive the left, and the left the right.

39 Men with false pride of learning will diminish truth. The old will display the folly of the young and the young will show in them the dotage of the old.

40 The cowards will have the reputation of bravery and the brave will be reckoned choly (fools) as the cowards. At this age men will not trust one another.

41 I full of avarice and ignorance all the world will have but one sort of food—sin will increase and virtue will fade away.

42 O ruler of men, the *Brahmanas*, the *Kshatriyas* and the *Vaisyas* will disappear leaving no trace of their orders. At this time all men will be of one order.

43 Fathers will not forgive their sons and the sons will not forgive their fathers, at this time wives will not serve their husbands.

44 When this age will come men will seek those countries where men's staple food is wheat and barley.

45 O king, men and women will become perfectly free in their conduct. When this age will come they will not tolerate one another's acts.

46 O Yudhishthira, the whole world will be then *mitachafed*, men will no more gratify the celestials by performing the *Sradh* ceremony.

47 O ruler of men, no one will listen to the words of others, and none will be considered as another's preceptor. The whole world will be enveloped by fearful (intellectual) darkness.

48 Then the length of men's life will be sixteen years. When this age would come men will die at this age.

49 Girls of five and six years will give birth to children and boys of seven or eight years of age will be fathers.

50 O king, O foremost of monarchs, when this age would come the wife will not remain content with her husband and the husband also will not remain content with his wife.

51 When this age would come the possessors of men will be small, and they will falsely bear the marks of religion. The world will be filled with avarice and jealousy. No one will be a giver to the other.

52 The country will be afflicted with dearth and famine. The roads will be filled with lustful men and unchaste women. Women will also hate their husbands.

53 When this age will come men will certainly adopt the *Mlecha* conduct; they will eat all things, they will be free in all their acts.

54 O best of the Bhārata race, led by avarice men will deceive one another when they will buy and sell.

55 When this age would come men will perform the ceremonies and rites without knowing the ordinances, they will behave as they would like.

56 When this age would come, led by the nature men will act with cruelty and will speak ill of one another.

57 People will pitilessly destroy trees and gardens. Men will be filled with anxiety for their livelihood.

58 O king, led away by covetousness, men will kill the Brahmanas and appropriate and enjoy their wealth.

59 The Brahmanas being persecuted by the Sudras and afflicted with fear and claiming, "Oh, Alas, will rove over the world with none to protect them."

60 When men will kill others, when they will be wicked, cruel and destroyers of all animals, then will that (Kali) Yuga would come.

61—62 O perpetrator of the Kuru race, O king, the foremost of Brahmanas, being persecuted by the robbers, will like crows fly in fear and in great speed to rivers, to mountains and to inaccessible regions. Being afflicted with tasks imposed on them by cruel kings,

63 O ruler of earth, they will lose all patience in this fearful age. They will do all improper works and become the servants of the Sudras.

64 The Sudras will explain religion, Brahmanas will listen to them and settle their duties by accepting such interpretations (as made by the Sudras).

65 The low will become the high and all virtues of things will appear in contrary shape. Abandoning the celestials, men will worship the bones &c.

66 At this age the Sudras will cease to serve the Brahmanas. In the hermitages of the Brahmanas, in their schools and colleges,

67 In places sacred to the gods and in sacrificial grounds and in sacred tanks, the earth will be disfigured with tombs and walls containing bones &c, and they will have no temples dedicated to the celestials.

68—69 All this will take place in the (Kali) Yuga. Know these are the signs of the (Kali) Yuga. When men become always fierce, sinful, carnivorous, addicted to intoxicating drinks, then does the (Kali) Yuga come. O king, when flowers will be produced in flowers, the fruits in fruits, then does the (Kali) Yuga come. In this Yuga the clouds pour rain unseasonably.

71 Ceremonial rites of men do not follow one another in due order and the Sudras quarrel with the Brahmanas.

72 Soon is the earth filled with the *Mlechhas* and Brahmanas for fear of heavy taxes fly in all directions.

73 All distinctions among men disappear. With honorary tasks and offices, men go to the forests and live on fruits and roots.

74 When the world will be so afflicted, there will be no rectitude of conduct. Disciples will not heed their preceptors' instructions—nay they will even try to injure them.

75 Preceptors impoverished for the want of wealth will be disregarded by men.

Friends and relations and kinsmen will perform friendly offices for only the sake of wealth

76-77 When that age would come every one will be in want All the directions will be in a blaze the stars and the constellations will have no brilliancy, and the planets and planetary conjunctions will be inauspicious The curse of the wind will be confused and innumerable meteors will flash though the sky, foreboding great fear

78 The sun will appear with six other suns There will be great noise on every side, and everywhere there will be (great) conflagrations

79 The sun from his rising to setting will be covered by Rahu The exalted deity of one thousand eyes (Indra) will unceasingly shower rains

80 When this age will come, crops will not grow in (great) abundance The women will always be very harsh in speech, they will become pitiless and fond of weeping

81 They will never obey the orders of their husbands When this age will come, sons will kill fathers and mothers

82 Women living uncontrolled will kill their husbands and sons O great king, Rahu will then devour the sun out of sea-son.

83-85 When this age will come, fire will blaze up in all directions Travellers being unable to obtain food drink and shelter even when they ask for them, will lie down on the wayside Crows snakes vultures and kites and other animals and birds will utter discordant cries When that age would come, men will abandon their friends and relatives

86-87 Servants and followers When this age will come leaving the countries directions towns and cities that they occupy men will one after the other seek for new ones 'Oh father, Oh son, uttering such frightful words,

88 Men in great affliction will rove over the (various) countries When this terrible age would be over,

89 Creatures would come into existence again beginning with the Brahmanas When that age will pass away creation will again increase.

90 Providence will again be propitious at will When the sun the moon, and the Vishvapati

91 Will with the constellation of Pushya enter the same, the clouds will incessant

ly shower rains, and stars and planets will be auspicious

92 The planets, duly revolving in their orbits will be greatly propitious Abundance prosperity wealth and peace will be every where

93 Impelled by Time a Brahmana named Kalki Vishungasha will be born He will possess great energy, intelligence and prowess

94-95 He will be born at a village called Sambhala in a blessed Brahmana family As soon as thought of, weapons warriors, and arms and armours will all be at his command He will be the imperial sovereign ever victorious by the strength of his virtue

96-97 He will restore order and peace in this world overcrowded with creatures and contradictory in its laws That effulgent and greatly intelligent Brahmana will destroy all things He will be the destroyer of all, and he will be the maker of a new Yuga That twiceborn one surrounded by the Brahmanas will exterminate all the low and despicable *Aślechas* wherever they will be found

Thus ends the hundred and ninth chapter prophecy for the future, in the Markandeya Samashtya of the Vana Parva.

CHAPTER CACI

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said—

1 Then exterminating all robbers, he (Kalki) will duly give away this earth at a great horse sacrifice to the Brahmanas

2 Having established the blessed rectitude ordained by the Self create (Brahma), that doer of virtuous and renowned deeds will then enter a charming forest

3 The people of the earth will imitate his conduct When thieves and robbers will be exterminated by the Brahmanas, there will be again prosperity (on earth)

4 When the countries will be (all) subjugated that foremost of Brahmanas, having cast away the deer skins lances, and tridents and other weapons,

5 Showing his reverence for the excellent twice born ones was engaged in killing the thieves That Kalki will rove over the earth being adored by the foremost of Brahmanas

6 The heart-rending cries of "Oh father, 'O mother" "O son" will rise when he will exterminate the thieves and robbers

7 O descendant of Bhārata, when at the appearance of the Kṛta Yuga sin will thus be completely destroyed and virtue will flourish men will again be engaged in religious rites.

8 Well planted gardens, sacrificial grounds, large tanks, Vedic schools and colleges, ponds and temples will (all) reappear every where, various sacrifices will also begin to be performed at the appearance of the Kṛta age

9 Brahmanas will be honest and good Being devoted to asceticism, they will be Rishis

10 The hermitages occupied by the wicked wretches will once more be the homes of men devoted to truth Men in general will begin to honour and practise truth All seeds sown on earth will grow.

11. O king of kings, every kind of crop will grow in every season Men will devotedly practice charity, vows and religious rites

12 The Brahmanas, devoted to meditation and sacrifices will be of virtuous soul and cheerful disposition The kings will virtuously govern the earth.

13 In the Kṛta Yuga, the Vaisyas will devote themselves to trade the Brahmanas will be devoted to their six duties and the Kshatriyas will be devoted to the display of prowess.

14. The Sudras will be devoted to the service of the other three orders Such will be the Dharma in Kṛta, Treta and Dvapara Yugas

15 O son of Pandu, I have now narrated to you everything I have told you the periods embraced by the several Yugas,—that which is known to all

16 Thus have I now told you everything appertaining to both the past and the future as narrated by Vayu in his own Purana adored by the Rishis

17 Immortal as I am, I have many times seen and ascertained the courses of the world I have now told you all that I have seen and felt.

18. O undeteriorating one hear now my words with your brothers relating some thing else to clear your doubts about religion.

19 O foremost of virtuous men O king you should always fix your soul on virtue for, virtuous minded men obtain bliss both here and hereafter.

20 O sinless one listen to the auspicious words that I tell you (now) You should never humiliate a Brahmana, for a Brahmana, if angry, can destroy the three worlds by his vows

Vaishampayana said —

21 Having heard these words of Markandeya, the foremost of the Kurus the greatly intelligent and highly effulgent king (Yudhisthira) spoke these words of wisdom.

Yudhisthira said —

22 O Rishi, if I am to protect my subjects, what course of action must I follow? How should I behave, so that I may not fall away from the duties of my order?

Markandeya said :—

23 Be kind to all creatures and be devoted to their good I love all without hating any one

24 Be truthful be self controlled be ever engaged in protecting your subjects Practise virtue and avoid sin and worship the Pitris and the celestials

25. Whatever you have done from ignorance, expiate it by giving away in charity Abandoning pride, always possess humility

26 Conquering all the world remain in joy, and be happy This is the course of conduct that accords with the rules of virtue I his is and this was what is considered as virtue.

27 Therefore, O child, do not be aggrieved by your this present calamity There is nothing past or future that is not known to you

28—29 O child, the wise men are never be overwhelmed when they are persecuted by Time O mighty armed hero Time rises superior even to the dwellers of heaven O child time afflicts all creatures O sinless one let not doubt come into your mind regarding what I have told you

30 If doubt comes to your mind, your virtue will be destroyed O best of the Bharata race you are born in the celebrated Kuru dynasty.

31 You should practise in thought, in word and in deed that which I have told you

Yudhisthira said :—

O foremost of Brahmanas, the words which you have spoken to me are sweet to hear

32 O lord I shall carefully follow them at your command O foremost of Brahmanas, I have neither a vice, nor lust, nor fear, nor pride

33 O Lord I shall act according to what you have told me.

Vaishampayana said :—

Having heard the words of the intelligent Markandeya

34 O king the Pandavas became exceedingly glad along with the wielder of the (bow) *Savanga* (Krishna) and with all those foremost of Brahmanas and with all those that were there

35 Having heard the blessed words of the ancient history told by the intelligent Markandeya, they were (all) filled with astonishment

Thus ends the hundred and ninety first chapter, command to Yudhishtira in the Markandeya Samasya of the Vana Parva

CHAPTER CXCII

(MARKENDEVA SAMASYA PARVA)

—Continued

Janamejaya said —

1 You should speak to me about the greatness of the Brahmanas, as Markandeya told it to the Pandavas

Vaishampayana said —

2 The son of Pandu spoke thus to Markandeya, "You should speak to me about the greatness of the Brahmanas" Markandeya replied, Hear the account of the Brahmanas in the days of old

Markandeya said .—

3. A king of Ajodhya born in Ikshvaku's dynasty,—named Parikshit (once) went out hunting

4. Pursuing a deer alone on a single horse he went away to a great distance (from his followers and retinue)

5. Fatigued and afflicted with hunger and thirst, he saw in that part of the country where he was (thus) led a dark and dense forest

6. He entered it (the forest) Seeing in the deep forest a charming lake, he with his horse bathed there

7. Thus being refreshed and placing some lotus stalks before the horse (for him to eat), he sat on the side of the Lake Lying down there he heard a sweet strain of music

8. Hearing it he reflected, 'I do not see any trace of any human being here whose strain of music is then this?'

9. He then saw a damsel of great beauty and grace gathering flowers and singing (as she was doing it) She soon came near the king

10. To her said he 'O blessed lady, who are you and to whom do you belong?' She replied 'I am a maiden' The king said, 'I ask you to be mine'

11. To him replied the maiden, 'Give me a pledge—only then I can be yours' The king asked about the pledge and the maiden said "I must never see water"

12. The king said, 'Be it so' and he then married her Having married her the king Parikshit sported with her in great joy and sat with her in silence

13. When he was thus living, his soldiers arrived at that spot

14. Seeing the king, the soldiers stood surrounding him. Cheered by the arrival of his soldiers the king entered a plankin and went to his city. Arriving at his own city he lived with her in privacy.

15. Even those who were stationed near him could not see him. Thereupon his chief minister asked those women that waited upon him. What is your business?' The women said,—

16. "We see here a matchlessly beautiful damsel and the king has married her giving her a pledge, namely that he would never show her any water"

17-18. Having heard all this he (the minister) made an artificial forest containing many trees with numerous fruits and flowers. He excavated a large and deep tank within that forest in one of its corners. He covered it with a net of pearls and its water looked like ambrosia. One day he spoke thus to the king in private. This is a beautiful forest having no water any where. Sport here in joy'

19-20. At these words of the minister, he (the King) entered that forest with his beautiful wife. One day when he was sporting in that charming forest he became tired and fatigued and afflicted with hunger and thirst. He then saw a bower of *Madhara* (creepers)

21. Entering it with his beloved, the king saw a tank full of water which was transparent and which was as sweet as nectar. Seeing it with his beautiful wife, he sat down on its bank

22. Then the king thus spoke to that lady. 'Cheerfully bathe in this water.'

Having heard his words she got down under the water, but she did not reappear again

21 When the king searched for her, he did not find any trace of her. He then ordered the water of the tank to be pumped out. He thereupon saw a frog sitting at the mouth of a hole. On seeing this, the king passed the following order in anger

24 "Kill all frogs wherever they are to be found. Whoever wishes to see me let him come to me with a dead frog as tribute"

25 When this fearful destruction of frogs went on, the frightened frogs went to their king and told him all that had happened

26 Thereupon the king of the frogs assuming the garb of an ascetic Brahmin, came to that monarch and thus spoke to him,

27 "O king, do not allow anger to take possession of you. Be kind, you should not destroy the innocent frogs."

Two slokas here follow —

28—29 O undeterminating one, do not destroy the frogs. Pacify your wrath. The prosperity and ascetic merit of those that have their souls steeped in ignorance always suffer diminution. Pledge yourself not to be angry with the frogs. Why need have you to commit such a sin? What purpose will be served by killing the frogs?

30 To him the king whose heart was full of the grief for the disappearance of his dear one thus spoke,

31 "I will never forgive the frogs. I will certainly destroy them. My beloved wife has been devoured by one of those wicked wretches. The frogs therefore will always deserve to be killed by me. O learned man, you shall not intercede on their behalf."

32—33 Having heard his words he (the frog king) thus spoke with his senses and mind much pained, "O king, be kind. I am the king of the frogs, named Ayusha. She was my daughter named Sushayana. This is but an instance of her bad character. She had deceived many other kings before. When the king said, 'I desire to have her. Let her be given to me by you.'"

34 Thereupon her father bestowed her upon him and he spoke to her thus "Wut upon this king."

35 Having said this, he thus cursed his daughter in anger, "As you have deceived many kings for your this untruthful conduct, your sons will be haters of Brahmanas."

36 Having obtained her, the king became greatly enamoured of her for her great accomplishments. Feeling that he had, as it were, obtained the sovereignty of the three worlds, he bowed down his head to the king of the frogs. Honouring him in due form he thus spoke with his voice choked with tears of joy, "I have been much favoured."

37 The king of the frogs, then bidding farewell to his daughter went away whence he had come

38 After some time, the king begot on her three sons. They were named, Sila, Dila and Vira. Some time after, the king, their father, installing the eldest son on the throne, went to a forest with the desire of practising asceticism

39 One day Sita, when out in hunting, saw a deer and pursued it on his car.

40 He spoke to the charioteer "Drive me faster. Having been thus addressed the charioteer said to the king,

41 "Do not entertain such a purpose. This deer is incapable of being caught by you. If however Vami horses were yoked to your chariot then you could have caught it." Thereupon the king said to the charioteer, "Tell me all about the Vami horses, or else I shall kill you." Having been thus addressed by the king, the charioteer became greatly frightened, he was afraid of the king, he was also afraid of the Vamadeva, and therefore he did not tell the king anything. Thereupon the king uphisting his sword again said to him "Tell me soon or I will certainly kill you. Being afraid of the king, the charioteer said Vami horses are those that belong to Vamadeva, they are as fleet as the wind."

42 When he said this, the king thus spoke to him, "Go (at once) to the hermitage of Vamadeva. Having gone to the hermitage of Vamadeva, he thus spoke to that Rishi,

43 "O exalted one a deer shot by me is flying away. You should make me capable of catching it by giving me your pair of Vami horses. The Rishi replied, "I give you my pair of Vami horses but after accomplishing your object you must soon return them to me." Having taken those horses and having obtained the Rishi's permission, the king yoked the pair of Vami horses to his car and then pursued the deer. When he had left the hermitage, he thus spoke to his charioteer, "These (two) jewels of horses the Brahmanas (by no means) deserve to possess. They must not be returned to Vamadeva." Having said this and caught the deer, he returned to his

Having heard these words of Vamadeva, that king spoke thus to the charioteer in anger,

62 Bring me one of those beautiful but poisonous arrows that are kept with you, so that pierced by it, Vamadeva may lie prostrate on the ground in pain and be torn by the dogs.

Vamadeva said :—

63 O ruler of men, I know you have a son ten years old, born of Senajata your queen. Urged by my word, soon kill your that beloved boy by those fearful arrows.

Markandeya said :—

64 O king, when Vamadeva had said this, the (arrows) killed the prince in the inner apartment. Hearing that he had been killed by his arrows, Dala spoke these words.

The King said :—

65 O Ikshwakus, I shall today do your good. I will with great force kill this Bramhana. Bring me another of my greatly effulgent arrows. O rulers of earth, behold my prowess today.

Vamadeva said —

66 This fearful and poisonous arrow that you aim at me, O ruler of men, you shall not be able to aim or to shoot,

The King said :—

67 O Ikshwakus, behold, I am incapable of shooting the arrow that has been taken by me. I fail to kill this Bramhana. Let Vamadeva be blessed with a long life.

Vamadeva said —

68 Touching your queen with this arrow, you may cleanse yourself off this sin.

Markandeya said :—

The king did as he was directed, and then the princess spoke thus to the Rishi.

The Queen said —

69 O Vamadeva let me be able to instruct duly this foolish husband of mine from day to day imparting to him words of grave import. Let me always wait upon and serve the Bramhanas, and by this, O twice born one, let me acquire the sacred regions after death.

Vamadeva said :—

70 O princess, O beautiful eyed lady, you have saved this royal dynasty. Ask of me a matchless boon. I will grant you whatever you ask. O faultless lady, rule over

your these kinsmen and over the kingdom of the Ikshwakas.

The Queen said :—

71 O exalted one, this is the boon I ask,—that my husband may now be freed from his sin, and that you may think well of his son and kinsmen. O foremost of Bramhanas, this is the boon I ask.

Markandeya said :—

72. Having heard her these words O foremost of the Kurus, the Rishi said, "Be it so." Thereupon that king, becoming exceedingly happy and bowing to the great Rishi, gave him his Vami horses.

Thus ends the hundred and ninety second chapter, the history of the frogs, in the Markandeya Samashtya of the Vana Parva

CHAPTER CXCLIII

MARKANDEYA SAMASYA PARVA)

—Continued,

Vaishampayana said —

1 The Rishi, the Brahmanas and Yudhishthira then asked Markandeya how the Rishi Vaka was (so) long lived. Markandeya thus spoke to them all.

2 "The greatly ascetic royal sage Vaka was long lived, you need not enquire of its reason.

3 O descendant of Bharata, having heard this, the son of Kunti Dharmaraja Yudhishthira with his brothers thus again asked Markandeya.

4 "We have heard that both the high-souled Vaka and Dalya were immortal, and these (two) Rishis held in universal reverence, were the friends of the lord of the celestials (Indra).

5 O exalted one, I desire to hear the account of the marriages of Vaka and Vidyots which is both full of joy as well as grief. Tell me all this in detail.

Markandeya said :—

6 O king, when the fearful war between the Devas and the Asuras was over, Indra became the lord of all the worlds.

7 The clouds copiously rained and people had an abundance of harvests. They had no malice or ill will, they were devoted to the duties of their own order. They were all devoted to virtue.

8 Adhering to the duties of their own order people became very happy. Having seen all people happy, the slayer of Vala,

capital and kept the Vami horses in the inner apartments of his palace

44 Thereupon the Rishi reflected, This prince is young. Having obtained an excellent pair of horses he is sporting with them in great joy without returning them to me. Alas! What a pity!

45 Having thus thought in his mind he spoke to one of his disciples after full one month had passed away. O Atreya go and ask the king what he had done with the Vami horses. He should return them to your preceptor.

46 He went to the king and spoke to him as instructed. Thereupon the king replied, These two horses deserve (only) to be possessed by kings. The Brahmanas do not deserve to possess jewels of such value. What business have Brahmanas with horses? Go back with contentment.

47 Going back he told all to the preceptor. Having heard this sad news Vamadeva was filled with wrath and he himself went to the king and asked for his horses. But he declined to give him what he asked.

Vamadeva said —

48 O king give me my Vami horses. By them you have accomplished something which was impossible to be accomplished by you. By transgressing the practices of both the Brahmanas and the Kshatriyas do not cause your own death by the terrible curse of Varuna.

The king said —

49 O Vamadeva these two excellent well trained and docile bulls are fit animals for Brahmanas. Go with them wherever you like. Even the Vedas carry person like you (what will you do with horses)?

Vamadeva said —

50 O king the Vedas indeed carry person like us — but that is in the next world. But in this world animals like these (horses) carry me and also men like me and also all others.

The king said :—

51 Let four asses carry you or four mules of the best kind or four horses as fleet as the wind. Go away with these — the pair of Vami horses deserve to be possessed only by the Ikshatriyas. Therefore know that those (Vami horses) are not yours.

Vamadeva said —

52 O king very severe vows have been

ordained for the Brahmanas. If I have observed them, then let four fearful and mighty Rakshasas of terrible appearance and iron body pursue you at my command and kill you and then carry you on their sharp lances after cutting up your body into four parts.

The king said —

53 O Vamadeva let those that are armed with bright lances and swords and that know you to be a Brahmana who desires to take life in thought, word and deed at my command cut you down with all your disciples,

Vamadeva said —

54 O king, when you receive from me these Vami horses you had said 'I will return them.' I therefore give me back my Vami horses, so that you can save your life.

The king said :—

55 Hunting is ordained for the Kshatriyas. I do not punish you for your untruthfulness. O Brahmana obeying all your commands, I shall obtain the blessed region.

Vamadeva said —

56 A Brahmana can never be punished in thoughts words or deeds. That learned man who succeeds by ascetic austerities on knowing a Brahmana to be so does not attain to prominence in this world.

Markandeya said —

57 O king when the king had been thus addressed by Vamadeva there rose four fearful featured Rakshasas. As they with up lifted lances in their hands came to the king with the intention of killing him, he thus cried aloud.

58 O Brahamana, if all the Ikshakus if Dila (my brother) if all these Vaisyas tell me even then I will not give up these Vami horses to Vamadeva for these men can never (then) be virtuous.

59 When he was thus speaking they (the Rakshasas) killed him and that lord of earth fell on the ground. Thereupon learning of the death of the king the Ikshakus installed Dala on the throne.

60 Then the Brahmana Vamadeva went to his kingdom and spoke thus to the king Dila. 'O king it has been ordained in all the *Śruti*s that men should give away to the Brahmanas.

61 O king if you fear sin, then give me my Vami horses back without any delay.

36 If the water that is in the hands of a Brahmana who has been fed and honoured with Dakshina be sprinkled (on the feeder), then all his sins are instantly destroyed.

Markandeya said.—

37 Having talked over this and various other auspicious things with Vaka, the chief of the celestials went to heaven.

Thus ends the hundred and ninety-third chapter, colloquy between Vaka and Indra, in the Markandeya Sumashya of the Vana Parva.

CHAPTER CXCV

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said.—

1. Thereupon the Pandavas again thus spoke to Markandeya.

2 "You have spoken to us about the greatness of the Brahmanas, we now desire to hear about the greatness of the royal order (the Kshatriyas)." To them replied the great Rishi Markandeya, "Hear now of the greatness of the royal order." A king of the Kuru dynasty named Suhotra went on a visit to the great Rishi, and as he was returning he saw king Shivi, the son of Ushinara. As they met they each saluted the other as best fitted to his age. Considering each equal to the other, they did not allow way to each other. At this time Narada came. (He said) why are you standing here thus blocking each others way?

3 They said to Narada, "O exalted one you should not speak thus. The sages of old have said that way should be given to one who is superior or abler. We that stand blocking each other's way are equal to each other in every respect. If properly judged, there is no superiority or inferiority between us." Having been thus addressed, Narada recited the following slokas.

4 O descendant of Kuru, he who is cruel behaves cruelly towards even those who are humble, and he who is humble behaves humbly and honestly towards even those who are wicked. He who is honest behaves honestly towards even those who are dishonest,—why then should not he behave honestly with one who is honest.

5 He who is honest considers the service that is done to him as if it were one hundred times greater than it (really) is. This is the custom amongst the celestials

The ruler of earth, the son of Ushinara, certainly possesses greater goodness than you.

6 One should conquer the mean by charity, the untruthful by truth, the wicked by forgiveness and the dishonest by honesty.

7. Both of you are generous-minded. Let one of you stand aside (giving the way to the other) according to the above slokas." Having said this, Narada became silent. Having heard this, the descendant of Kuru, (king Suhotra), walking round Shivi and praising his many good deeds, gave him the way and went away.

8. It is thus that Narada has described the greatness of the royal order.

Thus ends the hundred and ninety-fourth chapter, the history of Shivi, in the Markandeya Sumashya of the Vana Parva.

CHAPTER CXCV

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said —

1 Now hear another story. One day when the king Yayati, the son of Nahusa, was sitting on his throne surrounded by the citizens, a Brahmana came there for (the purpose of begging) wealth for his preceptor. And he thus spoke, "O king, I beg wealth for my preceptor according to the pledge (I gave him)"

The king said —

2 O exalted one, tell me what was your pledge.

The Brahmana said :—

3 O king, in this world when a man asks for alms, men hate him who asks for it. I ask you therefore (to tell me) with what feelings you will give me what I ask and on which I have set my heart.

The king said —

4 Having given away anything, I never boast of it, I never also listen to the prayers for things which cannot be given. But I (always) hear the prayers for things that can be given. Giving away, I always become happy.

5 I shall give you one thousand kine, the Brahmana who asks me for a gift is always very dear to me. I am never angry with a man who asks of me, and I am never sorry for having given away.

9 O king the lord of the celestials Indra himself became very happy Seated on his (elephant) Airavata, he saw his happy subjects

10 (He also saw) various hermitages and many auspicious rivers prosperous towns villages and rural regions all enjoying plenty in everything

11—12 (He also saw) kings devoted to virtue and skillful in protecting their subjects, also tanks and reservoirs wells and lakes and small ponds all full of water and adorned with the foremost of Brahmanas engaged in the observance of various excellent vows O king then descending on the charming earth Satakrati (Indra)

13 Went O king, towards a blessed country abounding in numerous trees and situated in the rigeon of the east near the sea

14 It was a charming hermitage frequented by beasts and birds The king of the celestials saw in that charming hermitage Vaka

15 Vaka also seeing the chief of the celestials became exceedingly happy He received him with the offer of *Argha* and water to wash his feet and also fruits and roots

16 Having comfortably seated himself the boon giving slayer of Vala the king of heaven, asked Vaka the following questions

Indra said —

17 O Rishi O sinless one you have lived for one hundred thousand years O Brahmana, tell me what are the sorrows of those who live for ever

Vaka said —

18 To live with persons who are disagreeable, to be separated with persons that are agreeable and beloved to associate with the wicked these are the evils which they that are immortal have to bear

19 What could be greater evil than (to witness) the death of sons and wives, of kinsmen and friends and than the pain of dependance on others

20 I believe there is no more pitiable sight in the world than that of men destitute of wealth being insulted by others (who possess wealth)

21 The acquisition of family dignity by those who do not possess it and the loss of family dignity by those who possess it — unions and disunions — these are to be witnessed by one who lives for ever

22 O diety Satakrati those that have no family dignity gain wealth — what could be greater reverses of family dignity than this? All this you are to see happening before your eyes (if you live forever)

23 What can be a greater sorrow than (to witness) the reverses of the celestials, the Danavas the Gandharyas, men the Nagas and the Rakshasas?

24 They that are nobly born suffer affliction by coming under the subject of low born men the poor are insulted by the rich — all that can be a greater sorrow than (all) this?

25 Innumerable instances of such contradictory dispensations are seen in the world (by one who lives for ever) The foolish and the ignorant are happy, while the learned and the wise are miserable

26—27 Many instances of misery are seen among men in this world

Indra said —

O greatly exalted one tell me what are the joys of those that live for ever — joys adored by the celestials and the Rishis?

Vaka said —

He who cooks even leaves at the eighth and twelfth part of the day,

28 And he who has no wicked friend — who is happier than he? He in whose case the day is not counted is not called voracious

29—32 O Maghavan, even he is happy who cooks only little leaves (for his food) Earned by his own efforts without having to depend upon others he who eats even fruits and leaves in his own house deserves to be respected He, who eats in another's house the food given to him in contempt, — even if that food be rich and palatable — does a thing which is hateful Therefore the wise cry "Beware of the food that a mean wretch like a dog or a Rakshasha eats at another's house If after feeding the guests and the servants and offering food to the pitris, an excellent Brahmana

33 Eats what remains — there can be none happier than he. O Satakrati there is nothing sweeter or holier

34—35 Than that food which such a person takes after having fed the guests with its first portion Each mouthful that the Brahmana eats after having fed the guests produces the fruit of giving away one thousand kine Whatever sins might have been committed by him in his childhood are all destroyed

36 If the water that is in the hands of a Brahmana who has been fed and honoured with Dakshina be sprinkled (on the eater), then all his sins are instantly destroyed.

Markandeya said.—

37. Having talked over this and various other auspicious things with Vaka, the chief of the celestials went to heaven.

Thus ends the hundred and ninety-third chapter, colloquy between Vaka and Indra, in the Markandeya Sumashya of the Vana Parva.

CHAPTER CXCIV

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said.—

1. Whereupon the Pandavas again thus spoke to Markandeya.

2 "You have spoken to us about the greatness of the Brahmanas, we now desire to hear about the greatness of the royal order (the Kshatriyas)." To them replied the great Rishi Markandeya, "Hear now of the greatness of the royal order." A king of the Kuru dynasty named Suhotra went on a visit to the great Rishi, and as he was returning he saw king Shivi, the son of Ushinara. As they met, they each saluted the other as best fitted to his age. Considering each equal to the other, they did not allow way to each other. At this time Narada came (He said) why are, you standing here thus blocking each others way?

3 They said to Narada, "O exalted one, you should not speak thus. The sages of old have said that way should be given to one who is superior or abler. We thus stand blocking each other's way are equal to each other in every respect. If properly judged there is no superiority or inferiority between us." Having been thus addressed, Narada recited the following slokas.

4 O descendant of Kuru, he who is cruel behaves cruelly towards even those who are humble, and he who is humble behaves humbly and honestly towards even those who are wicked. He who is honest behaves honestly towards even those who are dishonest—why then should not he behave honestly with one who is honest.

5 He who is honest considers the service that is done to him as if it were one hundred times greater than it (really) is. This is the custom amongst the celestials.

The ruler of earth, the son of Ushinara, certainly possesses greater goodness than you.

6 One should conquer the mean by charity, the untruthful by truth, the wicked by forgiveness and the dishonest by honesty.

7. Both of you are generous-minded. Let one of you stand aside (giving the way to the other) according to the above slokas." Having said this, Narada became silent. Having heard this, the descendant of Kuru, (king Suhotra), walking round Shivi and praising his many good deeds, gave him the way and went away.

8. It is thus that Narada has described the greatness of the royal order.

Thus ends the hundred and ninety fourth chapter, the history of Shivi, in the Markandeya Sumashya of the Vana Parva.

CHAPTER CXCV

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said.—

1 Now hear another story. One day when the king Yayati, the son of Nahusa, was sitting on his throne surrounded by the citizens, a Brahmana came there for (the purpose of begging) wealth for his preceptor. And he thus spoke, "O king, I beg wealth for my preceptor according to the pledge (I gave him)."

The king said.—

2 O exalted one, tell me what was your pledge.

The Brahmana said:—

3 O king, in this world when a man asks for alms, men hate him who asks for it. I ask you therefore (to tell me) with what feelings you will give me what I ask and on which I have set my heart.

The king said.—

4 Having given away anything I never boast of it, I never also listen to the prayers for things which cannot be given. But I (always) hear the prayers for things that can be given. Giving away, I always become happy.

5 I shall give you one thousand kine, the Brahmana who asks me for a gift is always very dear to me. I am never angry with a man who asks of me, and I am never sorry for having given away.

Markandeya said :—

6 Having said this the king gave one thousand kine to the Brahmanas and the Brahmana also obtained one thousand kine

Thus ends the hundred and ninety-fifth chapter the history of Yayati in the Markandeya Samasya of the Vana Parva

CHAPTER CXCVI

(MARKANDEYA SAMASYA PARVA)

— Continued.

Vaishaampyana said —

1 The Pandavas again said, "Tell us again of the greatness (of the Kshatryas)

2. Markandeya said, 'O great king, there were two kings named Vrishadharbha and Seduka. Both of them were learned in the precepts of morality and skilful in the weapons of offence and defence

3 Seduka knew that Vrishadharbha had from his boyhood a mental vow, namely that he would never give no other metal to a Brahmana except gold and silver

4 Once upon a time, a Brahmana having completed his study of the Vedas, came to Seduka and uttering a benediction upon him he begged (wealth for his preceptor),

5 Saying Give me one thousand horses ' Seduka spoke to the Brahmana,

6 "It is not possible for me to give you this for your preceptor

7 Therefore go to Vrishadharbha, he is, O Brahmana, a (very) virtuous king, go and beg of him. He will give you, for it is his vow

8 Thereupon the Brahmana went to Vrishadharbha and begged one thousand horses. That king (however) struck him with a whip

9 Then the Brahmana said, 'I am innocent, why do you strike me thus?

10 Having said thus, he was going to curse the king when the latter said 'Do you curse him who does not give you what you ask? Is this the conduct proper in a Brahmana?

Brahmana said —

11 O king of kings sent to you by Seduka I came to you to beg. For your bad conduct I am going to curse you

The King said —

12 I shall now give you whatever tribute

comes to me before the morning is expired. How can I send away a man empty-handed who has been whipped by me?

Markandeya said :—

13 Having said this, he gave the Brahmana whatever came to him that day which was more than the value of one thousand horses

Thus ends the hundred and ninety-sixth chapter, the history of Seduka, and Vrishadharbha in the Markandeya Samasya of the Vana Parva

CHAPTER CXCVII

(MARKANDEYA SAMASYA PARVA)

— Continued

Markandeya said —

1 One day the celestials resolved that they should go to the earth and try the virtue of the ruler of earth, Sivi. Saying 'very well' Agni and Indra went (to earth)

2. Agni assuming the form of a pigeon flew away from Indra who pursued him in the form of a hawk

3 The pigeon fell on the lap of the king Sivi who was seated on a costly seat

4 Thereupon the priest thus spoke to the king, "Afraid of the hawk, this pigeon has come to you for his life with the intention of saving it

5 The learned men have said that the fall of pigeon on one's lap forebodes a great danger. The king who understands men should save himself by giving away wealth"

6 Thereupon the pigeon thus spoke to the king. "Afraid of the hawk and desirous of saving my life, I have come to you for the safety of my life. I am a Rishi. Assuming now the form of a pigeon I have come to you to seek the protection of my life. I consider you my life.

7 Know me as one who is learned in the Vedas as one leading the life of a Brahmachari, as one who possesses self control and asceticism. Know me also as one who has never spoken a harsh word to his preceptor as one possessed of every virtue, and as one that is sinless.

8 I recite the Vedas I know their prosody, I have studied all the Ved's letter per letter. I am not a pigeon. Therefore do not give me up to the hawk. Giving up a learned and a noble man is never a good gift

9 Thereupon the hawk spoke thus to the king."

10 Creatures are not at once born in their own order. You may have been in a former birth begotten by this pigeon O king, it is not proper for you to interfere with my food by protecting this pigeon

The King said —

11 Has any one seen before that birds speak the pure speech of man? knowing what the pigeon says and also what the hawk says,—what is good for us to do?

12 He, who gives up a frightened creature seeking protection of his enemies does not get protection when he is in need of it. The clouds do not shower seasonably for him and the seeds, though sown, do not grow for him

13 He, who gives up an afflicted creature seeking protection of its enemies, sees his offspring die in childhood. The forefathers of such a man can never live in heaven. The very celestials decline to accept his *kabya*, the libations of *ghes* poured by him into the fire)

14 He who gives up an afflicted creature seeking protection of his enemies is struck by the thunderbolt hurled by the celestials with Indra at their head. Being a very narrow-minded person, the food he eats is unsanctified, and he soon falls from the celestial pigeon

15 O hawk, let *Sivas* put before you a bull cooked with rice in the place of this pigeon. Let them carry meat in abundance to the place where you like (to take them)

The Hawk said —

16 O king, I do not ask for a bull or any other meat, or meat more than what is in that pigeon. He (the pigeon) is my food to day ordained by the gods. I herefore give him up to me

The King said :—

17 Let my men see and carefully carry the bull to you with its every limb entire. Let that bull be the ransom for this frightened creature. Do not kill this pigeon

18. O hawk, I will give up my own life, but I will not give up this pigeon. Do you not see this creature looks like a sacrifice with the *Soma* juice? O blessed one, do not take so much trouble for it, I will never give up this pigeon

19 O hawk if it pleases you order me to do something which may be agreeable to you and for doing which the *Sivi* people

may praise me and bless me in joy. I promise that I shall do whatever you will tell me to do.

The Hawk said :—

20 O king, If you give me as much flesh as would be equal in weight to this pigeon, flesh cutting off from your right thigh, then can the pigeon be saved by you, then would you do what would be agreeable to me and what the *Sivi* people would speak in high terms of praise

21. Thereupon he cut off a piece of flesh from his right thigh and weighed it with the pigeon but the pigeon weighed heavier

22 He cut off another piece of flesh, but still the pigeon weighed heavier. Then he cut off pieces of flesh from all parts of his body and placed them on the scale, but the pigeon still weighed heavier.

23 Thereupon the king himself got on the scale, he did not feel the least grief for it. Seeing this the hawk then and there disappeared exclaiming "saved". Thereupon the king said,

24 'O bird, O pigeon I ask you, let the *Sivi* people know who this hawk is. None except the lord of creation can do what he did. O exalted one, reply to my question.

The pigeon said :—

25 O son of *Durathe*, I am the smoke-bannered deity, *Vaisyanara* (Fire). The hawk is the husband of *Sachi*, the wielder of thunder (*Indra*). You are the foremost of men, we came to try you.

26 O king, these pieces of flesh that you have cut off from your body with your sword to save me, have made gashes in your body. I shall make these marks auspicious. They will be handsome, golden coloured and sweet scented

27 Earning great fame and being respected by the celestials, you will long rule over these men. A son will be born to you from your side who will be named *Kapotaramana*

28 You will get out of your own body this son named *Kapotaramana*. You will see him become the foremost heroes of the *Sourathas* blazing in fame, and possessing exceeding bravery and great beauty.

Thus ends the hundred and ninety seventh chapter, the history of *Siva* in the *Markendeya Samasaya* of the *Vana Parva*

CHAPTER CXCVIII (MARKANDEYA SAMASYA PARVA)

—Continued

Vaishampayna said:—

1. The Pandavas again spoke thus to Markandeya, 'Tell us again about the greatness (of the royal order)'. And Markandeya said, 'In the horse sacrifice of Ashtaka the descendant of Vishwamitra, all the kings came

2. His brothers, Prataradana, Vasumana and Sivi, the son of Ushmana also came. When the sacrifice was over, he was going with his brother on a car when he saw Narada coming. They saluted him and said, 'Come with us on this chariot.'

3. Saying 'So be it' he got on the car. One of them, having gratified the celestial Rishi, the exalted Narada, said, 'All four of us are blessed with long life and possess every virtue. We shall therefore go to a certain celestial region and live there for a long time. But who will amongst us fall down first? The Rishi said 'This Ashtaka will fall first.'

4—5. He asked, 'For what cause? The Rishi said, 'I lived for a few days in the palace of Ashtaka. He one day took me out of the city on his car. I saw there thousands of cows each distinguished by various colour. I asked him whose kine are these. He said 'I myself have made gifts of them.' By these words he flourished his own praise, for this reason he will fall (first). (He said), 'we shall then remain, there who amongst us will fall first?'

6. The Rishi said, 'Prataradana'

'What is its cause?'

'I also lived in the house of Prataradana. One day he took me in his car

7. While doing so, a Brahmana said to him, 'Give me a horse.' He said, 'After my return, I shall give you. The Brahmana said, 'Give it to me without any delay.' He then unyoked the horse on the right (side of the car) and gave it to him.

8. There came to him another Brahmana desiring to get a horse. Saying as before, he then unyoked the horse on the left (side of the car) and gave it to him. He then went on. But another Brahmana desiring to get a horse again, came to him. He then gave him the horse yoked to the left front of his car.

9. When proceeding another man desirous of getting a horse, also came to him. He said to the Brahmana, 'On my return I shall give (you the horse)'. But the Brahmana said, 'Give it to me without

delay.' He gave the Brahmana the only horse he had. He, then himself seizing the yoke of the car, began to drag it. He said, 'There is now nothing (to give) to the Brahmanas.'

10. The king had no doubt given away (in charity), but he did it with detraction. For this reason he will fall (first). (He asked) 'We shall then remain two, who amongst us will fall first?'

11. The Rishi said, 'Vasumana will fall first.'

12. He asked 'For what cause?' Narada said, 'Wondering about I came to the house of Vasumana.

13. He was engaged in the ceremony of *Sashitvachana* for a flowery car; and at that time I came there. When the Brahmanas finished the *Sashitvachana* ceremony, then the car became visible to them.

14. I praised that car, and then the king spoke to me thus, 'O exalted one, this car has been praised by you, let this car therefore be yours.'

15. Once upon a time, I again went to him. I went there because I was in need of a car and the king said, 'It is yours.' For the third time I went to the king and praised a car. The king exhibited the flowery car to the Brahmanas and looking at me said 'O exalted one, you have enough praised the flowery car. He simply said this, but he did not give it to me. For this he will fall down (from heaven).

16. One said, 'Between the one that will go with you, and you yourself who will go and who will fall? Narada again said, 'Sivi will go, but I shall fall down.' He said 'what is its cause?' Narada said—I am not the equal of Sivi. (One day) a Brahmana came to Sivi and spoke to him thus, 'O Sivi, I have come to you for food.' To him Sivi replied, 'What shall I do, command me.'

17—18. The Brahmanas then said, 'Your son Viratgarva should be killed and cooked by you for my food.' Thereupon I waited to see. He (Sivi) killed his son and cooking him in the proper way, placed it on a vessel and then taking it on his head he went to search for the Brahmanas.

19. When he was thus searching, some one spoke to him thus, 'The Brahmanas whom you search having entered the city, is setting fire to your house in anger, setting fire to your treasure house, your arsenal, your apartment for females, and to your stables for horses and those for elephant.

20 Sivi heard all this without any change of colour in his face. Entering the city, he thus spoke to the Brahmana, "O exalted one, the food is ready." Hearing this the Brahmana stood silent. From surprise he stood with down-cast looks.

21. He then gratified the Brahmana and said "O exalted one, eat." Looking at Sivi for a moment he said,

22 "Eat it yourself." Thereupon Sivi said, "Be it so." He then without the least hesitation took down the meat.

23 The Brahmana then caught hold of his hand and thus spoke to him, "You have (really) conquered anger. There is nothing which you cannot give to a Brahmana." Then the Brahmana worshipped that greatly exalted one.

24 And as he (Sivi) looked in front, he saw his son standing before him like a celestial boy adorned with ornaments and full of fragrance all over his body. The Brahmana having done all this disappeared.

25 It was Vidhata himself who had thus come to try in disguise that royal sage. When he (Vidhata) had disappeared, the ministers thus spoke to the king "You know everything, why did you then do all this?"

Sivi said —

26 It was not for fame, or for wealth, or from desire of acquiring any object of enjoyment that I did all this. This path is (never) sinful, it is for this I do all this.

27. The path trodden by the virtuous is laudable, my heart is always inclined to such a path.

Markandeya said —

I know this noble example of Sivi's greatness, and therefore I have narrated it to you.

Thus ends the hundred and ninety-eight chapter, narrating the Kshatriya greatness, in the Markandeya Samashtya of the Vana Parva.

CHAPTER CXCIX

(MARKANDEYA SAMASHTYA PARVA)

—Continued.

Vaishampayana said :—

1. The Rishis and the Pandavas again asked Markandeya,—"Is there any who possesses longer life than you?"

2 He told them, 'Yes, there is a royal sage named Indradumna. His virtue being diminished, he fell from heaven crying 'my achievements are lost.' He came to me and asked, "Do you know me?"

3 To him said I, "From our eager desire to acquire virtue we do not stay at one place. We live for one night only in one village or in one town. A man like us therefore can not possibly know who you are. The facts and vows that we are to observe make us work in body, therefore we are unable to follow worldly pursuits to earn wealth." He said to me, 'Is there any one who possesses a longer life than you?' I replied, "There lives an owl named Pravakarna on the Himalayas. He is older than I. He may know you. Is it part of the Himalayas where he lives is far from this place."

5 He became a horse and carried me to the place where that owl lived. Then he asked it, "Do you know me?"

6 It reflected for some time and then said, "No I do not know you." Having been thus addressed, the royal sage Indradumna asked the owl — Is there any one who possesses a longer life than you? Having been thus addressed, it said, "Yes there is a lake called Indradumna, in it lives a crane named Nadijangha. He is older than we. You can ask him." Thereupon Indradumna taking both myself and the owl went to the lake where Nadijangha lived.

8 We asked the crane, "Do you know this king Indradumna?" He reflected for a moment and then said, "I do not know the king Indradumna. Thereupon we asked him "Is there any one more long-lived than you?" He said, 'Yes. Here lives in this lake a tortoise named Akupara. He is older than I. He might know something of this king. I therefore ask Akupara."

9 Then that crane asked the tortoise Akupara. He said, "Our intention is to ask you something. Please come to us." Hearing this the tortoise came out of the lake to the bank where we all were. When he came, we asked him, 'Do you know this king Indradumna?"

10 He (tortoise) reflected for a moment. His eyes were filled with tears, and his mind was much agitated. He trembled all over his body and became almost senseless. Then with joined hands he said, "Why, don't I know this king? He placed sacrificial stakes one thousand times when kindling the sacrificial fire."

11 This lake was made by the feet of the king given away by this king to the Brahmanas as Dakshinas when the sacri-

vice was completed I have lived here ever since

12 When we were hearing all this from the tortoise a celestial car came there from the celestial region and an unvisible voice was heard which said 'Come and go to the place you desire to obtain in heaven Your achievements are great Therefore cheerfully come to the place (set apart) for you

13 Here occur these *Slokas* "The report of virtuous acts spreads all over the earth and it reaches heaven As long as the report lasts so long it is said that he lives in heaven.

14 The man, the report of whose evil deeds is talked about is said to fall down and he lives in the lower region as long as that evil report lasts

15 Therefore a man should be virtuous if he desires to obtain heaven Abandoning a sinful mind, he should seek refuge in virtue "

16 Having heard this the king said, 'I let the car stay here so long I do not take back the old persons from the places whence I brought them'

17 Having brought me and the owl Prativrkuna to our respective places, he went away in that car to the place which was a fit region for him Long lived as I am I saw all this

Vaishampayana said —

Thus Markandeya told all this to the Pandavas

The Pandavas said —

18 O blessed one you acted properly in causing king Indradumna who had fallen from heaven to regain it He (Markandeya) said The son of Dasya Krishna also had thus rescued the royal sage Mriga who had fallen into hell He caused him to regain heaven

Thus ends the hundred and ninety ninth chapter the history of Indradumna in the Markandeya Samasya of the Vana Parva

CHAPTER CXCX

(MARKANDEYA SAMASYA PARVA)

—Continued—

Vaishampayana said —

1 Having heard from the highly exalted Markandeya the story of the royal sage Indradumna's regaining heaven, the king,

2—3 Yudhishthira the great monarch again asked the Rishi, "O great Rishi, tell me how a man should practice charity to go to the regions of Indra Is it by practicing charity when leading the domestic life or in boyhood, or in youth or in the old age (that one goes to Indra's abode) ? Tell me the respective merits of charity in different stages of life.

Markandeya said :—

4 The life that is useless is of four kinds, and the charity which is useless is of sixteen kinds That life is useless in which there is no son born, in which one has no virtue,

5 In which one lives on food given by another and in which one cooks (food) for himself only without giving to the Pitris, the celestials and the guests and one who eats before all these

6—7 The gift to one who has fallen away from the path of virtue, and the gift of wealth which has been earned wrongly and dishonestly are both useless The gifts to a fallen Brahmana, to a thief to a false preceptor are also useless The gift to an untruthful man to one who officiates at sacrifices performed by all classes of people residing in a village, to one that sells the Vedas to a Brahmana who cooks for a Sudra,

8—9 To one who is by birth a Brahmana, but who does not perform the duties of his order,—is all in vain The gift to one who has married a girl already in her puberty, to a woman to one who sports with a snake and to one who is engaged in animal services —is also in vain These are the sixteen useless charities He who gives away wealth out of fear or anger,

10 Enjoys the fruits of that charity when he remains in the womb of his mother The man who gives away (wealth) to the Brahmanas enjoys its fruits while he is in old age

11 O king, therefore, the man who desires to get to the path of heaven should under all conditions give away (wealth) to the Brahmanas

Yudhishthira said —

12 By what means do the Brahmanas, who receive gifts from all the four orders, save others as well as themselves ?

Markandeya said —

13. By *Japa*, by *Mantras* by *Homa*, and by the study of the Vedas, they (Brahmanas) build a Veda boat and with it they save others as well as themselves.

14 The celestials themselves are gratified with that man who gratifies the Bra-

At the command of a Brahmana, a man obtains heaven

15 O king, you will certainly go to heaven for your worshipping the Pitris and the celestials and for your showing great reverence to the Brahmanas,

16 Even if your body be dull and weak and full of phlegm. He who desires to obtain virtue and heaven should worship the Brahmanas

17-18 One should with great care feed them at the time of *Sradh* ceremonies, but those among them (Brahmana) that are ~~cursed or fallen~~ that are either exceedingly handsome or excessively black, that have ~~deceased~~ nails, that are ~~lepers~~ that are ~~decent~~ that are bastards, born of widows or of women with their husbands in exile and that support themselves by the profession of arms—all these should be excluded. A censurable *Sradh* consumes the performer as fire consumes the wood.

19 If those that are to be employed in *Sradh* happen to be dumb blind or deaf, we should be taken to employ them with the Brahmanas who are learned in the Vedas.

20-21 O Yudhishthira, hear now what you should give away. He who knows the Vedas should give away to only those Brahmanas who are able to save both the giver and himself for he only is to be considered a competent (Brahmana) who can save the giver and himself

22 O son of Prithi the sacred fire does not become so much gratified in receiving the libations of *Ghee* the offering of flowers and sandal paste and other perfumes as by the entertainment of guests

23-24 Therefore with all care entertain guests. O king those that give to his guests water to wash his feet, butter to rub over his tired legs light in darkness and food and shelter do not (at all) go before Yama. The removal of garlands of flowers offered to the gods, the removal of the emment of a Brahmana's food,

25 Serving with prepared pastes the shampooing of a Brahmana's legs. O foremost of kings each of these gives better fruits than the giving away of kine

26 A man certainly rescues himself (from hell) by giving away *Kapila* cow therefore a *Kapila* cow, decked with ornaments should be given to a Brahmana

27 One should make gifts to a person nobly born one who is learned in the Vedas, one that is fair one who leads a domestic life but who is burdened with wife and children, one who duly worships the sacred fire and one who has done you no service

28 O best of the Bharata race, O descendant of Bharata, you should always give away to such men and not to those who are wealthy. What merit is there to give (wealth) to one who is wealthy?

29 One cow must be given to one Brahmana. One single cow must not be given to many Brahmanas. If that cow is sold three generations of the giver's family would be lost.

30. Such a gift will neither rescue the giver nor the Brahmana who takes it. He who gives away eighty *Ratis* of pure gold

31. Obtains the everlasting fruit of giving away one hundred pieces of gold. He who gives away a strong bull capable of drawing the plough

32 Does not certainly meet with any calamity, he finally goes to heaven. He who gives away land to a learned Brahmana

33-35 Has all his desires fulfilled. The tired traveller, with weakened limbs and with feet besmeared with dust, asks for the name of him who gives him food. There are men who answer him by telling him the name. That wise man who informs the toil worn travellers the name of the persons who give them food is certainly considered equal in virtue as the giver of food himself. Therefore (even) abstaining from other kinds of gifts, give away food.

36 There is no virtue so great as that of giving well cooked and pure food to the Brahmanas according to one's ability

37 That man by his this act obtains the companionship of *Prajapati*. There is no gift superior to that of food. The food is the foremost and the first of all things

38-39 It is said that food is *Prajapati*. *Prajapati* (again) is considered as year, and the year is sacrifice. For from sacrifice all mobile and immobile creatures take their birth. For this reason it has been heard by us that food is the foremost of all things

40 Those, that give away lakes and large tanks, wells and ponds, shelter and food with sweet words, have not to bear the up braiding of Yama

41 Earth is always satisfied with that man who gives rice and wealth earned by his own labour to the Brahmanas whose behaviour is good. She pours upon such a man showers of wealth

42 The giver of food walks first then follows the speaker of truth and then the man who gives away to a person who does not ask. But all these three go to the same place

Vaishampayana said —

43 Being filled with curiosity Yudhisthira with his brothers again asked the illustrious Markandeya

Yudhisthira said —

14 O great Rishi what is the distance of the region of Yama from that of men? What is its measure ment? How does a man pass over it and by what means? Tell me all this

Markandeya said —

45 O king O foremost of all virtuous men, your this question relates to a great mystery. It is sacred and it is much praised by the Rishis. I shall speak to you about this Dharina

46 O ruler of men the distance of the region of Yama from the abode of men is eighty six thousand *Yojanas*

47 The way is over space. There is no water there and it is terrible to look at. There is nowhere in that region any shade of any tree, any water, and any resting place,

48 In which the traveller when fatigued, may take rest for some time. Along this path are forcibly taken by messengers of Yama, obedient to his command,

49—50. All men and women and all creatures that have life. O ruler of earth O king those that have given horses and other good conveyances to the Brahmanas go along (this path) on those animals and conveyances. Those that have given umbrellas thus (to the Brahmanas) go along this path with umbrellas, warding off the sun's rays

51 Those that have given food go along without any hunger, and those that have not given food go along afflicted with (great) hunger. Those that have given cloths go along attired in cloths and those that have not given cloths go along naked

52 Those that have given gold go along in happiness,—well adorned in ornaments. And those that have given land go along with their every desire completely gratified

53 Those that have given grains go along without being afflicted with any want and those that have given houses go along on cars

54 Those that have given kine go along with cheerful hearts without ever being afflicted by thir t. Those that have given lights go along in great happiness lighting the way before them

55 Those that have given kine go along in happiness, their sins being all destroyed,

Those that have fasted for a month, go along on cars drawn by swans

56—57 O son of Pandu, those that have fasted for six nights, go on cars drawn by peacocks. O son of Pandu, he who fasts for three nights taking only one meal without a second goes to a region free from disease and anxiety. The water has this excellent property that it produces happiness in the region of the dead.

58 There they see a river named *Pushpadala*. They there drink cool water which is like the very ambrosia

59 He who is of evil deed drinks there waters which is the thing that has been ordained for him. O great king, that river fulfils one's all desires

60 O king of kings, worship there these (Brahmanas) in all due form. Weakened with travelling and besmeared with the dust on this way, the traveller

61 Asks for the name of him who gives food and comes in hope to his house to worship him with all care, for he is a great Brahmana

62 As he proceeds all the celestials with *Vishva* (Indra) follow him. If he is worshipped they are gratified and if he is not worshipped they become cheerless

63 O king of kings, therefore duly worship these (Brahmanas). I have thus spoken to you on one hundred subjects. What do you desire to hear from me more?

Yudhisthira said:—

64 O lord, O virtuous man, I desire to hear you again and again on sacred subjects relating to virtue and morals

Markandeya said —

65 O king I shall now speak on another sacred subject relating to eternity which destroys all sins. Listen to me with all others

66 O best of the Bharata race, the merit equal to that of giving away a Kapila cow in *Puskara* (*thirtha*) is obtained by washing the feet of the Brahmanas

67 As long as the earth remains moist with the water touched by the feet of a Brahmana so long do the Pitris drink water from the lotus leaves

68 If a guest is welcomed Agni is gratified. If he is offered a seat Indra is gratified. If his feet are washed it is the Pitris who are delighted. If he is fed, it is Prajapati (Brahma) himself who is gratified

69—70 One should with subdued soul give away a cow when the feet and the head

of her calf are visible. Before her delivery is complete a cow with her calf in the air in the course of falling from the uterus to the earth is to be considered as equal to the earth herself.

71 O Yudhishthira, he is adored in the celestial region as many thousand *Pagas* as there are hairs on the bodies of that cow and the calf.

72-74 O descendant of Bharata, he who, having accepted a gift, gives it away immediately to a person who is virtuous and honest, obtains great merit. He certainly obtains the fruit of giving away the whole earth to her utmost limits with her oceans, seas, and caves, her mountains and forests and woods.

75 The Brahmana, who eats in silence from a plate, keeping his hands between his knees, succeeds in saving others.

76 Those Brahmanas who abstain from drink and who are never spoken by others as having any fault and who daily read the *Samhitas* are capable of saving others.

77 *Havya* (libation of ghee) and *Kabya* (edible offerings) should all be presented to a Brahmana who is learned in the Vedas. As an offering of ghee to Agni is never in vain, so a gift to the Brahmanas learned in the Vedas is never in vain.

78 The Brahmanas have anger as their weapon; they never fight with weapons made of iron or steel. The Brahmanas kill their enemies with anger, as the wielder of thunder killed the Asuras.

79 O sinless one, the theme relating to virtue and morality is now over. Having heard them, the Rishis, in the Naimisha forest, were greatly delighted.

80 O king, (hearing them) they were freed from grief, fear and anger and they were cleansed of their sins. Those men who hear them are freed from the bondage of rebirth.

Yudhishthira said —

81 O greatly wise one, O foremost of virtuous men, what purification is there by which a Brahmana might always be pure? I desire to hear it.

Markandeya continued —

82 There are three kinds of purity, namely purity in speech, purity in deed and purity by water. He who takes to these certainly obtains heaven.

83 That Brahmana who adores (the goddess) Sandhya in the morning and in the evening and who recites the sacred Gayatri, who is the mother of the Vedas

84 is cleansed from all his sins after being sanctified by the latter. Even if he accepts in gift the entire earth with her oceans, he does not suffer the least unhappiness.

85 Those planets in the sky including the sun that may be inauspicious and hostile towards him soon become favourable and auspicious towards him for his these acts. And those that are auspicious and favourable become more auspicious and favourable.

86 The terrible Rakshasas who feed on animal food, and who have gigantic and fearful appearances, all become incapable of doing any injury to a Brahmana who practises these purifications.

87 They incur no fruit in consequence of teaching or officiating at sacrifices and of accepting gifts from others. The Brahmanas are like the blazing fire.

88 Whether learned in the Vedas or not, whether pure or impure, they should never be insulted for Brahmanas are like fires, covered with ashes.

89 A fire that blazes forth in a place of cremation is never impure, so is a Brahmana either learned or ignorant is always pure. He is superior to a celestial.

90 Cities adorned with walls and gates and palaces lose their beauty if they are not inhabited by Brahmanas.

91 O king, that is really a city in which live Brahmanas learned in the Vedas, who duly observe the duties of their order and who possess learning and ascetic merit.

92 O son of Pritha, whether it be a forest or a pasture ground where learned Brahmanas live is called a city. It is also a *Tirtha*.

93 By going to a king who protects (his subjects) and to a Brahmana who possesses ascetic merits and also by worshipping them both one may be immediately cleansed off all his sins.

94 The learned men have said that abolutions in the sacred *tirthas* recitations of the names of holy ones and conversations with the good and the virtuous are all praiseworthy acts.

95 Those that are virtuous and honest always consider themselves sanctified by the holy companionship of persons like themselves and also by the water of pure and sacred conversation.

96-97 Carrying of the three shaves, the vow of silence, matted locks (in the head), shaving of the head, wearing garbs and deer

skins observing vows, practicing ablutions worshipping of fire, and living in the forest emaciating the body—all these are useless to one if his heart be not pure

98 O king of kings, the indulgence of the six senses is (very) easy if purity be not its aim. Abstinence is itself difficult to acquire and it is more so if purity be not its aim. Amongst all the senses mind is the most dangerous

99 These high souled men who do not commit sin in word in deed in heart or in soul are said (really) to perform asceticism but not those who make their bodies emaciated by fasts and penances

100 He who has no feeling of kindness for his relatives even if his body be pure cannot be free from sin. That hard heartedness of his mind is his great enemy to asceticism

101 He who is always pure, who is endowed with virtue and who practices virtue all his life even if he leads a domestic life is a (real) Rishi. He is freed from all sins

102—104 Fasts and other penances, however they may weaken and dry up the body which is made of flesh and blood, cannot destroy sins. The man whose heart is without holiness suffers torture by undergoing penances only being ignorant of their meaning. He is never freed from sins of such acts. The fire he worships does not consume his sins. Through holiness, and virtue alone men can go to the regions of bliss and their vows and fasts can become efficacious. Living on fruits and roots, observing the vow of silence living on air,

105—106 Shaving one's head abandoning a fixed home having matted locks on head, lying under the sky observing daily fasts worshipping the fire bathing in water and lying on the ground—these alone cannot lead one to heaven

107 Those only that are endowed with holiness succeed by knowledge and by (virtuous) deeds to conquer disease decrepitude and death and they alone obtain a very high state

108 As seeds that have been scorched by fire do not produce the plant so the pains that have been burnt by knowledge cannot affect the soul

109 The inert body, which is like a block of wood when destitute of soul is certainly very short lived like the froth in the ocean

110 He who obtains a view of his soul that dwells within every one's body by the

help of one or the half of a rhythmic line (of the Vedas) has no need for anything else

111 Some by obtaining a knowledge of the identity of the supreme soul from but two letters (of the Vedas) and some, from hundreds and thousands of *slokas* acquire salvation, for the knowledge of one's identity with the supreme soul is the sure sign of salvation

112 The learned old men have said that neither this world, nor that hereafter, nor bliss can come to one who is full of doubts. Faith is the certain sign of salvation

113 He who knows the true meaning of the Vedas also understands their true use. He is frightened at the Vedic rites as man at a conflagration

114 Abandoning dry discussion take to *Smritis* and *Srutis*. Seek with the help of your reason the knowledge of the undying one who is without a second. One's search (for a thing) becomes in vain from the defect of means

115 Therefore one should carefully try to obtain knowledge by means of the Vedas. The Vedas are the supreme soul, they are his body they are the truth. The soul, that is bound by the animal organism belonging to a man in whom all the Vedas are manifest, can (only) know Him

116—117 The existence of the celestials as stated in the Vedas, the efficacy of (religious) acts and the capacity for action of beings furnished with bodies are noticeable in every Yuga. Independence from and the annihilation of these are to be sought by means of the purity of the senses. Therefore the suspension of the function of the senses is the true fasting

118 One may obtain heaven by asceticism, one may obtain objects of enjoyments by the practise of charity, one may have his sins all destroyed by bathing in *Irithar*, but complete emancipation cannot be obtained without knowledge

Vaishampayana said.—

119 O king of kings having been thus addressed the greatly illustrious (Yudhishthira) replied 'O exalted one I desire to hear about the rules of charity which is (really) meritorious

Markandeya said —

120 O king of kings O Yudhishthira, O monarch the rules of charity which you desire to hear from me are highly valued by him

121 Hear about the mysteries of charity as they have been expounded in the *Srutis*

and *Smritis*. O Yudhisthira, he who performs a *Sradha* in the conjunction of *Gajachhaya* at a place fanned by the leaves of an *Aswatha* tree enjoys its fruits one hundred thousand Kalpas.

122 O ruler of earth, he who gives food to one who is dying of hunger and he who founds a home of charity with a person to look after it both acquire the fruits of (performing) all sacrifices.

123 He who gives away a horse at a *thirtha* where the current of the water runs in an opposite direction obtains merits that are inexhaustible. A guest who comes for food is *Indra* himself. If he is entertained with food, *Indra* confers on the feeder merits that are inexhaustible. As men cross rivers and seas by boats, so is he saved from all his sins (by giving board to guests).

124 Therefore what is given to the *Brahmanas* produces, like the gift of curds, inexhaustible merits. A gift on a particular festive day produces twice the merit and on a particular season produces ten times the merit.

125. And in a particular year produces one hundred times the merit (than gifts made at any other time). A gift made on the last day of the month produces inexhaustible merit. A gift made when the sun is on the solstitial points, a gift made on the last day of the sun's path through *Ubra*, *Asris*, *Gemini*, *Virgo* and *Pisces*, and a gift made during the eclipses of the sun and the moon produce merits that are inexhaustible.

126 The learned men say that gifts made during the seasons produce merit that is ten times, those made during the change of seasons one hundred times, and those made during the day when *Rahu* is visible one thousand times greater than what is produced at other times. A gift made on the last day of the sun's course through *Libra*, and *Aries* produces merit that is everlasting.

127. O king, no one can enjoy landed property who does not give away lands, no one can drive on cars and conveyances who does not give them away. With whatever desire one gives away to the *Brahmanas*, one enjoys the fruition of that gift in the next birth.

128 Gold has been produced from fire, the earth from *Vishnu*, and the kine from the sun. I therefore he who gives away gold, land and kine obtains all the regions of *Agni*, *Vishnu*, and the sun.

129 There is nothing so everlasting as a gift. Is there any thing in the three worlds that is more auspicious? It is therefore that they who are greatly intelli-

gent say that there is nothing higher in the three worlds than making gifts.

Thus ends the hundred and ninety-ninth chapter, the merits of charity in the Markandeya Samasya of the Vana Parva.

CHAPTER CC

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said :—

1—2. O great king, having heard from the high-souled *Markandeya* the account of the attainment of heaven by the royal sage *Indradumna*, that foremost of the *Bharatas*, *Yudhisthira*, again thus asked that sinless great ascetic and long-lived *Markandeya*.

Yudhisthira said :—

3 O virtuous one, you know all the celestials and the *Danavas*, the *Rakshasas*, also various royal dynasties and many everlasting dynasties of the *Rishis*.

4. O foremost of *Brahmanas*, there is nothing in this world which you do not know. O *Rishi*, you know also excellent stories of men, of the *Nagas*, of the *Rakshasas*,

5. Of the celestials, the *Gandharvas*, the *Yakshas*, the *Kinnaras* and the *Apsaras*. O foremost of *Brahmanas*, I desire to hear from you all these accounts.

6 Why did that invincible descendant of *Ikshvaku*, known by the name of *Kuvalashya* change and assume another, namely *Dhandumara*?

7. O best of the *Virgu* race, I desire to know in detail why the name of the highly intelligent *Kuvalashwa* underwent a change.

8. O descendant of *Bharata*, having been thus addressed by *Yudhisthira*, the great *Rishi* *Markandeya* narrated the story of *Dhandumara*.

Markandeya said :—

9 O king *Yudhisthira* I shall tell you all. Listen to me. The story of *Dhandumara* is a moral story, hear it.

10. O ruler of earth, hear why the royal sage *Kuvalashwa* of the race of *Ikshvaku* came to be known as *Dhandumara*.

11. O descendant of *Bharata*, O child, there was a celebrated great *Rishi* named *Utanka*. He had his hermitage in a charming forest.

12. O great king, *Utanka* performed severest asceticism. In order to secure the grace of *Vishnu* that lord (*Utanka*) performed that severest penance for many hundreds of years.

13 Being gratified with him that exalted deity (Vishnu) appeared before him in his embodied form. As soon as the Rishi saw him he gratified him in all humility and with many hymns.

Utanka said —

14 O god all mobile and immobile creatures with the celestials the Asuras and the human beings

15 O greatly effulgent one Brahman himself the Vedas and all things that are capable of being known have been all created by you. O lord the sky is your head and the sun and the moon are your eyes.

16 O undeteriorating one the winds are your breaths the fire is your splendour the directions are your arms and the great ocean is your stomach.

17 O god O slayer of Madhu the hills and the mountains are your thighs the atmosphere is your hips the goddess earth is your feet and the plants are the down of your body.

18 Indra Soma Agni and Varuna, the celestials the Asuras and the great Nagas all wait upon you and adore you with various hymns.

16 O lord of earth all created things are pervaded by you. The great Rishis and the greatly effulgent Yogis all adore you with hymns.

20 O foremost of men when you are pleased the universe enjoys peace, when you are angry a great fear pervades all. You are the only great dispeller of all fears, you are the supreme one.

21 O god you are the cause of happiness of both the celestials and the human beings. By your three steps you covered all the three worlds.

22 It was you who destroyed the Asuras when they were in their great effluence. Through your prowess the celestials obtained peace and happiness.

23 O greatly effulgent one it was your anger that vanquished the great Ditya chiefs. You are the creator, you are the destroyer of all the creatures of this world.

24 Adoring you the celestials have obtained happiness and bliss. There was no lack of (Vishnu) praised by the high-lord Utanka.

5 Vishnu then thus spoke to Utanka: I am gratified. Ask for a boon. (Utanka said) It is (already) a great boon to me that you have become visible to me.

26 You who are Hari the eternal being the celestial creator, the lord of the universe

Vishnu said "O excellent one I am pleased with your this littleness of desire and great devotion.

27 O Brahmana, O twice born one you should certainly accept some boon from me. Thus requested by Hari to ask for a boon.

28 O best of the Bharata race Utanka with joined hands asked for a boon, O lotus-eyed deity if your exalted self is pleased with me.

29 O lord, then let my heart be always devoted to virtue truth and contentment. Let my mind be always devoted to you.

30—31 (The deity replied) O Brahmana all this will happen to you through my favour. A Yoga will be manifest in you. Through its power you will perform a great act for the dwellers of heaven as also for the three worlds. A great Asura, named Dhanu, is now undergoing severe austerities in order to destroy the world. Hear who will kill him. O child a mighty and invincible king of the race of Ikshvaku,

33 Known by the name of Vrihadashwa will be the ruler over earth. His son will be very illustrious, self-controlled and holy. He will be known by the name of Kusalasra.

34 O foremost of Brahmanas that best of kings will be endued with Yoga power derived from me. Commanded by you he will be the slayer of Dhanu. Having said this to that Brahmana Vishnu disappeared.

Thus ends two hundredth chapter the history of Dhanu in the Markandeya Samasya of the Vana Parva.

CHAPTER CCI

(MARKANDEYA SAMASYA PARVA)

—Continued—

Markandeya said —

1 O king when Ikshvaku died the greatly virtuous Sarada becoming the king of Ajodhya, began to rule over this earth.

2 Sarada had a powerful son, named Kukutsa. Kukutsa had a son named Anenas. Anenas had a son named Prithu.

3 Prithu had a son named Vishvagosha and Vishvagosha begot a son named Adra. Adra had a son called Yuvanashwa, and Yuvanashwa begot Sarvastha.

4 From this Sarvastha, the city called Sarvastha was founded. The son of Sarvastha was the greatly powerful Vrihadashwa, the son of Vrihadashwa was known

by the name Kuvalashwa; Kuvalashwa had twenty one thousand sons.

5 All these sons were powerful and fierce, but they were learned. Kuvalashwa became superior to his father in all qualifications.

7 O great king in due time his father Vrihadashwa installed that foremost of heroes and virtuous men, Kuvalashwa, on the throne.

8 Having thus made over the royal dignity to his son that ruler of earth that chastiser of foes and the greatly intelligent Vrihadashwa retired into a forest to perform asceticism.

9 O ruler of men, O king, when the royal sage Vrihadashwa was about to go away into the forest, that best of Brahmanas, Utanka, heard of it.

10 The greatly effulgent and the high-souled Utanka came to that foremost of all wielder of arms that best of men, (Vrihadashwa) and asked him not to do it.

Utanka said —

11 O king your duty is to protect men. You should perform your that duty. Let us be freed from all anxieties through your favour.

12 O king the earth being protected by your august self, will be freed from all anxieties. Therefore you should not retire into the forest.

13 Great merit is the fruit of protecting men in this world. Such merit can never be acquired in a forest. Therefore let not your heart have such an inclination.

14 O king of kings such a (great) merit is not seen in anything else as it is seen in the protection of men as done by the royal sages in the days of yore.

15 O ruler of earth, the subjects should (always) be protected by the kings, you should therefore protect your people. I shall not be able to perform asceticism in peace.

16 Near my hermitage there is a large desert — a sea of sand, — known by the name of Ujjalaka. It occupies a level country, and it has no water.

17 It extends many *Yojanas* in length and breadth. There lives a fearful and greatly powerful Danava chief.

18 He is the fearful son of Madhukritava and his name is Dhandu. O king, this immeasurably powerful one lives underneath the ground.

19 O great king kill him and then retire into the forest. He is now engaged

in the severest penances with the intention of destroying the world and

20 As well as the celestials. O king, he has become incapable of being killed by the celestials, the Daityas, the Rakshasas,

21 The Nagas, the Vakshas, and the Gandharvas for his obtaining, O king, a boon from the Grandsire of all creatures.

22 Kill him and be blessed. Let not your heart be led away to any other course. By killing him you will certainly achieve a great thing and also eternal and undying fame.

23 — 26 O king when at the end of every year that wicked Asura lying covered with sands wakes up and begins to breathe, then the whole earth with her mountains, forests, and woods begins to tremble. His breath raises up clouds of sands and covers the very sun. For seven days continually the earth trembles and sparks and flames of fire mixed with smoke spread all over the ground. For all this O king, I cannot enjoy peace in my hermitage. O king of kings, kill him therefore for the good of the world.

27 When this Asura will be killed the three worlds will be in peace and happiness. My opinion is that you are quite competent to kill him.

28 Your energy will be increased by that of Vishnu the ruler of earth. A boon was granted by Vishnu in the days of yore.

29 Namely that he who will kill this fearful and great Asura would be pervaded by the matchless energy of Vishnu himself.

30 O king of kings bearing that (Vishnu) energy which is hardly to be borne by any other on earth, kill this Daitya of fearful power.

31 The greatly powerful Dhandu, O ruler of earth is incapable of being killed by any other man even if that man tries for one hundred years to kill him.

Thus ends the two hundred and first chapter, the history of Dhandumara, the Markandeya Samasya of the Vana Parva.

CHAPTER CCII

(MARKANDEYA SAMASYA PRAVA)

—Continued.

Markandeya said —

1 Having been thus addressed by Utanka, O foremost of the Kurus, that invincible royal sage spoke thus to Utanka with joined hands.

2 O Brahmana your this visit will not be in vain O holy one my this son, known by the name of Kavalaswa,

3 Is both active and steady and he is also matchless in prowess on earth He will certainly accomplish that which is pleasing to you

4 Surrounded by his brave sons all of whom possess arms like maces O Brahmana give me leave to depart, for I have now abandoned all weapons

5—6 Having been thus addressed by him that immeasurably effulgent Rishi said, So be it And the royal sage after ordering his son to obey the command of the high souled Utanka retired into an excellent forest

Yudhisthira said —

O exalted one, O great ascetic, who was this greatly powerful Dantya?

7 Whose son and whose grandson was he? I desire to know all this O great ascetic, I never heard of this greatly powerful Dantya

8 O exalted Rishi, O greatly wise one O great ascetic I desire to know all this in detail with all its true particulars

Markandeya said:—

9 O king, O ruler of men O greatly wise one, hear all this as I narrate it in detail with all its true particulars

10 O best of the Bhārata race when the world became one great ocean and all mobile and immobile creatures were killed,

11 He who is the source and creator of the universe the eternal and undeteriorating Vishnu, whom the Rishis endowed with ascetic success call the lord of all the worlds,

12 That being of great sanctity, then lay in Yogī sleep on the wide hood of the snake Sesha of immeasurable energy

13 The creator of the universe the greatly blessed one, the exalted and undeteriorating Hari lay on the hood of the snake encircling the whole world

14 When he (it is) lay asleep a lotus as beautiful and effulgent as the sun sprang from his navel From that sun like effulgent lotus sprang the Grand sire

15—16 That lord of the worlds, Brahma, who is the four Vedas who has four forms and four faces and who possesses great strength and prowess Once upon a time the two greatly powerful Danavas,

17—19 Madhu and Kaitava saw the lord Hari of great effulgence adorned with a crown and the Kaustava gem and clad in purple silk robe lying stretched for many *Yojanas* on that excellent celestial bed furnished by the hood of the snake which itself lay extended far and wide blazing in its own beauty and lustre which resembled like one thousand suns concentrated in one mass

20 Madhu and Kaitava became greatly astonished on seeing the lotus eyed Grand sire sitting on the lotus

21—22 They then began to terrify Brahma of immeasurable prowess The illustrious Brahma frightened by them began to tremble on his seat At his trembling, the stalk of the lotus began to tremble and thus Keshava awoke, and he saw those two greatly effulgent Danavas

23 Seeing them, the deity said to them, 'O mighty heroes be welcome I am gratified with you I shall therefore give you some excellent boons'

24 O great king, those two greatly proud and powerful Danavas then laughingly replied to Hrishuksha, that slayer of Madhu,

25 'O deity, O foremost of the celestials, ask some boons from us We are inclined to grant you some boons that you think proper

The Deity said:—

26—27 I shall accept a boon from you There is a boon which I desire (to have from you) Both of you are indeed endowed with very great prowess There is none equal to you (on earth) O heroes of matchless prowess allow yourselves to be killed by me This is what I desire to do for the good of the world

Madhu Kaitava said —

28 O foremost of Purushas, we have never before spoken an untruth,—not even in joke—what to speak of the other occasion? Know that we are always firm in truth and morality

29 There is none equal to us in strength, in appearance in beauty, in virtue, in asceticism, in charity, in conduct, in goodness and in self control

30 O Keshava a great danger has overtaken us Therefore do what you say None can prevail over Time

31 O deity, O lord O foremost of all the celestials, there is one thing, however, which we want to be done by you You must kill us at a place which is absolutely uncovered

32 O exalted one, O deity, O divine being, we desire to become your sons. Know this is the boon that we desire to get from you

33 I let not that which you spoke first be false

The Diety said:—

Be it so I shall do as you desire. Every thing will happen as you wish

Markandeya said :—

34 Then Govinda (Vishnu) reflected, but he could not find any uncovered place. When the slayer of Madhu could not find such a place, either in heaven or on earth,

35 That foremost of the celestials then saw his thighs absolutely uncovered. And there, O king the slayer of Madhu, cut off the heads of Madhu and Kaitava with his sharp discus

Thus ends the two hundred and second chapter, the history of Madhu Kaitava in the Markandeya Samasya of the Vana Parva

CHAPTER CCIII

(MARKANDEYA SAMASYA PARVA)

—Continued

Markandeya said —

1 O great monarch they (Madhu and Kaitava) had a son Dhandhu by name, who was most illustrious, and possessed of immense power and energy, and who also observed severe asceticism

2 He remained for a time, standing on one leg, and became lean as the skeleton. Much pleased Brahma granted him a boon, which he asked of the Lord in the following way

3 'Such a boon is asked by me as will render me incapable of being killed by either the celestials, the Danavas the Yakshas or by the snakes, Gandharvas, or Rakshasas'

4 The grandsire answered him saying—So be it and do you go away. Having been thus addressed he touched his feet by his head and went away

5 The most courageous and energetic Dhandhu, too, speedily advanced to Vishnu after gaining this boon, and also recollecting the murder of his father (by that god)

6 The unconquerable Dhandhu at first defeated all the celestials as well as the Gandharvas, and then he began to cruelly

oppress the other celestials with Vishnu at their head

7 O foremost of the Bhorata race, that wicked minded one came to a country where there was an ocean of sands, known by the name of Uljalaka

8 O illustrious one, he, lying in an under ground cave excavated in the bed of sands, greatly harassed the asylum of Utanka

9 The fearfully powerful son of Madhu and Kaitabha, Dhandhu laid himself there (in that cave), performing severe religious austerities, with a view to destroy the three worlds

10—11 While, at this time, he was taking his breath resting very close to the asylum of the Utanka who was like the fire in effulgence, then O ruler of the earth, O foremost of the Bharata race the great king Kubalashwa departed to that country with the Brahmanas, Utanka, and all his sons

12 The repressor of enemies, the ruler of men, Kubalashwa was accompanied by the most powerful sons who were twenty one thousand in number

13 Thereupon at the injunction of Utanka, the omnipotent Lord Vishnu, imparted to him his own energy, with the object of doing good to the three worlds

14 When the haughty one was gone away, a loud noise was heard in the heaven, uttering the words—'this invincible hero will this day be the slayer of Dhandhu'

16 The celestials showered heaven-grown flowers upon him from the sky, as also the divine kettle drums played spontaneously without cessation.

16 While that intelligent one was proceeding onwards, cool breezes began to blow and showers were poured forth by the chief of the gods, making the earth free from dusts

17 O Yudhishthira, the cars of the gods were seen on the sky just when the great Asura Dhandhu was below the heaven

18 Propelled by curiosity the celestials with the Gandharvas, as well as the great sages, beheld from heaven the combat between Kubalashwa and Dhandhu

19 O son of the Kuru race, thereupon that ruler of men, supplied with the energy of Narayana went speedily in all directions with all of his sons

20—23 Then the ruler of the earth, Kubalashwa excavated that sea of sands, and while the sons of Kubalashwa were digging that sea, they found out, after seven

days the greatly powerful Dhandhu O foremost of the Bharata race the monstrous body of that hero lay in the interior of those sands and shone as the sun in splendour. Thereupon O great monarch Dhundhu lay asleep occupying the whole of the western point of the horizon and he looked effulgent like the all destroying fire entirely surrounded as he was by all the sons of Kubalashwa.

24 He was also assaulted with the sharp arrows the maces and clubs as well as with the axes iron spikes shafts and sharp and bright swords.

25 Having been thus wounded, the greatly powerful one rose up in anger and swallowed up all the various sorts of weapons in great excitement.

26 Thereupon he vomited from his mouth the fire that was like the Sambaraka (appearing at the end of the Yuga) and he burnt the sons of the king by these of his own flames.

27—29 Surrounding the three worlds with the fire emitted from his mouth the wrathful one seemed in a moment to be a miracle like Lord Kapila of old who consumed the sons of Sagara (by the fire of his wrath) O foremost of the Bharata race after the sons were thus consumed by the fire of wrath the ruler of earth, Kubalashwa, endowed with great energy, approached that high souled one (Asura) who now awake was like a second Humakarna.

30 O great king a current of water flowed copiously from the body of the monarch who now extinguished those flames, O king by that stream of water.

31—34 Endued with the yuga prowess he extinguished the fire by the stream of water (flowing from his body and O best of kings he then repressed the evil spirited Ditya by the weapon called Brahna with the object of benefiting the three worlds. O best of the Bharata race thus having been repressed by that weapon the great Asura who was the enemy of the gods as well as the chastiser of all foes the sage like king Kubalashwa became a second chief of the three worlds and from that day the lofty minded king Kubalashwa became known by the name of Dhundhumara and was thought to be unconquerable on account of his slaying Dhundhu. Thereupon all the celestials as well as the great sages became highly gratified with him.

35 Having been solicited by them to take a bath from then he folded his hands and bowed down to them and O king being highly delighted, he addressed them saying—

36 Grant me the boon that I may give wealth to the best of the Brahmanas, and that I may be unconquerable in respect to all enemies and I may have friendship with Vishnu and that I may not entertain any animosity against any body and

37—38 That I may have heart always turned towards virtue and also that I may have an everlasting abode in Heaven. Thereupon the celestials with the sages and Gandharvas as also with the intelligent Utaraka highly gratified said to the king—so be it O monarch then they also saluted him with various other blessings.

39 The celestials as well as the great sages departed to their respective residences O Yudhishthira, then the king (Kubalashwa) had still three sons left.

40—41 O descendant of the Bharata race they (the sons) were called Dhundhumara, Kapilashwa and Chandrasira, from whom O king has sprung the line of greatly powerful kings belonging to that most illustrious race of Ikshaku. O blessed one O the most excellent, thus was slain by Kubalashwa.

42 The great Ditya, Dhundhu the son of Madhu and Kutava. The king Kubalashwa too, came to be known by the name of Dhundhumara.

43 By his assuming this appellation he really became from that time forward, one of innumerable virtues. Now I have related to you the whole account, which you asked me.

44 By this act of his (Kubalashwa's) the story of Dhundhu's death has become famous for it has been associated with the glory of Vishnu.

45 The person, who listens to it is history becomes virtuous, and also father of children and listening to it on the holy days he becomes blessed with long life and good fortune. Becoming delivered from all diseases he even gets no fear of indisposition.

Thus ends the two hundred and third chapter the story of Dhundhumara in the Markandeya Samasya of the Vana Parva.

CHAPTER CCIV (MARKANDEYA SAMASYA PARVA)

—Continued—

Vaishampayana said—

1 O best of the Bharata race thereupon king Yudhishthira asked the most enlightened Markandeya a question that is too difficult to be understood.

2 O thou that art possessed of great energy, I desire to listen to the best account of a woman's greatness. O Brahmana, you relate to me in detail the principles of pure morality

3 O Brahmanical sages, O foremost of men, the sun, the moon, the earth, and the fire look like the dieties in their embodied forms

4 O holy one, O excellent one, O descendant of the Vrigu race, the father, the mother, and the preceptor—these and others, as ordained by the celestials, also appear as dieties

5 All venerable persons are to be respected, as also the women who are devoted to one husband. The service, that chaste women offer to their husbands, seems to me to be very difficult

6—8 O lord, it behoves you to relate to us the excellency of chaste women, who O blameless one, putting a check upon all their senses, and even restraining their minds, always think their husbands as gods. O holy one, O lord, O Brahman, the worship that sons offer to their fathers and mothers, and also what wives render to their husbands, appears to me to be fraught with difficulty. In fact, I do not find anything more difficult than the duties of chaste women (to their husbands)

9 O Brahman what the wives of good behaviour perform carefully (in respect to their husbands), and also what the sons do to their father and mother, are indeed, highly difficult.

10 To those women who are attached to one lord, and those who speak the truth, and those who conceive in their womb a child for full ten months,

11 And to those women also who in due time are subject to great troubles and suffer extraordinary pains, what is more wonderful than these?

12 O worshipful one, women give birth to their children with great pain to themselves, and, O foremost of the Brahmanas they bring them up with great affection

13 That the persons, who are desirous of doing evils to others, and who are always engaged in cruel deeds discharge their duties, is, in my opinion, highly difficult

14 O twice-born one, relate to me the detailed account of the virtue of the Kshatrya race. O Brahmana, the acquisition of virtue becomes very difficult for the lofty-minded ones, for they have to perform certain cruel deeds (in obedience to their racial duties)

15 O worshipful one, O thou that dost know answers to all questions, I desire to listen to the answers that you will relate, for, O foremost of the Vrigu race. O thou of excellent vows, I always worship you

Markandeya said :—

16 O the best of the Bharata race, I will relate to you in detail the whole history of your question, although it is too difficult to state, you listen to me, as I tell you

17 Some consider the mother to be superior, and some again consider the father as such. The mother however, performs the most difficult thing, for she propagates the species

18 The fathers too, by observing severe asceticism, by the adorations of the celestials, and by chanting their praises, by undergoing the rigour of heat and cold, by repeating incantations, and also by other expedients desire to possess children

19 O hero, thus having obtained a child after having recourse to these painful expedients,—a child which is difficult of attainment, they always think what the child would do in the future.

20 O descendant of the Bharata race, both the father and the mother aspire that the son is possessed of fame and celebration, wealth and subjects, as also virtue.

20—21. O best of kings, the son who satisfies these aspirations of the parents, is considered to be virtuous. The son, whose father and mother are always satisfied with him, establishes everlasting reputation and virtue both in this world and the next. She needs no sacrifices, nor she is required to perform Sadh, or to observe abstinence,

23—24 When the wife offers all her services to her husband. In fact, thereby he alone obtains heaven. O king, O Yudhis-thira, remembering this fact listen to the virtue of chaste women with as much attention as possible

Thus ends the two hundred and fourth chapter, the history of chaste women in the Markandeya Samasya of the Vana Parva

CHAPTER CCV

(MARKENDEYA SAMASYA PARVA)

—Continued

Markandeya said —

1 O descendant of the Bharata race, there was a high class Brahmana, known

by the name of Kunshika, who was a student of the Vedas and was rich with the wealth of devotion himself a great devotee and possessed of virtuous behaviour

2 That foremost of the Brahmanas had finished the study of the Vedas with the Angas and the Upanishads. On a certain day he was reciting the Vedas seated on the root of a tree

3 On that occasion there sat on the top of the tree a female crane which at the time voided excrement on the body of the Brahmana

4 Thereupon the twice born one who was greatly enraged beholding the female crane, intended to do her an injury. The crane was looked by him when he became insensible with great rage

5 Having been injured by the Brahmana the crane fell down upon the ground and as she fell, the Brahmana, seeing her insensible and lifeless

6 Became oppressed with compassion, and lamented for her, saying—'I have committed a crime forced by passion and anger'

Markandeya said:—

7. Having uttered these words several times, the educated Brahmana entered a village for alms and O foremost of the Bharata race after having gone round the sacred families in the village,

8 He at last entered a house where he used to come before. There he asked by saying—'Greet'. Thereupon he was answered by a female saying—'wait'

9 While the matron was cleansing the vessel for giving the alms then O monarch oppressed with great hunger

10 Her husband O foremost of the Bharata race entered the house all on a sudden. The chaste house wife seeing her husband and neglecting that Brahmana

11—12 Gave to her husband water for rinsing the feet and mouth as also a seat. Then the black eyed matron served her husband with sweet food and drink and stood by his side as if to attend to all what he would want. O Yudhishthira that lady devoted to her husband duly ate the remnants of her husband's dish

13 That lady always pursuing the thoughts of her husband regarded the husband as a celestial and either in action thought or speech she never considered her husband otherwise

14 Her thoughts all turned towards her husband and she was always engaged in serving her lord. She was virtuous and

was skilful in good behaviours, and also was ever beneficent to her relatives

15—17 She was always attentive to what was beneficial to her husband, and with her controlled passions she daily attended to the service of the gods, the guests the mother in law the father-in-law and the servants. Whilst thus engaged in the service of her husband, she of beautiful eyes saw the Brahmana, who was still waiting for alms. Remembering this she was ashamed. Then, O foremost of the Bharata race, that chaste and famous lady went away to give alms to the Brahmanas

The Brahmana said —

18 O the most excellent of women what was this that you requested me to wait and that you have not dismissed me?

Markandeya said:—

19 O foremost of individuals, seeing that Brahmana greatly enraged and effulgent in energy, the chaste lady addressed him in friendly expressions

The woman said —

20 O learned one, it behoves you to grant me forgiveness. My husband is my chief god. He was very hungry and fatigued. Finding him thus, I served him

Brahmana said —

21 The Brahmanas are not regarded by you to be superior, rather you supposed your lord to be superior to all. Living a domestic life you disrespect the Brahmanas

22 Not to mention the men on earth even Indra bows down to them. O proud one do you not know or have you not heard from old men that

23 Really the Brahmanas are like fire and even can burn the whole earth

The woman said —

O sage like Brahmana O thou who art possessed of the wealth of asceticism do not consider that I am the female crane

24 Wrathful as you are what will you do to me by this your wrathful look? Really I never disrespect the Brahmanas, who are like the celestials themselves possessed of great energy

25 O Brahmana, O sinless one you should forgive this fault of mine. I know the energy of the Brahmanas as also the superior position of those who are possessed of great intelligence

26. By their wrath the ocean was made brackish and undrinkable. (I know also the energy of) the sages, blazing with asceticism, and who are possessed of restrained souls.

27. The fire of their wrath has not been appeased us yet in the woods Dandaka. Owing to his disregard of the Brahmanas, the evil-minded Vatapi,

28. The crooked, but great, Asura, having advanced to the sage, Agasthya, was digested by him. Thus the superior energy of the high-souled Brahmanas has been heard.

29. O Brahmana, the high-souled ones possess immense wrath, as also a good deal of forgiveness. O Brahmana, O sinless one, it behoves you to grant me forgiveness in this matter of my transgression.

30. O regenerate one, the merit, that is derived from the worship of my husband, is liked by me. Of all the gods, my husband is my highest diety.

31. O the most excellent of the Brahmanas, I cultivate that special virtue *is*, the serving of my husband as the highest god. O Brahmana, you observe what results from the worship of one's husband.

32. It is known to me that the female crane was consumed by you with your wrath. But, O best of the Brahmanas, the wrath of persons, that resides in their body, is their mortal enemy.

33. The gods know him to be a Brahmana, who forsakes his wrath and spiritual ignorance, and who also speaks the truth here, and comforts the preceptor.

34. The gods know him to be a Brahmana, who having himself injured, never injures others, and who, again, possesses passions all controlled, and who is holy, virtuous, and ever devoted to the studies of the Vedas).

35. The gods know him to be a Brahmana, who has a control over the wrath and desires, and who, again, acquainted with virtue and possessed of energy, considers man to be equal to him.

36. The gods know him to be a Brahmana, who is conversant with all systems of religion, and who himself studies and teaches others, and who, again, performs sacrifices himself, and presides at the sacrifices performed by others.

37. The gods know him to be a Brahmana, who gives away according to his means, and who—that foremost of the Brahmanas—is a Bramhachari, possessed

of liberality, and always attends to the studies.

38. The gods know him to be a Brahmana, who carefully studies (the Vedas), and repeats before them what is agreeable to the Brahmanas.

39. The mind of those, who always walk in the path of truth, never takes pleasure in untruth. The virtue of the Brahmana is said to consist in the study of the Vedas, in the repression of all passions, and in the simplicity of manners.

40. O best of the Brahmanas, the persons, who are versed in morality, consider the subduing of the senses, truth, and simplicity of behaviours to be the eternal and highest virtue.

41. Virtue is eternal and difficult of attainment. It is established upon truth. Virtue, again, rests entirely upon *Sruti*, which is the saying of old men.

42. O foremost of the Brahmanas, virtue seems to be varied and fine. You, too, are holy, virtuous, and devoted to the study of the Vedas.

43. O all powerful one, in my opinion, you do not know the real essence of virtue. O Brahmana, O regenerate one, if you do not know that highest virtue,

44. Go to the city of Mithila, and there you ask the virtuous fowler, who is ever ready to serve his father and mother, who is truthful, and who has a control over his passions.

45. O foremost of the twice-born ones, that fowler lives in Mithila. He will explain to you the different systems of religion. If you like, you, O blessed one, may go there.

46. Whatever I tell you, is merely an exaggeration, and, therefore, O sinless one, you should excuse me. For to them, who really learns virtue, the women are incapable of being injured.

The Brahmana said :—

47. O beautiful lady, be happy. I am much satisfied with you. My wrath has been appeased. The childings uttered by you will prove most beneficial to me. O beautiful one, be happy. I shall go there and perform what is advantageous to me.

Markandeya said :—

48. Thus dismissed by her, Koushika, the foremost of the twice-born ones, came

out and eluding himself, returned to his own house

Thus ends the two hundred and fifth chapter the history of a chaste woman in the Markandeya Smṛtya of the Vana Parva

CHAPTER CCVI

(MARKANDEYA SAMASYA PARVA)

—Continued

Markandeya said —

1 Continuously meditating upon that wonder, which the woman had told, and reproaching himself very often he appeared as if he was a criminal

2 Thus meditating upon the fine way of virtue, he said—I should indeed respect fully agree to her speech, and, therefore, go at once to Mithila

3 Surely there lives in that city a fowler, who possess a soul under complete control and who also is thoroughly versed in the the principles of morality This day I will go to him who possesses wealth of asceticism in order to ask him about the principles of morality

4 Thus meditating in his mind, and relying upon the statement of the woman, which was ensured by her knowledge of the death of the female crane, as also by her happy discourse bearing upon the principles of virtue, he (Koushika),

5 Being filled with curiosity, (he) departed to Mithila, and crossed over forests, villages and cities

6 Then at last he came to Mithila which was governed by king Janaka The city was decorated with the flags hoisted by men of various creeds It was echoed with the sound of sacrifices and festive celebrations Also the city looked most beautiful

7. Having entered that beautiful city he saw that it was adorned with magnificent porches, buildings and splendid palaces, and protected on all sides by lofty walls, and also filled with numberless cars

8 The city was traversed by several broad roads, lined with innumerable shops It was also covered over with innumerable horses, cars elephants and warriors

9 The Brahmana saw the town full of men who were enjoying health and cheer, and were always engaged in the celebration of festivities as also he saw there various other things

10 Having entered the city, he searched after the virtuous fowler Some regenerate

persons pointed out to him the place, where he repaired and saw the fowler seated in the midst of a butcher's yard

11 The twice born person stood at a distant corner for the fowler devoted to asceticism was then selling venison and the flesh of the buffalo and a large number of buyers gathered round him in right earnest

12 Understanding that the twice born one had come to him, he (fowler) suddenly got up from his seat, and went to the place where the Brahmana was standing in seclusion

The Fowler said —

13 O virtuous one O foremost of the regenerate ones I salute you You are welcome I am the fowler Indeed be you happy I Command me what I will do for you

14 The words, that a woman told to you, viz you go to Mithila are all known to me I know also with what object you have come here

15 Hearing these words of his the Brahmana became greatly astonished The regenerate person went on meditating—Oh! this is the second marvel

16 The fowler then addressed the Brahmana saying—Indeed, you are now staying at a place, that is not at all proper for you O holy one, O faultless one, should you like, let us go to my own abode

Markandeya said :—

17 The Brahmana highly gratified, addressed him, saying—So be it Making the Brahmana proceed before him, he (fowler) departed towards his own abode

18 Having entered his beautiful abode, he honoured him with a seat Accepting the water that was given to him for washing the feet and face, the foremost of the regenerate ones

19 Seated himself at his ease Thereupon he addressed the fowler, saying—It appears to me that this business is not really suitable to you O father, I greatly regret that you should adopt such a dishonourable profession

The Fowler said —

20 This profession belongs to my race and it has descended to me from my father and grandfather. O twice born one, do not be sorry for the reason of my adopting the profession that belongs to my own family.

21 Fulfilling the duties of my own trade, to which I am already destined by the creator, I carefully devote myself, O best of the

regenerate ones, to the service of my superiors as well as the old men.

22 I always speak the truth, and I never envy other persons. As also I give away to the best of my power, and live upon what is left after the service of the gods, the guests, and my own dependants.

23 I never speak evil of anything, neither I hate anything, however great. O best of the twice born persons, the actions done in the past existence always follow the doer.

24 In this world the chief professions of men are agriculture, the rearing of cows, and trade. But in the next world, the acquaintance in ethics and the three special branches of knowledge (the three Vedas) prove most conducive.

25 Service of other three classes has been the fixed duty of the Sudra. Agriculture has been fixed for the Vaishyas, and fighting has been ordained for the Kshatriyas. The vow of Brahmacharya, devotion, repetition of the mantras, and truthfulness are always to be observed by the Brahmanas.

26 The king should govern, in accordance with the dictates of virtue, the subjects who always stick to their fixed profession. He should also appoint men to their own profession, who have really fallen from it.

27 The king should always be feared by his subjects, because he is their lord. The kings, again, should check their subject, who has gone away from his fixed profession, even as they restrain the deer by the arrows.

28 O twice born sage, O best of the Brahmanas, there is none here in the kingdom of king Janaka, who has fallen from his ordained duties. In fact, all the four classes strictly follow their respective duties.

29 Janaka is such a king that, even if his son be a cruel and a criminal one, he puts him under punishment. But he never inflicts penalty upon the virtuous.

30 With the assistance of the spies appointed by him, he casts a virtuous look upon all things. O best of the regenerate ones, prosperity, kingdom, and the power of inflicting punishment rest with the Kshatriyas.

31 Indeed, the kings practising their own special virtues, crave for immense prosperity. In fact, the king is the preserver of all the four classes.

32 O regenerate one, I never slay the hogs and buffaloes myself. They are slain by others. O twice-born sage, only I always sell their flesh afterward.

33 I never eat flesh myself. Really I have an intercourse with my wife during her

season. O twice-born one, I always fast during the day, and eat only during the night.

34 A person, being born bad, may be of good character. Again, he may turn out virtuous, even if he be a slayer of animals by birth or profession.

35 Virtue diminishes in strength on account of the misconduct of the kings, and sin becomes predominant. Thereon the subjects grow less.

36 Then also the formidable monsters, dwarfs and those, who have crooked backs and wide heads, and those, who have lost the power of procreation, the dead and blind persons as also those who have their eyesight paralysed, begin to take birth.

37 In consequence of the criminality of the rulers of the earth, the subjects undergo continuous harms. But Janaka is such a monarch, that he looks upon his subjects with virtuous eyes.

38 He is ever kind to all his subjects, who perform their fixed duties. As for myself, those who praise me, or those men who blame me,

39-40 All of them I satisfy with deeds well done. But those kings, who lead their lives in the strict observance of their duties, and are ever busy (in the performance of honest deeds) and who can bear austerity and possess smartness and promptitude, never depend upon anything for their support. Giving away food incessantly to the best of one's power, patience and firm belief in virtue,

41. Necessary regard for all creatures always,—these virtues are present only in that person, who has wholly abandoned the world (the worldly pleasures), but in none else.

42 One should do away with falsehood. He should render good to all without being asked. He should never forsake virtue out of lust, or anger, or malice.

43 One should not express unnatural joy at good fortune or succumb under calamities. He should not grow dispirited, when overpowered by poverty, or forsake his virtue when so overpowered.

44 If on a certain occasion one commits a wrong, he should not commit it again. One should direct his soul to what contributes to the happiness of others.

45 There should be no wrong over wrong, rather one should deal honestly. The sinful person, who desires to commit a crime, is slain by himself.

46 By committing a crime one becomes wicked and dishonest. Those, who consider

that there is no virtue or those who laugh at the pure and good

47 These vicious men undoubtedly find decay in the long run. The wicked person daily grows flatulent even as the leather bag inflated with wind.

48 The ideas of those who are destitute of all sensibilities and who also are most worldly are worthless. The inner soul points him out (as a fool) even as the sun discovers all features during the day.

49 The fool can not shine in this world only by praising himself. Rather the learned man even if he be dirty and unadorned shines gloriously in this world.

50 He never speaks ill of any one nor does he utter his own praise. No person is found on earth, who shines with all the excellent qualities.

51 The person who repents for his sins is freed from them. If one declares that he would not commit the sin again, he is delivered from committing a second one.

52 O best and foremost of the Brahmanas he may also be saved from sin by the performance of any one of the ordained acts. O Brahmana this is *Śruti* which may be referred to as one this relating to virtue.

53 A person who was formerly virtuous having committed sins out of ignorance, can destroy those sins after wards. O monarch the virtue of persons shines again (drives off all sins) if sins are committed out of mistake.

54 After having committed a sin, one should consider that he is no longer a man. The gods behold his sin as also the monitor that is within him.

55 The person who with piety and without detestation hides the faults of the honest, like holes in his own garment surely desires to provide for the means of salvation.

56 After having committed the sin if a person really seeks salvation he is delivered from all his sins even as the moon looks bright after it has come out of the clouds.

57 Thus seeking salvation a man is freed from all his sins even as the sun upon rising displays its lustre after it has driven off all darkness.

58 O best of the twice born ones, do you know that temptation forms the groundwork of all sins. Men, that are destitute of enough of knowledge having been given to temptation, commit sins.

59 Sinful persons hide themselves under the guise of virtue, even as the wells remain undiscovered on account of the grasses growing over, and covering them. The

self control, which they seem to possess, their holiness, their speeches regarding virtue all these are witnessed in them. But good behaviours are hardly found in them.

Markandeya said:—

60 Indeed that greatly wise Brahmana asked the virtuous flower, saying—O foremost of men how shall I know the virtuous behaviours?

61 O best of virtuous persons you are blessed! I desire to hear this from you. O lofty minded one, O Fowler, tell me the details of it truly.

The Fowler said:—

62 O foremost of the regenerate ones, sacrifice, gift, austerity, the study of the Vedas and truthfulness these five holy things are always noticed in a virtuous conduct.

63 Having control over desires, anger, haughtiness, avarice and wickedness those who take pleasure in virtue because it is virtue are in the opinion of the honest and wise, really reckoned to be virtuous.

64 Those persons who perform sacrifices and are ever devoted to the study of Vedas, have no behaviours other than what are practised by the virtuous. Indeed good behaviours form the second attribute of the pious.

65 O Brahmana, rendering services to the superiors, truthfulness, wrathlessness, and gift,—these four are ever present in those, who are really virtuous.

66 One can wholly obtain credit by directing the heart towards virtuous behaviours. This he gains only by practising the above four otherwise to gain this becomes impossible.

67 Truth constitutes the essence of the Vedas. Control over passions constitutes the essence of truth. And self denial (refraining from the worldly enjoyments) forms the essence of self control. These attributes are always present in a virtuous conduct.

68 Those persons, who, being intelligent and full of delusions hate these virtues surely tread in the sinful path. The men who follow them fall in the abyss of decay.

69 They, who are virtuous and are devoted to the observance of the vows to the *Śrutis* and to self denial and they who have ascended the paths of virtue, and are engaged in speaking truth and observing virtues,

70 They, who are endued with the virtuous behaviours, they, who follow the orders

the preceptors, and they, who minutely observe the import of the scriptures, obtain the highest intelligence

71. Forsake the atheists, who are notorious, wicked, and always enertam cruel deeds. Take shelter under the shadow, and always worship those, that are virtuous

72. By means of the boat of endurance you cross over that river, which is replete with such creatures as the desires and temptations. Its waters are the fine senses, and the shoals found therein are the successive births

73. As great is virtue, or as it consists in the practice of intelligence and yoga, it looks very beautiful, when acquired and added to a virtuous behaviour, like the dye on a white garment

74. Absence of malice and truthfulness are most beneficial to all creatures. Absence of malice constitutes the chief virtue, which again, is founded upon truth. Indeed, all our desirabilities find their scope, when they are all based upon truth.

75. Truth is the supreme virtue which is specially adopted by the pious. Good behaviour forms the peculiar virtue of the honest and the wise. Those, that are holy, possess good conduct

76. Every creature frames principles of his own according to his inherent tendency. The vicious man, who can not restrain his own self, becomes subject to these vices, viz, desires, wrath and others

77. It is an immortal maxim that justice constitutes virtue. The virtuous say that evil behaviours constitute sin

78. Those men are reckoned to be virtuous, who never show wrath, pride, or haughtiness and malice or whose conduct is ever marked by simplicity and quietude.

79. Those, again, are said to possess virtuous conduct, who carefully follow the rites laid down in the three Vedas, who are holy, who possess piety and sacred character, who serve the superiors, and who also have the power of restraining the self.

80. The actions and behaviours of those great men are difficult of acquisition. The sins of those men, who are made pure by means of their own actions, die out of themselves

81. This pious behaviour is most wonderful, ancient, inchangeable and eternal. The wise men who with sanctity lead a virtuous life secure heaven

82. The holy men, who are atheists, as also who are unaustratious, and who are respectful towards the degenerate persons,

and who, again, are familiar with the holy rites, are deserved to live in heaven.

83. The explanation of virtue is threefold. The first is called the supreme virtue, which is inculcated in the Vedas. The second is what is laid down in Dharmaśāstra as the third is called the honest behaviour, which is observed by the pious. Crossing over (the ocean of) knowledge, the performance of abstinences in the paths of pilgrimage,

84. Forgiveness, truthfulness, simplicity, sacredness are the characteristics of virtuous conduct. Those who, are kind to all creatures, and who are never malignant,

85-86. And who never speak ill of any body, and who are always dear to the twice-born ones, and who are familiar with the results of good or evil actions, are reckoned by the wise to be virtuous. Again those who are just and virtuous, and well disposed towards all,

87. And who are honest, and have obtained heaven, who possess sacred characters, and constantly tread in the path of virtue, who are liberal in gifts, and unselfish, who show favour to the distressed,

88. And who are revered by all, who possess the wealth of knowledge who are devotees, and who are kind to all creatures, are virtuous according to the honest and wise.

89-90. The persons, who are charitable, secure prosperity in this world, and abodes of happiness in the next. The virtuous men, if approached and solicited by the honest and wise, give away aims to them with the best of his power, even at the denial of the comforts of his wife and dependants. Looking to their own interest, and having an eye upon virtue and the ways of the world,

91. The men, who thus practise virtue, obtain the greatest amount of virtue through eternal ages. Persons, who possess the attributes of truthfulness, abstinence from injuring others, modesty, and simplicity,

92. And who are not malicious and proud, who are mild and self sacrificing, who have self control, and forbearance, intelligence and patience, who are kind towards all creatures,

93. And who are free from desires and mania are said to be the witnesses of the world. These three are reckoned to constitute the highest way of the pious, viz,

94-95. A man must not offend any body. He must be charitable. Also he must speak the truth always. Those great men of highest virtue, who are kind on all occasions, and who are filled with compassion, obtain the

greatest contentment and ascend the superior path of virtue and whose acquisition of virtue is most certain

95 Harmlessness forgiveness peacefulness contentment agreeable speech giving away passions and excitements the service of the virtuous characters

97 Actions performed in accordance with the dictates of the *Sistris* constitute the superior path of the honest and the wise. Those who constantly follow the path of virtue and duly worship the virtuous

98 Can ascend the palace of knowledge. It is they only who are freed from that greatest terror (rebirth). O best of Brahmanas it is they only who have the power of observing the several aspects of human nature

99 O foremost of Brahmanas I have thus related to you all about the virtuous as well as the vicious behaviours according to my own knowledge or as I have heard on the matter. O Brahmanas, O foremost of the twice born ones I have done justice to the subject of virtuous conduct which I had introduced

Thus ends the two hundred and sixth chapter colloquy between the Brahmanas and the Foster in the Markandeya Samasya of the Vana Parva

CHAPTER CCVII

(MARKANDEYA SAMASYA PARVA)

—Continued—

Markandeya said —

1 O Yudhishthira that virtuous foster then said to that Brahmana. The acts that I perform are certainly cruel

2 O Brahmana Destiny is all powerful it is difficult to overcome the consequences of our past actions. This is the *Karma* — evil arising from sins committed in a former life

3 O Brahmana I am always assiduous in eradicating this evil. The Destiny has already killed one (when he is killed by another) — the executioner is but an instrument

4 O foremost of Brahmanas we are but such agents in consequence of our *Karma*. O twice born one these animals that are killed and the most of which are sold

5 Also acquire *Karma* for the celestial guests and servants are entertained and *Pitris* are gratified with this dainty food

6 It is mentioned in the *Smriti* that herbs vegetables deer, birds and the wild animals are the ordained food for all creatures

7 O foremost of Brahmanas the son of Ushinara Sibi of great forbearance obtained heaven which is very difficult to obtain, by giving away his own flesh

8 O Brahmanas in the days of yore two thousand animals used to be killed every day in the kitchen of the king Rantideva

9 And in the same manner two thousand kine were killed every day. Rantideva daily distributed food mixed with meat

10 O foremost of Brahmanas that king thus required unworldly fame. For the four monthly festival, animals must duly be killed

11 It is heard in *Smriti* that Agni is lord of animal food. O Brahmanas in sacrifices animals are always killed by the Brahmanas

12 O Brahmanas they thus sanctify by *Mantras* go to heaven. If Agni were not so fond of animal food in the days of yore,

13 Then it could never have become the food of any one else. O foremost of Brahmanas the following (is) about meat eating has been laid down by the *Rishis*

14 'Whoever eats animal food after duly offering it to the celestials and the *Pitris* does not commit any sin by eating it

15 It has been heard in the *Smriti* that such a man is considered to have taken no animal food as a Brahmachari if he holds intercourse with his wife in her season, is still considered to be a (good) Brahmana

16 After due consideration of the propriety and impropriety of this matter this rule has been laid down. O Brahmanas king Sudashu under a curse used to eat human flesh — what harm is then when I do it (kill animals)?

17 O foremost of Brahmanas knowing this to be the duty of my order I do not give it up. Knowing this to be the result of my own acts I earn my livelihood by doing it

18 O Brahmana to abandon one's own duty is considered to be a sin. To stick to one's own duty is certainly a meritorious act

19 The acts done before (in one's own former birth) never leave any creature. In determining the various effects of *Karma*, the Creator did see it

20 A man being under the influence of evil *Karma* must always consider how he

can atone for his *Karma* and how he can extricate himself from an evil doom

21 There are various ways in which evil *Karma* might be expiated—such as, by making gifts, by speaking truth and by serving the preceptor,

22 By worshipping the order of the newborn by becoming devoted to virtue free from pride and idle talk O foremost of Brahmanas, I do these things

23 Agriculture is considered to be a praise worthy occupation but it is well-known that even in it great harm is done to animal life In ploughing the ground, various creatures and animal lives are destroyed

24—26 O foremost of Brahmanas, do you not think so? *Vrihi* and other so called seeds of rice are all living organisms—what is your opinion on this matter? Men hunt wild animals and kill them to eat their meat they also cut up trees and plants O Brahmanas there are innumerable animal organisms in trees and fruits,

27 And also in water—do you not think so? O Brahmanas, the whole universe is full of animals and animal organisms

28—29 Do you not see that fish preys upon fish and various other species of animals prey on various other animals and there are also some who prey upon one another

30—31 O Brahmanas, a man kills innumerable animals that live in the ground by trampling them by their feet I even see and learned men kill many animals in various ways when sleeping or resting What have you to say to this? The earth and the sky are all full of animal organisms

32 Which are unconsciously killed by man from ignorance—what have you to say to this? Do not kill, this commandment as ordained in the days of yore was laid down by men who did not know the real facts

33 O foremost of men, who is there on earth who does not do harm to any creature? After full consideration—it is the conclusion (that I have come to) that there is none who has not killed an animal

34 O foremost of Brahmanas, even the Rishis whose vows are not to destroy animals (to destroy animals) Only on account of their very great care, they commit less destruction (of animals)

35—38 Men of noble birth and great accomplishment perpetrate wicked acts in defiance of all, and they are not ashamed of it Good men acting in an exemplary way are not praised by either good men, nor bad

men acting in a contrary way are praised by other wicked men Friends are not agreeable to friends however accomplished they might be Foolish pedantic men (ever) find fault with the virtue of their preceptors Such reverses of the natural orders of things, O foremost of Brahmanas, are always seen (in this world) What is your opinion as to the virtuousness or otherwise of this state of things?

39 There can be said many things as regards the goodness or the badness of our actions But he who sticks to the *Dharma* of his own order acquires great fame

Thus ends the two hundred and sixteenth chapter history of *Pañcārata*, in the *Markandeya Samasya* of the *Vana Parva*

CHAPTER CCVIII

(MARKANDEYA SAMASYA PARVA)

—Continued

Markandeya said:—

1 O Yudhishthira that foremost of all virtuous men that pious Fowler, then skillfully thus again spoke to that best of Brahmanas

The Fowler said:—

2 It is ordained by the old as found in the *Śruti* that the ways of virtue are subtle, diverse and infinite

3 In life being at risk and in marriage, it is proper to speak an untruth Sometimes by untruth, truth is maintained and by truth untruth is maintained

4 Whatever conduces to the greatest good of all creatures is considered to be the truth Virtue is thus perverted Do you mark its subtle ways?

5—6 O excellent one man's actions are either good or bad, and he undoubtedly reaps their fruits The ignorant man, having attained to an abject state grossly abuses the gods not knowing that it is the result of his own evil *Karma*

7 O foremost of Brahmanas the foolish men destroy men and the fickle men attain the very reverse of happiness or misery

8—9 Neither learning, nor good morals, nor personal exertion can save them If the fruits of one's exertions were not dependent on any thing else, men would have captured the object of their desire by their

own exertions. Able, intelligent and diligent men

10—11 are seen to have been baffled in their efforts, and they attain the fruits of their actions. Persons who are always active in injuring others and in practising deception lead a happy life in this world. There are many who obtain prosperity without any exertion.

12 There are others again who with the greatest exertion are unable to obtain what is their own dues. The miserly persons with the object of having gods worship the celestials and perform asceticism.

13 These sons, remaining for ten months in the womb, (when born) become the stains of their family. Others enjoy luxury, wealth and coins amassed by their ancestors.

14—16 The diseases from which men suffer are certainly the result of their own *Karma*. They then behave like small deer in the hands of the hunters. They are afflicted with mental troubles. O Brahmana, as deer are stopped by the hunters, so these diseases are checked by able and skilful physician with their many drugs. Those that have objects of enjoyment suffer from severe bowl complaints.

17 Behold, O foremost of all virtuous men, he cannot enjoy. O those who possess great strength of arms suffer from misery.

18 O foremost of Brahmanas, they are enabled to earn their livelihood with (only) good deal of difficulty. Thus men are helpless, afflicted with grief and illusion and

19—20 Again and again tossed and overpowered by the powerful current of his own action. If there were absolute freedom of action, then no creature would die and none would be subject to decay or sorrow or evil doom. Every body would then attain the object of his desire. All persons try to excel their neighbours they try to do it with the utmost of their power, but the result becomes the reverse.

21 Many persons are born under the influence of the same star and the same auspicious is good luck but a great diversity is observed in all their actions.

22 O Brahmana O excellent one none can be the dispenser of his own destiny. The actions done in a former life is seen to produce fruits in this life.

23 O Brahmana it is said in the everlasting *Scriptures* that the soul is eternal and everlasting but the bodies of all creatures are liable to be destroyed here (in this world).

24 Thereupon when death occurs, only the body is destroyed, but the spirit bound in the bonds of actions goes elsewhere.

The Brahmana said —

25 O excellent one learned in the mystery of *Karma* O foremost of speakers how does the spirit become eternal? I desire to hear this in detail.

The Fowler said :—

26 The spirit does not die—in death it simply has a change of abode. They are mistaken who foolishly say that all creatures are to die. The soul only goes to another body, and its this change of abode is called the Death.

27 In the world of men none reaps the fruits of another man's *Karma*. Whatever one does he is sure to reap the fruits of his own actions, for the consequences of *Karma* are never destroyed.

28 The virtuous become endued with great virtue, and the sinful become the perpetrators of wicked deeds. Men's actions follow them, and influenced by these (fruits of his actions) they are born again.

The Brahmana said :—

29 Why does the soul take its birth and how does it become sinful or virtuous? O excellent one how does it come to belong to a sinful or virtuous man?

The Fowler said —

30—31 This mystery belongs to the subject of procreation but I shall briefly describe it to you. O foremost of Brahmanas the soul is again born with its accumulated load of *Karma*. The virtuous ones in the virtuous and the sinful ones in the sinful.

32 By performing (only) virtuous actions, it attains to the state of the celestials. By a combination of good and bad (actions) it acquires the state of human beings. By indulging in sensuality and similar vicious propensities it is born as lower animals and by sinful acts it goes to hell.

33 Afflicted with the miseries of birth, death and doorage man is destined to rot here (on earth) from the evil effects of his own actions (in a previous birth).

34 Passing through hell and also through thousands of various births, our soul is bound by the bonds of their own *Karma* travel (for everlasting time).

35 Animate creatures become miserable in the next world from their own actions,

and as the result of those miseries they are (again) born as lower animals

36 Then they again accumulate a new store of actions, and consequently they suffer misery over again as does a diseased man who eats unwholesome food

37 Although they are thus afflicted with misery they consider themselves to be (very) happy and comfortable, and consequently their bonds (of Karma) are not loosened and new Karma thus again arises

38 Suffering from various miseries, they turn in this world like a wheel. If they cast off their bonds (of actions) and if they purify themselves by their actions,

39 If they perform asceticism and practise religious meditation then, O foremost of Brahmanas, men by their these acts can attain to the region of bliss

40 By casting off their bonds (of Karma) and by purifying Karma, men attain those regions of bliss where misery is unknown

41 The sinful man who is addicted to vices never comes to the end of his course of inequities. Therefore we must do what is virtuous and forbear from doing what is sinful

42 Whoever with a heart full of gratitude and free from malice try to do what is good obtain wealth, virtue, happiness and heaven

43 Those who are freed from sin, those who are wise, forbearing, righteous and self-controlled enjoy continuous bliss in this world and in the world next

44-45 O Brahmana, man must follow the standard of virtue of the good and in his acts he must imitate the example of the virtuous. There are virtuous men learned in the holy *Sastras* and conversant in all moralities. Man's proper duty consists in his following his own proper vocations such being the case these vocations never become confused and mixed up

46-47 The wise man delights in virtue and he lives by virtue. O foremost of Brahmanas, such a man with the wealth of virtue which thus acquires waters the root of the plant (particular righteousness) in which he finds most virtue. The virtuous man thus acts and his mind becomes thus calm.

48-49 He is pleased with his friend, in this world and he also enjoys happiness in the world next. O excellent one, known virtuous men require sovereignty, over all, and obtain (the pleasures) of beauty, flavour, word and touch according to their desire. O Brahmana, (an enlightened) man is not satisfied with the fruits of virtue.

50-52 Not satisfied with it he with the light of spiritualism becomes indifferent to pain and pleasure, the worldly vices cannot influence him. Of his own free will, he becomes indifferent to worldly pursuits, but he does not forsake virtue. Observing every thing worldly as transient, he tries to renounce everything and not calculating on mere chance, he devises means for the attainments of salvation. Thus does he renounce all worldly pursuits and shuns all sins

53 He thus becomes virtuous and he thus finally attains salvation. *Tara* (meditation) is the chief requisite for obtaining salvation, resignation and forbearance are its roots

54 By this means he obtains all the objects of his desire. By subduing his senses, and by means of truthfulness and forbearance, O foremost of Brahmanas, he obtains the supreme state of Brahma

The Brahmana said :-

55-56 O foremost of all virtuous and now observing men, you talk of the senses — what are they? How might they be subdued? What is the goal of subduing them? How does a creature obtain the fruits of doing it? I eagerly desire to know all about these matters

Thus ends the two hundred and eighth chapter colloquy between the Fowler and the Brahmana in the Markandeya Samasya of the Vana Parva

CHAPTER CCIX.

(MARKENDIYA SAMASYA PARVA)

—Continued—

Markandeya said —

1 O Yudhisthira, O ruler of men, hear what the virtuous Fowler said to that Brahmana when he was thus asked by him

The Fowler said —

2 O foremost of Brahmanas, men's minds are fixated towards acquisition of pleasure. When it is acquired, they indulge in their desires and pleasures

3 For that end they labour and perform great works and indulge in the much desired pleasures of beauty, of flavour &c

4 There is attachment to sensual pleasures, envy, then, and the passion (excitation) of all spiritual things

5 When men are thus influenced by avarice, envy and attachment their desire for salvation does not lean towards virtue.

and they then practise the very mockery of virtue

6—7 O foremost of Brahmanas practising virtue with hypocrisy they remain satisfied in acquiring wealth by dishonourable means And with the wealth thus acquired their intelligence becomes attached to the evil ways they were then filled with the desire to commit sins O foremost of Brahmanas when their friends and the learned men remonstrate

8 They are ready with various answers which are neither sound nor convincing From their attachment for evil ways they are guilty of threefold sins

9 They commit sin in thought in word and also in action Addicted to evil ways all their good qualities are destroyed

10 These men of evil deeds form friendship with men of similar character and therefore as its result they suffer misery in this world as well as in the next

11—12 All sinful men are of this nature Now hear about the virtuous man He discerns evils by means of his spiritual sight He is able to discriminate between happiness and misery He is full of respectful attention to men of virtue and by practising virtues, his mind becomes inclined to virtue

The Brahmana said —

13 You have given a true exposition of virtue which none else is able to do Your spiritual power is great and you appear to me to be a great Rishi

The Fowler said :—

14 The greatly powerful Brahmanas are worshipped with the same honours as our ancestors They are before others always propitiated with offerings of food Wisemen in this world do what is pleasing to them with all their heart

15 O foremost of Brahmanas after having bowed down to Brahmanas as a class I shall now tell you what is pleasing to them Learn now the Brahman Philosophy

16 This whole universe which is unconquerable and which abounds in great elements is Brahman (himself) There is nothing higher than this

17 Earth air water, and sky are the great elements Form flavour sound, touch and taste are their characteristic properties

18 These latter also have their (own peculiar) properties correlated to each other Of the three qualities they are characterised by each in order of priority

19 The sixth property is consciousness which is called mind The seventh is intelligence and then follows Egoism

20—21 Then are the five senses, then the soul then the moral qualities, called, *Satya Raja and Tama* These seventeen are said to be the unknown or incomprehensible qualities I have told you all this,—what else do you wish to know ?

Thus ends the two hundred and ninth chapter colloquy between the Fowler and the Brahmana in the Markandeya of the Van Pura

CHAPTER CCX

(MARKANDEYA SAMASYA PRAVA)

—Continued

Markandeya said :—

1 O descendant of Bharata having been thus addressed by that Brahmana, the virtuous Fowler again began to speak (on things) so pleasing to the mind

The Brahmana said :—

2 O foremost of all virtuous men, it is said that there are five great elements Will you describe to me in detail the properties of those five (elements)?

The Fowler said :—

3 The earth, water, fire, air, and sky, all have properties enterlapping each other I shall describe them to you

4 O Brahmana the earth has five qualities water four fire three and the air and the sky together three

5 Sound touch form flavour and taste, these five qualities belong to earth

6 O foremost of Brahmanas O twice-born one O you observing Rishi, sound, touch form and taste have been described to you as the properties of water

7 Sound touch and form are the three properties of fire sound and touch are the two properties of the air, and sound is the property of the sky.

8 O Brahman, these fifteen properties inherent in five elements, exist in all substances of which this universe is composed

9—10 O Brahman, they are not opposed to one another they exist in proper combination When this universe is thrown into a state of chaos then every corporeal being in proper time assumes another body. It perishes also in due order.

11-12 There (everlastingly) exist the five elementary substances of which all the mobile and immobile world is composed. Whatever is perceptible by the senses is called *Vyakta* (manifest), and whatever is not perceptible by the senses is called *A vyakta* (not manifest).

13-17 When a person engages in *Tapa* after having duly subdued his senses which have their own proper objective play in the external conditions of sound, form &c., then he sees that his own spirit pervades the whole universe and the universe is also reflected in him. He who is bound to the bonds of his previous *Karma* although learned in the highest spiritual wisdom is cognisant only of his own soul's objective existence, but the person whose soul is never affected by the objective conditions around is never subject to ill, owing to its absorption in the primal spirit of *Brahma*. When a person has overcome illusion, his main virtues consisting the essence of spiritual wisdom turn to spiritual enlightenment which illuminates the intelligence of all beings. Such a being is called by the omnipotent the intelligent one who is without beginning and without end, self-existence, immutable, incorporeal and incomparable.

18 O *Brahman*, what you have enquired of me is the result of self discipline. This self discipline can only be acquired by subduing the senses. It can not be acquired by any other means.

19 Heaven and hell both are dependent on our senses. When subdued they lead us to heaven and when indulged in, they lead us to hell.

20 This subjugation of the senses is the highest means of attaining spiritual advancement, it is also at the root of all our spiritual degradation.

21 By indulging in them a person contracts vices and by bringing them under control he attains salvation.

22 The self controlled man who requires over his six senses is never united with sin, and consequently evil has no power over him.

23 Man's body has been compared with a chariot. His soul with a charioteer, and his senses with the horses. A skilful man drives about without confusion like an able charioteer with well broken horses.

24 That man is an excellent driver who knows how to patiently wield the reins of these wild horses—namely the six senses inherent in our nature.

25 When our senses become ungovernable like horses on the road we must

patiently rein them in, for with patience we are sure to get the better of them.

26 When man's mind is overpowered by any one of these senses running wild, he loses his reason and becomes like a ship tossed by the tempest in the sea.

27 Men are deceived by illusion in hoping to reap the fruit of those six things the effects of which are studied by persons of spiritual insight who thereby reap the fruits of their clear perception.

Thus ends the two hundred and tenth chapter, colloquy between the Fowler and *Brahmana* in the *Markandeya Samasya* of the *Vana Parva*.

CHAPTER CCXI

(MARKANDEYA SAMASYA PARVA)

—Continued—

Markandeya said—

1 O descendant of *Bharata* when the Fowler expounded these abstruse points the *Brahman* with great attention asked about other subtle points.

The *Brahmana* said :—

2 Truly describe to me who duly now ask you the respective virtues of the three qualities, namely *Satya*, *Raja* and *Tama*.

3 I shall tell you what you ask me. I shall separately describe to you their respective virtues. Listen to them.

4 *Tama* is characterised by illusion, *Raja* incites men to action. *Satya* is of great splendour and therefore it is called the greatest of them all.

5 He who is greatly under the influence of spiritual ignorance, who is foolish, senseless and given to (day) dreaming, who is idle, unenergetic, full of anger and haughtiness, is said to be under the influence of *Tama*.

6 O *Brahmana* *Rishi*, that excellent man who is agreeable in speech, thoughtful, free from envy, industrious in action from an eager desire to reap its fruits and of warm temperament is said to be under the influence of *Raja*.

7 He who is resolute, patient, not subject to anger free from malice and is not skilful in action from want of a selfish desire to reap its fruits and who is wise and forbearing is said to be under the influence of *Satya*.

8-10 When a man endowed with *Satya* quality is influenced by worldiness he suffers

misery but he hates worldliness when he realises its full significance. Then a feeling of indifference to worldly affairs begins to influence him. And then his pride decreases and uprightiness becomes more prominent. His conflicting moral sentiments are reconciled and then a life retrained in any matter (for him) becomes unnecessary.

11—12 O Brahmana a man may be born as a Sudra but if he is endued with good qualities he may attain to the state of a Vaishya. Similarly that of a Kshatriya and if he is steadfast in rectitude he may even become a Brahmana. I have described to you all these virtues — but else do you wish to learn.

Thus ends the two hundred and eleventh chapter colloquy between the Fowler and the Brahmana in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXI

(MARKANDEYA SAMASYA PARVA)

—Continued—

The Brahmana said —

1 How is it that the (vital) fire in combination with the earthly elements (matter) becomes the corporeal (living creatures)? And how does the (vital) air (the breath) according to the nature of its seat excites to action (the corporeal living creatures)?

Markandeya said:—

2 O Yudhishthira this question being put to the Fowler by the Brahmana, the Fowler thus replied to that high souled Brahmana.

The Fowler said —

3 The vital spirit manifesting itself in seat the consciousness causes the action of the corporeal frame. The soul being present in both of these acts.

4 The past the present and the future are inseparably associated with the soul. It is the highest of the possessions of all creatures. It is the essence of Supreme Spirit and we adore it.

5 It is the animating principle of all creatures. It is the eternal *Purusha*. It is great — it is the intelligence and it is the *Ego*, it is the seat of all elements.

6 Thus while seated here (in the corporeal form) it is sustained in all its external or internal relations by the subtle eternal air called *Prana* and afterwards each creature goes its own way by the action of another subtle air called *Samana*.

7 This (*Samana*) transforming itself to *Apana* air and supported by the head of the stomach carries the refuse matter of the body such as urine &c to the kidneys and intestines.

8 It is present in the three elements of action — exertion and power and then in that state it is called *Udana* by men learned in the physical science.

9 When it manifests itself by its presence at all the junctional points of the system, it is known by the name of *Vjāna*.

10 The internal heat is diffused over all the tissues of our system and supported by these kinds of air it transforms our food and the tissues and the humours of our system.

11 By the coalition of *Prana* and other airs a reaction ensues and the heat generated thereby is known as the internal heat of the human system which causes digestion of food.

12 The *Prana* and the *Apana* airs are interposed within the *Samana* and the *Udana* airs. The heat generated by their coalition causes the growth of the body.

13—15 That portion of its seat extending to as far as the rectum, is called *Apana* and from that, arteries arise in the five airs. *Prana* acted on by the heat, strikes against the extremity of *Apana* region and then recoiling it reacts on the heat. Above the navel is the region of undigested food and below it, the region of digestion. *Prana* and all other airs of the system are seated in the navel.

16 The arteries issuing from the heart run upwards and downwards and also in oblique directions, they carry the best essence of our food and are acted upon by the ten *Prana* airs.

17 This is the way by which go to the highest state the Yogis who have overcome all difficulties who are patient and self-controlled and who have their souls seated in their brains. The *Prana* and *Apana* are thus present in all creatures.

18—21 Know that the soul is embodied in the corporeal disguise in the eleven allopathic conditions (of the animal system) and that though eternal its normal state is apparently modified by its accompaniments even like the fire purified in its pan, — eternal yet with its course altered by its surroundings and that the divine thing which is kindred with the body is related to the latter in the same way as a drop of water to sleek surface of a lotus leaf on which it rolls, know that *Satya*, *Raja* and *Tama* are the attributes of all life. Life is the attribute of spirit and

spirit again is the attribute of the Supreme Soul

22 Inert and insensible matter is the seat of the living principle which is active in itself and induces activity in others. That by which the seven worlds are incited to action is called the most high by men of high spiritual insight.

23 Thus in all these elements the eternal spirit does not show itself, but is perceived by the learned in spiritual science by reason of their high and keen perception.

24 A pure minded man, by purifying his heart is able to destroy the good and evil effects of his actions and obtains eternal bliss by the enlightenment of his inner spirit.

25 This state of peace and purification of heart is likened to the state of a person who, in a cheerful state of mind, sleeps soundly or to the brilliancy of a lamp trimmed by a skilful hand.

26—27 Such a pure minded man living on frugal diet perceives the supreme spirit reflected in his own mind and by practising concentration of mind in the evening and early in the morning sees the Supreme Spirit which has no attributes in the light of his heart shining like a dazzling lamp and thus he obtains salvation.

28 Avarice and anger must be subdued by all means, for this constitutes the most sacred virtue that people can practice. It is considered to be the means by which men cross over to the other side of this sea of misery and pain.

29 A man must preserve his virtue, being overcome by anger, his righteousness by pride, his learning by vanity and his soul by illusion.

30 Leniency is the best of virtues and forbearance is the best of powers, the knowledge of the spirit is the best of all knowledge and truthfulness is the best of religious vows.

31 To tell the truth is good and the knowledge of truth also is good but what conduces to the greatest good of all creatures is known as the highest truth.

32 He whose actions are performed not with the object of securing any reward or blessing, who has sacrificed all to the requirement of his renunciation is a real *sanyassi* and is really wise.

33 Communion with Brahma cannot be taught to us even by our spiritual preceptor, he can only give us a clue to the mystery, renunciation of things of the material world is called *Yog*.

34 We must not do harm to any creature and must live in amity with all. In this our present existence we must not avenge ourselves on any creature.

35 Self-abnegation, peace of mind, renunciation of hope, and equanimity, these are the ways by which spiritual enlightenment can always be secured. The knowledge of self is the best of all knowledge.

36 In this world as well as in the next, renouncing all worldly desires and assuming a stolid indifference, (in which all suffering is at rest) people should fulfil their religious duties with the aid of their intelligence.

37 The Rishi who desires to obtain salvation which is very difficult to obtain must always perform austerities, must be forbearing, self controlled and must give up that longing fondness which binds him to the things of the earth.

38—39 The attributes that are perceptible in us become non attributes in Him. He is not bound by anything, He is perceptible only by the expansion and development of our spiritual vision. As soon as the illusion of ignorance is dispelled this supreme and unalloyed bliss is obtained. By foregoing the objects of both pleasure and pain and by renouncing the feeling which binds him to the things of the earth, one attains to Brahma.

40 O excellent Brahman! I have told you in brief all that I have heard. What else do you desire to hear?

This ends the two hundred and twelfth chapter, colloquy of the Fowler and the Brahmana, in the Markandeya Samadhy of the Vana Parva.

CHAPTER CCXIII

(MARKANDEYA SAMADHYA PARVA)

—Continued—

Markandeya said —

1 O Yudhishthira when all this about the mystery of salvation was told to the Brahmana, he was highly pleased. He then thus spoke to the virtuous Fowler.

The Brahmana said —

2 All this that you have told me is rational. It appears that there is nothing in connection with the mysteries of religion which you do not know.

The Fowler said —

3 O foremost of Brahmanas, chief of the twice borns behold with your own eyes

all the virtues that I possess and by reason of which I have attained to this success (blissful state)

4 O exalted one, arise soon enter this inner apartment O virtuous one you should see (fi st) my father and my mother

Markandeya said —

5 Having been thus addressed he went in and saw a magnificent and charming house divided in suits of rooms

6 Resembling the abode of the celestials adorned by the gods It was furnished with seats and beds and filled with excellent perfumes

7 His adorable parents after their meal were comfortably seated there on excellent seats, with white robes on Seeing them the Fowler prostrated himself before them with his head at their feet

The Aged ones said —

8 O virtuous one arise arise may virtue protect you We are much pleased with your virtue Be blessed with a long life,

9 And with knowledge high intelligence and fulfilment of your desires O son you are a good and dutiful son we are always taken care by you

10 There is not even amongst the celestials such a one as to deserve worship from you By always subduing your senses you have acquired the self control of the twice borns

11 Your father, grand father and great grand fathers are O son always pleased with you for your (great) self control and for your reverence for us

12 In thought in word or in action your attention to us never flags and it appears even at present that you have no other thought in your mind

13 O son as the son of Jamadagni Rami tried to serve his old parents so have you done to please us nay you have done more

Markandeya said:—

14 Then the virtuous Fowler introduced the Brahmana to his parents they received him with the usual salutation of welcome

15 The Brahmana accepting their welcome enquired if they with their children and servants were well and if they were always enjoying good health

The aged ones said —

16 O Brahmana, we are all well in our home with all our servants O exalted one have you come here without any difficulty ?

Markandeya said:—

17 The Brahmana replied in gladness by saying yes Then the virtuous Fowler thus spoke to the Brahmana

The Fowler said —

18 O exalted one these my father and mother are the idols I worship with whatever adoration due to the gods

19 Thirty three million gods with Indra at their head are worshipped by all men so are these aged parents of mine worshipped by me

20 As the Brahmanas try to procure offerings for their gods, so do I, with diligence for these two (my aged parents)

21 O Brahmana these my father and mother are my supreme gods O twice born one I always try to gratify them with the offering of fruits, flowers and gems

22 To me they are like the three sacred fires mentioned by the learned O Brahmana they are to me as the sacrifices in the four Vedas

23 My five vital airs my wife, children and friends are all for them With my wife and my children I always serve them

24 O foremost of Brahmanas with my own hands I assist them in bathing I also wash their feet, I give them food

25 I speak to them only what is agreeable, and do all that is unpleasant and disagreeable I even do that which is not virtuous, to please them

26—28 O foremost of the twice borns O Brahmana I am always diligent in always waiting upon them I hearken to the sacred fire the soul the preceptor—these five O foremost of Brahmanas deserve the highest worship from a person who seeks prosperity By properly serving them, one acquires the merit of perpetually keeping up the sacred fires It is the eternal and invariable duty of all who lead domestic life

Thus ends the two hundred and thirteenth chapter colloquy between the Fowler and the Brahmana in the Markandeya Samashya of the Vana Parva

CHAPTER CCXIV

(MARKANDEYA SAMASHYAS PARVA)

—Continued—

Markandeya said —

1 Having introduced both of his parents to that Brahmana as his highest Gurus'

that virtuous minded Fowler again thus spoke to the Brahmana.

The Fowler said :—

2—3 Behold the power of my this virtue by which my spiritual vision has extended. For this reason you were told by that self-controlled, and truthful and chaste lady, 'Go to Mithila, there lives a Fowler who will explain to you the mysteries of religion.'

The Brahmana said :—

4 O virtuous and vow-observing man, thinking of what that truthful, well-behaved and chaste lady told me, I am of opinion, that you really possess very high qualities.

The Fowler said :—

5 O foremost of Brahmanas, O Lord, what that chaste lady told you about me, was certainly said with full knowledge of the facts.

6 O sire, I have explained to you all this as a matter of favour. O Brahmana, hear what will be good for you.

7. O foremost of Brahmanas, O faultless one, you have wronged your father and mother for you have left home for learning the Vedas without their permission.

8 You have not properly acted in this matter, for your ascetic and aged parents have become completely blind from grief at your loss.

9 Go back to please them. May this virtue never forsake you. You are an ascetic, you are high-souled, you are always devoted to your religion,

10 But all this become in vain, therefore soon go back to console your parents. Have regard for my words and do not act in any other way. I tell you what is good for you, O Brahmana return even to day.

The Brahmana said :—

11 O man of virtuous practices, what you have said is certainly true. Be blessed, I am much pleased with you.

The Fowler said :—

12—13 O foremost of Brahmanas, as you assiduously practise these divine, ancient and eternal virtues which are so difficult to be acquired even by pure minded men, you seem to be a divine being. Return soon to the side of your parents and be quick and diligent in honouring your father and mother, for I do not know, if there is any virtue higher than this.

The Brahmana said :—

14 By good luck, I have come here and by good luck I have met with you. Such

expounders of religion are difficult to get in this world.

15. There is hardly one man amongst one thousand, who is learned in the mysteries of religion. O foremost of men, I am highly pleased with you. Let prosperity and good fortune be yours.

16, O sinless one, I was at the point of falling into hell, but I have been saved by you. It was ordained and therefore I did meet you.

17 O foremost of men, as the fallen king Yayati was saved by his virtuous grandson, so have I now been saved by you.

18 I shall serve my father and mother at your command. No vicious-minded man can ever expound the mysteries of virtue and vice.

19 As it is very difficult for a Sudra to learn the mysteries of eternal religion, I do not consider you to be a Sudra. There must be some reason for all this.

20 You must have been born as a Sudra as a result of your past Karma (in a previous birth). O high-souled one, I eagerly desire to learn truth of this matter. Tell this to me with attention and according to your inclination.

The Fowler said :—

21 O foremost of the Brahmanas, O sinless one, Brahmanas are worthy of all respect from me, hear about the story of my previous existence.

22 O son of the best of Brahmanas I was a Brahmana previously (in my another birth). I was well read in the Vedas and learned in the Vedangas.

23 Through my own fault I have been degraded to my present state. A certain king learned in the science of arms was my friend.

24 O Brahmana, from his companionship, I too became proficient in archery. Once upon a time the king went out hunting.

25 Surrounded by his ministers and followed by his best warriors. He killed many deer near a hermitage.

26 O foremost of Brahmanas, I too shot a swift and fearful arrow. A Rishi was wounded by that arrow with head bent.

27 The Brahmana fell down on the ground and screaming aloud said "I have done no wrong, what wretch I am done this to."

28 O lord, taking him for a deer I went near him and saw that Rishi pierced by my that arrow with head bent.

29—30 For my wicked deed I was very much aggrieved in my mind I said to that Rishi of severe auterities who was loudly crying lying on the ground 'I have unconsciously done this' I again said to that Rishi 'you should pardon me for this sinful act'

31 But the Brahmana, becoming exceedingly angry said "you shall be born as a cruel fowler in the Sudra order"

Thus ends the two hundred and fourteenth chapter, colloquy between the Fowler and the Brahmana in the Markandeya Samasya of the Vana Parva

CHAPTER CCXV

(MARKANDEYA SAMASYA PARVA)

—Continued—

The Fowler said :—

1—2 O foremost of the best of Brahmanas having been thus cursed by the Rishi I said "Pardon me O Rishi, I have unconsciously done this wicked act You should pardon all (my fault) O exalted Rishi, be graceful to me)

The Rishi said —

3 The curse that I have pronounced can never be falsified This is certain But for kindness I shall do you a favour

4 Even taking your birth as a Sudra you will be virtuous you shall certainly serve and wait upon your parents

5 By (thus) serving them you will acquire great success You shall also remember the events of your past life and shall go to heaven

6 On the expiration of this curse you shall again become a Brahmana I was thus in the days of yore cursed by that greatly effulgent Rishi

7 O foremost of men, thus was he propitiated by me O best of men, I extricated the arrow from his body

8 I took him to the hermitage, but he was not deprived of his life, (he recovered from the wound) I have thus narrated to you all that happened to me before.

9 O foremost of men and also now I can go to heaven hereafter

The Brahmana said —

10 O greatly intelligent one, all men are thus subject to happiness or misery You should not therefore grieve for it.

11 O virtuous man, O man learned in the ways of the world, in obedience to the customs of your present caste (Fowler), you have pursued these wicked ways

12 These being the duties of your profession, the stain of evil Karma will not attach to you After living here for some time you shall again become a Brahmana

13—14 There is no doubt that even now I consider you to be a Brahmana, for the Brahmana who is vain and haughty who is sinful and evil minded and who is fond of degraded practices, is no better than a Sudra The Sudra who is, endued with righteousness, self control and truthfulness,

15 Is considered by me as a Brahmana A man becomes a Brahmana by his own good act by his own evil Karma a man meets with an evil and terrible doom

16 O foremost of men, I believe that all your sin is destroyed, you must not grieve for it for men like you, who are so virtuous and learned in the ways and mysteries of the world, can have no cause of grief

The Fowler said —

17 The bodily disease should be cured with medicines and the mental ones by spiritual wisdom This is the power of knowledge Knowing this, the wise should not behave like boys

18—20 Men of low intelligence are overpowered with grief at the occurrence of something which is not agreeable to them, or non occurrence of something which is good or much desired Every creature is subject to this (law) It is not merely a single creature or a class, that is subject to misery Cognisant of this evil, people quickly mend their ways, if they perceive it at the very out set, they succeed in curing it altogether

21—22 Whoever grieves for it, only makes himself miserable Those wise men whose knowledge has made them happy and contented and who are indifferent to happiness and misery, are really happy The wise are always contented and the foolish are always discontented

23—24 There is no end to discontent and contentment is the highest happiness. The man who has attained the highest state does not grieve They are always conscious of the final destruction of all creatures One must not give way to discontent, for it is like a virulently poisonous snake It kills persons of undeveloped intelligence just as a child is killed by an enraged snake

25 That man has no manliness whose energies do abandon him and who is overpowered with perplexity, when an occasion for displaying vigour presents itself.

26 Our actions are with certainty followed by their effects. Whoever merely gives himself up to passive indifference (to worldly affairs) accomplishes no good.

27. Instead of grumbling, one must try to find out the means by which he can be freed from all misery.

28 He who has attained the highest state, being conscious of the great deficiency of all matter and seeing before him the final doom, never grieves.

29 O excellent man, O learned one, I too do not grieve. I wait abiding my time. For this reason I am not confined (in any way).

The Brahmana said :—

30 You are wise great in knowledge and vast in your intelligence, O virtuous one, you are content with your wisdom. I have nothing to complain in you.

31. O foremost of all virtuous men, (now) farewell. May prosperity come to you, may virtue protect you and may you be ever steady in the practice of virtue.

Markandeya said —

32 The Fowler with joined hands said to him "so be it." That foremost of Brahmanas then walked round him and went away.

33 When the Brahmana returned home he assiduously and duly began to serve his old father and mother.

34. O Yudhisthira, O child, O foremost of virtuous men, I have thus told you in detail all that you asked me —

35 The virtue of women's devotion to their husbands and the filial piety as described to the Brahmana by the virtuous fowler.

Yudhisthira said :—

36 O foremost of all virtuous men, O best of Rishis, O Brahmana wonderful is this excellent moral story.

37 Listening to you, O learned man, O exalted one my time has passed away as if it were but a (fleeing) moment. But I am not as yet satiated with hearing about Dharma.

Thus ends the two hundred and fifteenth chapter colloquy between the Fowler and the Brahmana in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXVI

(MARKANDEYA SAMASYA PARVA)

—Continued

Vaishampayana said —

1 Having heard this excellent discourse on religion Dharmaraja (Yudhisthira) again asked the Rishi Markandeya thus —

Yudhisthira said —

2 Why did in the days of yore, Agni hide himself in water and why did the greatly effulgent Angirasa convey the oblations by becoming Agni, when Agni had disappeared?

3 O exalted one there is but one fire, but it is seen, according to the nature of its actions as many. I desire to hear all this.

4 How Kumara (Kartikeya) was born, how he came to be known as the son of Agni and how he was begotten by Rudra (Siva) on Ganga and Kirtika?

5 O best of the Vrigu race O great Rishi, I desire to hear all this in detail. I am filled with great curiosity.

Markandeya said —

6 This is the old history cited as an instance, in which (is related) why Agni in wrath went to the forest to perform asceticism.

7. And why the exalted Angirasa, transforming himself into Agni destroyed all the darkness and distress (the world) by his splendour.

8. O mighty armed hero, in the days of yore Angirasa performed severe asceticism in his hermitage. That highly exalted one even excelled Agni. Becoming such he illuminated the whole universe.

9 Agni was then performing asceticism and he became greatly aggrieved with that effulgence. That greatly powerful deity was greatly sorry, but he did not know what to do.

10 The exalted one thus reflected. Another Agni was created by Brahma.

11 As I am practising asceticism my services as Agni have been dispensed with. He then considered how he could again become the deity of fire.

12 Seeing the great Riski giving heat to the entire universe, he came to him with fear, thereupon Angirasa said.

13 'Soon become Agni, the protector of the world, you are celebrated over the three stable worlds.

14 You Agni was first created by Brahma to dispel darkness O destroyer of darkness, do you quickly occupy your own place "

Agni said —

15 My reputation has been destroyed in this world, you have become the fire people will know you as Agni and not me

16 I have relinquished my godhood of fire, do you become premeval fire I shall act as the second *Prajapatiya* fire

Angirasa said —

17 O deity of fire do you become the fire god and the destroyer of darkness Do you attend to your sacred duty of clearing people's way to heaven O god, make me your first child

Markandeya said —

18 O king, having heard the words of Angirasha, Agni did as desired, Angirasha had a son, named *Vrihaspati*

19 O descendant of Bharata, knowing him to be the first son of Angirasha by Agni the celestials came and enquired about the mystery

20 Having been thus addressed by the celestials, he told them the reason, and the celestials accepted the explanation of Angirasha

21 I shall (now) describe to you various sorts of fire of great effulgence which are known to the Brahmanas by their respective names

Thus ends the two hundred and sixteenth Chapter, the history of Angirasha, in the Markandeya Samashya of the Vana Parva

CHAPTER CCXVII

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1. O perpetrator of the Kuru race, he who was the third son of Brahma had a wife named *Suva* Hear about her sons.

2 O King I is son *Vrihaspati* was very famous, high souled and vigorous His genius and learning were very great. He was highly renowned as a counselor.

3 *Vanumati* was the name of his eldest daughter, she was the most beautiful of all his children

4. Angirasa's second daughter was called *Raga*, she was so named because she was the source of all creatures love.

5 *Samviti* was the third daughter of Angirasha Her body was of such slender make that she was visible at one time and invisible at another and therefore she was likened to the daughter of *Rudra*

6 *Archismati* was his fourth daughter, she was so named because of her great effulgence the fifth was *Habismati*, so named from her accepting *Havis* (oblat ions) the sixth daughter of Angirasha was named *Mahismati*, who was very pious

7—8 O high minded one, his seventh daughter was named *Mahamati*, she was always present at sacrifices of great splendour and that adorable daughter of Angirasha whom they called matchless and about whom men cried *Kuhu, Kuhu*, in wonder was called *Kuhu*

Thus ends the two hundred and seventeenth chapter, the history of Angirasha in the Markandeya Samashya of the Vana Parva

CHAPTER CCXVIII

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1 *Vrihaspati* had a celebrated wife belonging to the lunar world. He begot on her six sons all of them by different fires, and one daughter

2 The fire in which oblations of ghee are offered at the *Purnamashya* and at other sacrifices was a son of *Vrihaspati* and that high souled one is called *Sangu*

3 At the *Chaturmashya* and the *Asvamedha* sacrifices, animals are first offered in his honour, this powerful fire is indicated by numerous flames

4 *Sanju's* wife was called *Satyā*, she was of matchless beauty, she sprang from *Dharma* for the sake of truth, the blazing fire was his son and he had three daughters of great religious merit

5—6 The fire which is honoured with the first oblations at sacrifices is his first son called *Bhrudwaga*, the second son of *Sanju* is called *Bharata* in whose honour oblations of Ghee are offered with the sacrificial ladle at all the *Purnamashya* sacrifices.

7. Besides these, there were then other sons, of whom *Bharata* was the eldest. He had a son named *Blharata* and a daughter called *Blharati*

8 The *Bharata Agni* was the son of *Prajapati* *Bharata Agni* O best of the Blmita

race, because he was greatly honoured, therefore he was called "great".

9 Vira was the wife of Bharadvaja, she gave birth to Bira. It is said by the Brahmanas that he is worshipped like Soma with offering of Ghee.

10 He is joined with Soma in the secondary oblations of Ghee and is called Rathapra and Rathadwaja and kumbhareta.

11 He begot a son on his wife Saraga named Siddhi and covered the son with his splendour. As he is the presiding genius of fire, he is always mentioned in all fire hymn.

12 The fire *Neekya* and only praises the earth, he never suffers in reputation, splendour and prosperity, the sinless fire *Satya* blazing with pure flame was his son.

13-16 He is free from all stain he is not defiled by sin he is the regulator of time that fire has another name called *Nishkriti*, because he accomplishes the *Nishkriti* of all creatures, when properly worshipped, he gives good fortune. His son is called *Swara* who is the generator of all diseases he inflicts severe sufferings on men for which they loudly cry. He moves in the intelligence of all creatures, the other fire is called *Vishwapt* by men of spiritual wisdom.

17 O descendant of Bharata the fire, which is known as the internal heat by which all foods are digested is called *Sarvavaka* and was begotten by him.

18 He is self controlled, he is of great religious merit, he is a *Bramhachari* and he is worshipped by the Brahmanas at the *Paka* sacrifice.

19 The sacred river Gomti was his wife and by him all religious minded men perform their sacrifices.

20 That terrible water drinking sea fire called *Virata* has the tendency to go upwards and hence is called *Udabhag*, it stands in the *Prana*.

21 The sixth son is called the *Swetakrit* for his oblations become *Shweta*, *Udgha*-*ra* oblations are always made in his honor.

22-23 When all creatures are calmed the fire named *Mananti* becomes full of fury. This inexorable, fearful and highly wrathful fire is the daughter of *Vrihaspati*. He is known by the name of *Sipa* and is present in everything, he had a son like whom there was none in heaven in personal beauty. And therefore he was called by the celestials "Isama Agni".

24-25 He had another son, called *Amogh*, who was the destroyer of all his enemies in battle. Assured of success he

controls his wrath. He is armed with a bird, he is seated on a chariot and is adorned with garlands of flowers, she had another son named *Ukta*, praised by the great *Uktas*. He is the originator of the great words (the Vedas) and he is therefore called *Samaswara*,

Thus ends the two hundred and eighteenth chapter, the history of *Angrasra* in the *Markandeya Samasya* of the *Vana Parva*.

CHAPTER CCVII

(MARKENDEYA SAMASYA PARVA)

—Continued

Markandeya said —

1-3 He performed severe asceticism lasting for many hundred years with the desire of getting a virtuous son equal to a Brahman, in reputation when invocation was made with *Vyahruti* hymns and with the aid of the five sacred fires—namely *Kasyapa*, *Vasista*, *Prana*, the son of *Prana*, the son of *Angira*, *Deravana* *Suvarchaka*,—there was a bright fire full of the animating principle and of five different colours.

4 Its head was brilliant as the flaming fire, its arms were as bright as the sun, its skin and eyes were gold coloured and its feet, O descendant of Bharata, were black.

5 Its five colours were given to it by these five men, by reason of their great penances. This celestial being is therefore described as appertaining to five men and he is the progenitor of the five tribes.

6 Having performed asceticism for ten thousand years that being of great merit, produced the terrible fire appertaining to the *Prithi* in order to begin the work of creation and from his head and mouth respectively,

7 He created *Vishat* and *Rathantara*, who quickly stole life away. He created *Siva* from his navel *Indra* from his prowess and wind and fire from his soul.

8 And from his two arms the hymns *Udatta* and *Anudatta*. He also created the mind and the five senses and other creatures, Having created these he produced the five sons of the *Prithi*.

9 Of these *Pranidhi* was the son of *Vrihadratha*, the son of *Krishapa*, *Bhanu* was the grand son of *Chyavana* *Saurava*, the son of *Suvarchaka*, and *Anudatta* the son of *Prana*.

10-13 These twenty five beings were created by him. *Tapa* also created fifteen other gods who obstruct sacrifices. (They are) *Subhu*, *Bhina*, *Udima*, *Bhimavala*

Avala, Sumitra, Metravana, Metrajna, Metravardina, Metradharman, Surapravna, Vira, Suvesha, Suravarchas and Surahantri.

14 These deities were divided into three classes of five each. Placed here in this world, they destroy the sacrifices in heaven.

15 They frustrate their objects and spoil their oblations of *Ghee*—they do this only to spite the sacred fires carrying oblations to the celestials.

16 If the priests are careful, they place the oblations in their honour outside the sacrificial altar, to that particular place where the sacred fire may be placed, they cannot go.

17 They carry the oblations offered by the votaries by means of wings. When appeased by hymns they do not frustrate the sacrificial rites.

18 Vrihadkutta, another son of Tapa belongs to the earth. He is worshipped in the world by virtuous men who perform *Agustotra* sacrifices.

19—20 Of the son of Tapa who is known as Rithantara, it is said by the priests that oblation offered in his honour is offered to Mitravinda. The celebrated Tapa was thus very happy with his sons.

Thus ends the two hundred and nineteenth Chapter, history of Angirasha, in the Markandeya Samashya of the Vana Parva.

CHAPTER CCXX

(MARKANDEYA SAMASHYA PARVA)

—Continued—

Markandeya said.—

1 The fire named Bharata was bound by severe rules of asceticism. Pushimati is his another name. When he is satisfied he grants *pushti* (development) to all creatures and therefore he is called Bharata.

2 The fire named Siva is ever engaged in worshipping the force (of nature). As he always relieves the sufferings of creatures, he is called Siva.

3 When Tapa required great ascetic merit, an intelligent son, named Putandara was born to him to inherit all these ascetic merits.

4 Another son was also born to him named Usha. This fire is seen in all vapours. Another son named Manu was also born. He officiated as Prajapati.

5 The Bramhanas learned in the Vedas then speak of the deeds of the fire named

Sumbhu. Then the Bramhanas speak of the greatly effulgent fire (called) Avanthya.

6 Tapa thus created the five Urjaskara fires—they were as brilliant as gold. They all partake of the Soma in sacrifices.

7 The greatly exalted sun, when fatigued is known as the Prosakta (fire). He created the fearful Asuras and various other creatures of the earth.

8 Angira also created the Prajapati Bhanu, the son of Tapa. He is also called Vrihadvanu by Bramhanas learned in the Vedas.

9 Bhanu's wife was Supraja and Vrihadvanu, the daughter of Surya, they gave birth to six sons, hear about their progeny.

10 The fire who gives strength to the weak is called Valada. He is the first son of Bhanu.

11 The fire, who appears as terrible when all the elements are in tranquility, is called the Manguman fire, he is the second son of Bhanu.

12 The fire in whose honour oblations of *Ghee* are poured in the *Daysha* and *Purnamashya* sacrifices is known as Vishnu in this world. He is called Dhritiman or Angira.

13 The fire to whom with Indra the Agrayana oblation is made is called Agrayana fire. He is the (fourth) son of Bhanu.

14—16 The fifth son of Bhanu is Agraya who is the source of the oblations which are daily made for the performance of the *Chaturmashya* rites. Siuva is the sixth son of Bhanu, Nisa was the name of another wife of that Manu who was known under the name of Bhanu. She gave birth to one daughter,—the two Agnisomas and also five other fire deities. The effulgent fire, who is honoured with the first oblations with the deity of clouds, is called Vaishanara.

17 The fire who is called the lord of all the worlds is named Vishwapati,—the second son of Manu.

18 The daughter of Manu is called Swastakrit, for by offering oblations to her, one acquires great merit. That damsel named Rohini was the daughter of Hiranyakashipu.

19 But on account of her evil deeds she became his wife. That fire was however a Prajapati. The other fire which sits on the vital airs of all creatures is called Sannibha. It is the cause of our perception of sound and form.

20—21 The divine spirit whose course is marked by black and white stains, who

CHAPTER CCXXI.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

is the supporter of the fire who though free from sin is the accomplisher of tainted Karma, whom the wise man consider to be a great *Ushi*, is the fire named *Kapila*, the propounder of that system of (*Yoga*) called *Saukhyia*.

22. The fire, through whom the elementary spirits always receive the offering called *Agra* made by other creatures at the performance of all the peculiar rites in the world, is called *Agram*.

23—24. Those other effulgent fires, celebrated all over the world, were created for rectification of the *Agnihotra* rites when marked by any defect. If the fires interlap each other by the action of the wind, then the rectification must be made with the *Ashtakapala* rites in honour of the fire named *Suchi*.

25. If the southern fire comes in contact with the two other fires, then rectification must be made by the performance of the *Ashtakapala* rites in honour of the fire named *Vahi*.

26. If the fire named *Nibasa* comes in contact with the fire called *Debagni*, then *Ashtakapala* rites must be performed in honour of the fire called *Shuchi*.

27. If the perpetual fire is touched by a woman in her monthly course, then for rectification the *Ashtakapala* rites must be performed in honour of the fire named *Disyuman*.

28. If at the time of the *Agnihotra* sacrifice, the death of any creature is spoken of or any animal dies, then rectification must be made with the performance of the *Ashtakapala* rites in the honour of the fire *Suramai*.

29. The Brahmana who is unable to offer oblations to the sacred fire for three nights, on account of illness must make *Prayaschitta* by performing *Ashtakapala* rites in honour of the southern fire.

30. He who has performed the *Darsha* and the *Purnamishya* rites, must make the rectification by performing *Ashtakapala* rites in honour of the northern fire named *Palakrit*.

31. If the fire of a lying in room comes in contact with the eternal sacred fire, then rectification must be made with the performance of *Ashtakapala* in honour of the fire named *Agnim*.

Thus ends the two hundred and twentieth chapter, the history of *Angirasha* in the *Markandeya Samasya* of the *Vana Parva*.

1—2. *Mudeta*, the favourite wife of the fire named *Shaha*, lived in water. *Shaha* who was the lord of the sky, begot on his that wife a greatly sacred fire named *Adbhuta*. There is a tradition amongst the Brahmanas, namely that this fire is the ruler and the inner soul of all creatures.

3—4. That fire is adorable, and effulgent, he is the lord of all the *Bhutas* here. And that fire under the name of *Grihpati* is always worshipped at all sacrifices and conveys all the oblations that are made in this world.

5. That great son of *Saha*,—the great *Adbhuta* fire, is the soul of the waters and the prince and the regent of the sky and the lord of everything great.

6. His son, the *Bhūrata* fire, consumes the dead bodies of all creatures. His first *Krata* is known as *Niyata* at the performance of *Agnishtoma*.

7. That mighty chief fire (*Sirā*) is always missed by the celestials, for when he sees *Niyata* coming towards him, he hides himself in the sea for fear.

8. Seeing him in every direction, the celestials could not find him out and seeing *Atharvan*, the fire thus spoke to him.

9. 'O hero, carry the oblations for the celestials. I am unable to do it for the want of strength. Becoming the red-eyed fire be good enough to do me this favour.'

10. Having thus spoken to *Atharvan*, the fire went away to some other place. But his place of concealment was divulged by the fish. Upon them he passed this curse in anger.

11. You shall be the food of all creatures in various ways." Then the fire spoke to *Atharvan* (again as he did before)

12. Though entreated by the celestials, he did not agree to continue to carry the oblations. He then became insensible and abandoned his body.

13—15. Leaving his material body, he entered into the nether world. Coming in contact with the earth, he created different force and perfume arose from his loins, the *Deodara* tree from his loins, puss, the *Deodara* tree from his loins, the *Marekata* grass from his plegm, the *Marekata* jewel from his bile, and the black iron from his liver. All the worlds have been established with these three substances. The

clouds were made from his nails and corals from his arteries

16 O King various other metals were produced from his body. Thus the sun, his material body he lay absorbed in meditation

17 He was roused by the penance of Bhṛigu and Angirasha. The mighty Agni thus gratified by their penance blazed forth in great effulgence

18 But seeing the Rishi, he in fear again entered the great ocean. When he thus disappeared all the worlds were filled with fear and came to Atharvan for protection. The celestials and others then began to adore Atharvan

19—20 Atharvan overhauled the whole sea, and (at last) finding Agni he himself (then) began the creation. Thus the fire was destroyed and rescued from the sea. Thus was he revived by the exalted Atharvan, and thus from that time he always carries the oblations of all creatures

21 Living in the sea and travelling in various countries, he produced the various fires mentioned in the *Sastras*

22 The river Sindhu, the five rivers, the Deveka, the Saraswati, the Ganga, the Sata Kumbha, the Sarayu, the Gandaki,

23 The Charnamati, the Malu, the Midhathuthi, the three rivers, Tamravati, the Vitrayati and the Koushi,

24 The Tamirsha, the Narmada, the Godavari, the Vena, the Upavena, the Vadava. O descendant of Bharata,

25 The Bharati, the Supriyoga, the Kaveri, the Murmura, the Tingovena, the Krishna Vena, and the Kapili, the Sona

26 These rivers are said to be the mothers of the fires. Adbhuta had a wife named Priya and Vena was his eldest son. There are as many kinds of *Sona* sacrifices as the number of fires mentioned

27 All these fires were first born from the spirit of Brahmi, but they also sprung from the race of Attri. He in his own mind conceived these sons in order to extend the creation

28—30 These fires all sprung from his Brahmic body. I have thus narrated to you the history of the origin of the (different) fires. They are great effulgent and matchless in prowess and they are the destroyer of darkness. Know that the prowess of all fires is the same as that of the Adbhuta fire as described in the Vedas. All these fires are one and the same. Thus adorable and exalted being, the first born fire must be considered as all the fires for

like the *Ishtikoma* sacrifice, he came out of Angira's body in various forms

31 I have thus told you the history of the great Agni race. When daily worshipped with hymns they carry the oblations of all creatures to the celestials

Thus ends the two hundred and twenty first chapter history of Angirasha in the Markandeya Samasya of the Vana Parva

CHAPTER CCXXII

(MARKANDEYA SAMASYA PARVA)

—Continued—

Markandeya said —

1 O sinless one, O descendant of Kuru, I have told you the history of the various branches of the Agni race. (Now) I tell about the birth of the mighty Kurudya

2 I shall (now) speak to you about the wonderful and famous and highly effulgent son of Adbhuta who was born of the wives of the Brahmarshis

3 In the days of yore, the Devas and the Danavas were always engaged in destroying one another. The fearful Danavas were always able to vanquish the Devas

4 Finding his armies slaughtered by them and being eager to find out a Generalissimo for the celestial army Purandara (Indra) was filled with great anxiety

5 (He thought) 'I must find out a powerful person who will be able to reorganise the celestial army, slaughtered as it is by the Danavas'

6 He then went to the Mandara mountains. When he was deeply engaged in his own thought he heard a piteous voice of a woman crying,

7 'May some one soon come to me let him point out to me a protector, or become my protector himself'

8 Purandara said to her 'Do not be afraid, you have no fear'. When he said this he saw Keshin (an Asura) standing before him

9 Like a ball of metals. He had a crown on his head and a mace in his hand he held a lady by the hand. To him Vasava thus spoke

10 Why are you insolently behaving towards this lady? Know that I am the wielder of thunder. Stop from doing any violence to this lady

Keshin said —

11 O chastiser of Paka leave her alone I desire to possess her Do you think that you will be able to return home with your life?

Markandeya said —

12 Having said this, Keshin hurled his mace to kill Indra When falling Vasava cut it down with his thunder-bolt.

13 Thereupon Keshin in great anger hurled upon Indra a large mass of rocks Seeing that the mass of rocks was falling (upon him) Satakratu,

14 O king, cut it down with his thunder-bolt and it fell on the ground Keshin himself was wounded by that falling mass of rocks

15 Having been thus wounded, he fled away leaving the damsel behind When the Asura was gone, Indra thus spoke to the lady, "Who and whose are you? O beautiful one, what has brought you here?"

Thus ends the two hundred and twenty-second chapter, birth of Skanda, in the Markandeya Samasya of the Vana Parva

CHAPTER CCXXIII

(MARKANDEYA SAMASYA PARVA)

—Continued.

The lady said —

1 I am the daughter of Projapati, I am called Devsena My sister Dattasena has already been carried away by Keshin

2 We, two sisters always used to come with our maids to this Mandara mountain to sport with the permission of Projapati

3 The great Asura daily paid his court to us O chastiser of Paka, Dattasena agreed, but I did not

4 O exalted one, she was carried away, but I have been rescued by your prowess O lord of the celestials I desire that you should select for me an invincible husband

Indra said —

5 You are one of my cousins for your mother is a sister of my mother Dhakshayani I desire that you should speak to me about your own prowess

Devasena said —

6 O mighty-armed deity I am a *Abala* (weak woman), but my husband must be

powerful By my father's boon he will be adorable of the celestials and the Asuras.

Indra said:—

7 O lady, O faultless one, I desire to hear what sort of power your husband must wield.

Devasena said:—

8—9 That mighty, celebrated and powerful being who will be ever devoted to Brahma, who will be able to conquer the Devas, the Danavas, the Yaksas, the Kinnaras, the Nagas, the Rakshasas and the evil minded Druyas, and who will be able to subjugate all the worlds, should be my husband

10 Having heard her these words, he (Indra) became sorry and pensive. (He thought), 'There is no husband for this lady like the one she desires to possess'

11 That sun like effulgent one then saw the sun on the Udaya (rising) mountain. He also saw the greatly exalted moon entering into the sun.

12 It being the time of the new moon, Satakratu saw in that Roudra (fearful) moment that the celestials and the Asuras were fighting on the Udaya mountain

13 Satakratu saw that the morning twilight was tinged with red clouds The exalted one also saw that the abode of Varuna (ocean) had become as red as blood

14 He also saw that Agni carrying oblations offered with various *mantras* by Bhṛigu, Angira and others, entered the disc of the sun

15 He also saw the twenty four *Parvas* adorning the sun The beautiful Soma was also present in the sun with such surroundings

16 Having seen this union of the sun and the moon and also that terrible conjunction, Indra thus reflected

17 "This fearful conjunction of the sun and the moon forebodes a terrible battle at the end of this night

18 The river Sindhu is flowing with a current of fresh blood The celestials with fiery faces are crying to the sun

19 This great conjunction is terrible and it is full of effulgence This union of the sun, moon and the fire is very wonderful

20 If Soma beget a son now that son may become the husband of this damsel Agni has also similar surroundings Agni is also a deity of heaven

21 If he too beget a son that son may become the husband of this damsel Hav-

ing thus, though the exalted one went to the abode of Brahma,

22 Taking Devasena with him Saluting the Grandsire he said, "Grant this lady a good warrior for her husband."

Brahma said :—

23 O slayer of Danavys it shall be as you desire The issue of this union will be very powerful and mighty

24 O Sitakratu, that powerful being will be the husband of this lady and the generallissimo of your army

Markandeya said :—

* 25—27. Having heard this, Indra, with that damsel bowed to him, and then he went to the place where those great Brahmanas, the mighty celestial Rishis, Marhatta and others lived. With Indra at their head, the celestials with the desire of drinking the *Soma* to receive their respective shares, went to the sacrifices of those Rishis. Having duly performed the ceremony with the blazing fire,

28—30. Those high-souled men offered oblation to the dwellers of heaven. The Adbhuta fire, that carrier of oblations, was invoked with *mantras*. Coming out of the disc of the sun, that exalted fire restrained his speech and went there. O best of the Bharata race, entering the sacrificial fire that had been made and into which various offerings were made by the Rishis with *mantras*, the fire took them with him and made them over to the dwellers of heaven.

31. Coming out from that place, he saw the wives of those high-souled Rishis sleeping comfortably on their respective beds.

32. Their complexion was like that of an alter of gold. It was spotless like the blazing star.

33. Seeing the wives of those foremost of Brahmanas with eager eyes, his mind became greatly agitated, he was filled with desires.

34—35. Restraining his heart, he considered to be very improper it to be thus moved (will desire) He thought, "The wives of these illustrated Brahmanas are chaste and faithful. They are beyond the reach of other people's desires. I am filled with desire to possess them. I shall therefore by becoming their household fire gratify myself with daily looking at them."

36. Thus transforming himself into a household fire, Adbhuta fire was highly gratified with seeing those girl complexioned ladies and talking them with his flames.

37. Attracted by their beauty, he lived there for a long time. Being filled with great love for them, he gave them his heart.

38. Being disappointed to win the hearts of those Brahmana women and being much afflicted by love, he went to a forest to commit suicide.

39. But a little while ago, Saha, the daughter of Daksha, had bestowed her heart on him. That lady was seeking to detect his weak moments.

40—42. That faultless lady did not succeed in finding out any weakness in that cool and collected deity of fire. But now that the fire-deity had gone to the forest afflicted with the pangs of love, she thought thus, "As I am too much afflicted with love, I shall assume the disguise of the wives of the seven Rishis, and in that disguise I shall find out the deity of fire who is so much smitten with their charms. He will be then gratified, and my desire also will be satisfied.

Thus ends the two hundred and twenty-third chapter, the birth of Skanda, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXIV.

(MARKANDEYA SAMASYA PARVA)

—Continued

Markandeya said :—

1. O ruler of men, Angirasha's wife possessed good behaviour, beauty and accomplishments. That lady, then assuming the disguise,

2. Went to the fire. That charming lady thus spoke to him, "O Agni, I am afflicted with desire, you should satisfy me.

3. If you refused to do it, I shall commit suicide. O Hutasana, I am Angirasha's wife, named Siva. I have come at the advice of others who have sent me to you after due deliberation.

Agni said :—

4. How did you know that I was afflicted with desire? How did the others, the beloved wives of the seven Rishis, as you say, know this?

Saha said :—

5. You are always beloved to us, but we are afraid of you. Now knowing your mind by clear signs, they have sent me to you.

6 O Hutasana I have come here to satisfy my desire. Kindly gratify me. My sisters in law are waiting for me, I must soon return.

Markandeya said :—

7 Then Agni being exceedingly pleased lived with her, and that lady too joyfully held intercourse with him and she also held the seed in her hand.

8 Then she thought that those who would see her in that disguise in the forest would speak ill of the Brahmana women and Agni.

9 Therefore she should be a bird and go out of the forest without being seen by any body.

10 Then becoming a bird she went out of the great forest and saw the white mountain covered with the clumps of heath.

11 And other plants and trees guarded by seven headed serpents with poison in their very looks and frequented by the male and female Rakshasas the Pishachas, the fearful spirits.

12 And various kinds of birds and beasts. Suddenly going up to an inaccessible peak,

13—14 That excellent lady threw the seed into a golden well. Then assuming successively the forms of the wives of the illustrious seven Rishis, she held intercourse with Agni. But she could not assume the disguise of Arundhati.

15—16 On account of her great ascetic merit and her great devotion towards her husband. O foremost of Kurus, the damsel Saha in the first lunar day threw six times into that (golden) well the seed of Agni. Thrown there, it produced a greatly powerful male child.

17. As it was considered by the Rishis as cast off that child came to be called Skanda. The child had six faces, twelve ears, twelve eyes and twelve feet.

18 One neck and one stomach. It first assumed a form on the second lunar day, and on the third lunar day it grew to be a little child.

19—20 The limbs of Guhaka (Skanda) were developed on the fourth day. Being surrounded by a mass of red clouds flashing blazing lightnings it shone like the sun rising in the midst of a mass of red clouds. Seizing the fearful great bow.

21—25 Used by the destroyer of the Asura Tripura for the destruction of the enemies of the celestials, that mighty one uttered such a terrible roar that the three worlds with their mobile and immobile

divisions became struck with fear. Hearing that sound which seemed like the roarings of big clouds, the great Nagas Chitra and Anuvata, were shaken with fear. Seeing them unsteady, that lad shining with sun like refulgence held them with both his hands. With a dart in one hand and with a stout, red central and big cock fast secured in another that mighty armed son of Agni sported about making a fearful noise.

26 Holding in excellent conch in two of his hands that mighty one blew it, frightening even the most powerful creatures.

27—29 Striking the air with two hands and playing about on the hill top, the mighty Maharsena of matchless prowess looked as if he were on the point of devouring the three worlds. He looked like Surja when he rises in heavens. That wonderfully shining and matchlessly powerful one, seated on the top of that hill saw with many faces many things on the many directions. He again raised up a loud roar.

30 Hearing his those roars many creatures fell down on the ground in fear. Frightened and anxious, they sought protection.

31 All those persons of various orders that sought the protection of that God are known as his mighty Brahmin flowers.

32 Rising from his seat that mighty deity dispelled the fear of all creatures, and then drawing his bow, he discharged his arrows towards the great white mountain.

33 With those arrows, the hill Karanaha the son of Himavat, was rent asunder. Therefore white swans and vultures now migrate to the Meru mountains.

34 The Karanaha hill being fearfully wounded, fell down uttering terrible groans. Seeing him fallen, the other hills also began to scream.

35 That mighty being of matchless prowess hearing the groans of the afflicted hills was not at all moved, but uplifting his mace he yelled forth his cry.

36 That high souled one then hurled his mace of great lustre. He quickly rent in two the peaks of the great white mountain.

37 The white mountain being thus pierced by him was greatly afraid of him and disassociating himself from the earth she fled away with the other mountains.

38 The earth was greatly afflicted and she was bereft of all her ornaments. She went to Skanda and she again became as shining as before.

39 The mountains also bowed down to Skanda and came back and stuck into the earth. All creatures then performed the Pujā (worship) of Skanda on the fifth day of the lunar month.

Thus ends the two hundred and twenty fourth chapter birth of Skanda in the Markandeya Samasya of the Vana Parva

CHAPTER CCXXV

(MARKANDEYA SAMASYA PARVA)

—Continued—

Markandeya said:—

1 When that powerful, mighty and high souled one was born various kinds of fearful evil omens appeared.

2 The nature of male and female of heat and cold and of such other pairs of contraries was reversed. The planets the cardinal points and the firmaments became radiant with light and the earth began to roar.

3 The Rishis who always sought the welfare of the world, seeing these fearful omens on all sides began with various hearis to restore tranquility in the universe.

4—5 Those men who lived in that Chaitraratha forest said 'All this disasters have fallen on us in consequence of Agni holding intercourse with the six wives of the seven Rishis. Others who saw her (Sīha) as a bird said 'This has been brought about by a bird.

6—7 None ever thought that Sīha was the cause of all this mischief. Having heard that the child was here, Saha slowly went to Skanda and told him, 'I am your mother'.

8 The seven Rishis hearing that a greatly powerful son was born (to them) abandoned their six wives except the adorable lady Arundhati.

9—10 Because all the dwellers of that forest said that those six women were the cause of the birth of that child. O king Saha also said again and again to the seven Rishis. O Rishis this child is mine. Your wives are not its mother. The great Rishi Vishwamitra after performing the sacrifice of the seven Rishis

11 Had followed unseen Agni when he had been afflicted with desire and therefore he knew all as they happened.

12 Vishwamitra was first to seek the protection of Kumāra. He offered excellent prayers in honour of Mahasena.

13 All the thirteen auspicious rites of childhood such as the birth and other ceremonies were all performed by the great Rishi in respect of that child.

14—15 For the good of the world, he promulgated the virtues of the six faces. Skanda and performed ceremonies in honour of the cock, the goddess Sakti and the first followers of Skanda. For this reason Vishwamitra became a great favourite of Kumāra.

16 That great Rishi told the seven Rishis all about the transformation of Sakti (as their wives) and also told them that their wives are perfectly innocent.

17 (Even) having heard this, the seven Rishis abandoned their wives. Hearing of Skanda the celestials then all spoke thus to Visava (Indra).

18—19 "O Sakra soon I'll Skanda, for his prowess is unbearable. If you do not destroy him he will conquer us with all the three worlds. Vanquishing you he will become the mighty lord of the celestials. If we spoil Indra to those who were afflicted this child possesses great prowess.

20 He can himself destroy (even) the creator of universe in battle with his prowess. I therefore do not dare to destroy him. Thus said Sakra.

21 They (the celestials) said 'You have no heroism in you therefore you speak thus. Let the mothers of the universe go to dry to Sīhanda.

22 They can muster it will any power they like. Let them kill the child. Saying 'so be it' they (mothers) went away. But seeing him matchlessly powerful, they became dispirited.

23 Considering him to be invincible, they sought his protection and said to him 'O greatly powerful one become our son.

24—25 We are full of affection for you. We are desirous of giving you our breasts (to be sucked). The milk oozes out from our breasts. Having heard these words, the mighty Mahasena desired to suck their breasts. He received them with due respect and complied with their request. Then that mightiest of mighty ones saw that his father Agni was coming towards him.

26 That Siva (the doer of good) was duly honoured by his son and he with the mothers stayed there near Mahasena to tend him.

27 That lady amongst the mothers who was born of anger kept watch over Sīhanda with a spear in hand as a mother guards her own child.

28—29. That irascible daughter of blood who lived in blood embraced Mahisena in her breast and nursed him like a mother. And Agni transforming himself as a teacher with a goat's mouth and followed by numerous children, began to satisfy that child with toys on his that mountain above.

Thus ends the two hundred and twenty-fifth chapter, birth of Skanda in the Markandeya-Samasya of the Vana Parva

CHAPTER CCXVI

(MARKANDEYA-SAMASYA PARVA)

—Continued—

Markandeya said:—

1—3. The planets with their satellites, the Rishi and the mothers, Agni and numerous other blazing countries and many other fearful dwellers of heaven waited on Mahisena with the mothers. The illustrious lord of the celestials, wishing to win victory, and believing success to be difficult to be attained mounted his elephant Airavata, and attended by the other celestials he advanced towards Skanda.

4—8. Surrounded by all the celestials and armed with thunder the mighty Indra with the object of killing Mahisena quickly marched with the fearful celestial army of great effulgence. They sounded their shrill war cry furnished with various sorts of war materials, armed with various armours and with numerous bows the warriors rode on various animals. When Mahisena saw the gloriously attired and brilliantly adorned Sikra advancing with the determination of killing him, he to advanced to meet him. O son of Pritha the mighty Viswa, the lord of the celestials, then directed a loud shout to encourage his

12—14. Those flames made the celestials in a struggle on the ground. Their heads, their bodies, their arms and their riding animals were all burnt in that conflagration, they all appeared like stars displaced from their proper spheres. Thus afflicted they all abandoned the valour of thunder and took protection of the son of Agni. Thus they secured peace. Being thus loosened by the celestials, Indra lashed his thunder on Skanda.

15. O great king it pierced the right side of Skanda and it severed that side of that high souled being.

16. Being (thus) struck by the thunder, there rose another being from the body of Skanda. He was a gold complexioned youth with a mace in his hand and celestial earrings in his ears.

17—18. Because he was born on account of the piercing of the thunder bolt he was named Visika. Seeing that mother being looking like the fearful and all destroying Agni had arisen he (Indra) was alarmed, and with joined hands he sought the protection of Skanda. But he refused deny asked him to abandon all fear. The celestials were then filled with joy, and their musicians then began to play.

Thus ends the two hundred and twenty-sixth chapter, fight between Skanda and Sikra, in the Markandeya Samasya of the Vana Parva

CHAPTER CCXXVII

(MARKANDEYA-SAMASYA PARVA)

—Continued—

Markandeya said:—

1. Now hear about the fearful and cruel and bloody followers of Skanda. Struck

form of Sita. By this means they are blessed with sons. The daughters begotten by Hutasesi named Isha.

7-9 Having gone to Skanda, were thus addressed by him: What can I do for you? The girls said: Do us this favour—by your blessing may we become the good and the respected mothers of all the worlds. He replied: Let it be so. And that high-souled one again and again said: You shall be divided into Shivas and Ashwas (good and evil spirits). Then after having established Skanda's sonship, the mothers went away.

10 Kaki, Halima, Malini, Vrinhita, Arya, Palala and Vaimetra these were the seven mothers of Sisu.

11 They had a powerful red-eyed terrific and very turbulent son named Sisu, born by the blessings of Skanda.

12 He was regarded as the eighth hero-born of the mothers of Skanda. But he is known also as the ninth when the being with the face of a goat is included.

13 Know that the sixth face of Skanda was that of a goat. That face, O king, is situated in the middle of the sixth. It is always adored by the mothers.

14-15 That head by which Bhadrakali created the celestial energy and prowess is considered to be the best (of all his heads). O lord of men, these holy and wonderful events all took place on the fifth day of the bright fortnight of the lunar month and on the sixth day a very fearful battle was fought at that place.

Thus ends the two hundred and twenty seventh chapter, birth of Skanda in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXVIII

(MARKANDEYA SAMASYA PARVA)

—Continued—

Markandeya said —

1 Skanda was adorned with a golden armlet and garland, he wore a crest and crown of gold, his eyes were gold-coloured and they were very bright.

2 He had sharp teeth, he was clad in a red garment, he looked very handsome, he had a most charming appearance, he possessed all good characteristics, he was the favorite of the three worlds.

3 He was a giver of boons, he was brave and youthful and he was adorned with ear-rings. When he was resting, the

goddess of wealth, looking like a lotus and with a body, came to him.

4 When he became thus possessed of the goddess of wealth, that illustrious and delicate being looked like the full moon.

5 The high-souled Brahmanas worshipped that greatly powerful one and the great Rishis spoke thus to Skanda.

The Rishis said —

6 O golden egg-born one, may prosperity come to you. May you be the cause of doing good to the world. Though you have been born in six nights, all the worlds have come to your subjection.

7 O foremost of celestials, you have removed all their fears, therefore become the Indra of the three worlds and thus remove their cause of apprehension.

Skanda said —

8 O great ascetics, what Indra does with all this worlds? How does that lord of the celestials unceasingly protect the hosts of gods?

The Rishis said:—

9 Indra gives strength, power, offspring and happiness to all beings. When propitiated that lord of the celestials bestows on all creatures all the objects of their desire.

10-12 He destroys the wicked and fulfils the desires of the righteous. That destroyer of Vata assigns to all creatures their various duties. He officiates for the sun and the moon in places where there is no sun and the moon. When occasion requires he acts for fire, air, earth and water. These are the duties of Indra. His capacities are immense. You too, are greatly powerful, therefore, O hero, become our Indra.

Indra said —

13 O mighty-armed one, O excellent being, make us happy by becoming the lord of all of us. You are worthy of the honour, therefore we shall install you this very day.

Skanda said:—

14 O Indra, continue to rule over the three worlds with self-possession and with desire for (new) conquests. I shall remain your humble servant. I do not desire to get your sovereignty.

Indra said —

15 O hero, your prowess is wonderful. Therefore vanquish the enemies of the celestials. People have been greatly astonished to see your unswerving prowess.

16-17 I have been bereft of my prowess. Defeated as I am by you, if I am now to act as Indra, I will not be able to command the respect of all creatures. Every one would be busy to bring about disunion, then O lord, they would be the partisans of one or other of us.

18. O greatly powerful one, when they will form themselves into two distinct factions, war as before would be the result of that disunion. In that war you will undoubtedly be able to defeat me at your pleasure, and then to become the lord of all the worlds.

Skanda said:—

19. O Indra, you are my king as well as that of the three worlds. May prosperity come to you. Tell me if I can obey any of your commands.

Indra said:—

20-21. O greatly powerful one, O Skanda, at your command I shall continue to act as Indra. If you have said this deliberately and earnestly then hear me how you can gratify your desire to serve me. Become the generalissimo of the celestial army.

Skanda said:—

22. Install me (then) as the generalissimo (of the celestial army) for the destruction of the Danavas, for the good of the celestials and for the well-being of Brahmanas and kine.

Markandeya said:—

23. Thus having been installed by Indra, and all the other celestials, and honoured by the great Rishis, he looked exceedingly grand.

24. The golden umbrella (held over his head) looked like a halo of blazing fire.

25. That illustrious deity, the Vanquisher of Tripura (Indra) himself put round his neck the celestial garland of gold made by Vishwakarma.

26-28. O foremost of men, O crusher of foes, that exalted god Vrishadvaja (Siva) with his wife came there. He honoured him with a joyous heart. That deity is called Rudra by the Brahmanas and therefore Skanda is called the son of Rudra.

29. As Rudra was seen by all the dwellers of heaven to honour Gubhi (Skanda), the foremost of all accomplished beings is for this reason called the son of Rudra.

30. The child had his birth from the action of Rudra entering into the constitu-

tion of the deity of fire, and for this reason Skanda is called the son of Rudra.

31. O descendant of Bharata, as Rudra, that fire god, (Skanda) Saha and the six wives (of the seven Rishis) were the cause of the birth of the great deity Skanda, so was he for that reason called the son of Rudra.

32. That son of the deity of fire was clothed in a pair of red cloths. He thus looked like the sun peeping from behind a mass of red clouds.

33. The red cock given to him by the fire-god became his sign. When sitting on the flag-staff of his car it looked like the very image of the all destroying fire.

34. The presiding deity of the power which gives victory to the celestials, which is the direction of all exertions of all creatures, and which constitutes their glory, then came to him.

35-37. A mysterious charm entered into his constitution,—the charm which manifests its power on the battle field. Beauty, strength, piety, power, might, truthfulness, rectitude, devotion to Brahmanas, freedom from illusion or perplexity, protection of followers, destruction of foes, and care of all creatures, these, O lord of men, are the inborn virtues of Skanda.

38. Thus installed by all the celestials, he looked pleased and complacent. Dressed in his best style, he looked as beautiful as the full moon.

39. The much esteemed incantation of the Vedic hymns, the music of the celestial musicians, the songs of the celestials and the Gandharvas then rose on all sides.

40-42. Surrounded by the well dressed Apsaras by many gay and happy looking Priyacharas, and by the celestials, that son of Agni sported in all his grandeur. To the dwellers of heaven, the installed Skanda looked like the sun rising after the darkness has passed away. Then thousands of the celestial forces,

43-44. Saying "You are our lord", came to him from all directions. That exalted one, surrounded by all creatures and praised and honoured by them, encouraged them in return. Satraketu (Indra) also, after having installed Skanda as the generalissimo of the celestial army,

45-48. Remembered Devyani whom he had once rescued. "This one has undoubtedly been destined by Brahma himself to be the husband of that lady," thus reflecting, the slayer of Vaka (Indra) brought her adorned with all ornaments, and he then thus spoke to Skanda, "O foremost of the celestials, even before your birth this lady

was destined to be your wife by the Self-create (Brahma), therefore with due rites and *Mantras* accept her hand—her right hand which is like a lotus. Having been thus addressed, he accepted her hands in due rites.

49 Vrihaspati learned in *Mantras* performed all necessary prayers and oblations. Thus Devasena became known among men as the wife of Skanda.

50 She was also called by the Brahmanas as Shashti Lakshmi Asa Sukhaprada Sinivali, Kuhu Satvrite and Aparjita.

51—52 When Skanda was married to Devasena, the goddess of wealth in her embodied form waited upon him with diligence. As Skanda attained celebrity on the fifth lunar day, it was called Sripanchami and as he obtained his object in the sixth that day was considered to be a great *thithi*.

Thus ends the two hundred and twenty-eighth chapter, history of Angrasha in the Markandeya Samasya of the Vana Parva

CHAPTER CCXXIX

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said —

1 Those six ladies, the wives of the seven Rishis when they learnt that Mahasena had been blessed with good fortune and he had been made the generalissimo of the celestial army all came to him.

2 Those virtuous and vow observing ones having been abandoned by the Rishis came to the celestial and exalted generalissimo and spoke to him thus.

3—4 'O son we have been abandoned by our celestial like husbands without any cause. Some spread the rumour that we gave birth to you. Believing this story they became angry and they banished us from our holy places. You should save us from this infamy.

5 We desire to adopt you as our son so that O lord everlasting bliss might be secured to us through your favour. Reply thus the obligation you owe to us.

Skanda said —

6 O foolish ones become my mothers. I am your son. You will obtain all the desires of your mind.

Markandeya said —

7 Thereupon Sakra (Indra), having expressed his desire to say something to Skanda the latter said, 'What is it? Tell it to me.' Being thus told by Skanda, Vasava thus spoke,

8 'The lady Abhijit, the younger sister of Rohini being jealous and desirous of becoming the eldest, has gone to the forest to perform asceticism.

9 I am at a loss to find out one to replace that fallen star. O Skanda, be blessed. Consult with Brahma about this matter.

10 Dhaneshta and other constellations were created by Brahma. Rohini was one of them, and with her their number was full."

11 Having been thus addressed (by Indra) Skanda sent Kirtika. She was placed in heavens. That star, presided over by Agni, shone as if with seven heads.

12 Venata also said to Skanda, "You are my son entitled to offer me oblations. O son, I desire to live with you always."

Skanda said —

13 'So be it. I bow my head to you. Guide me with a mother's affection. Respected by your daughter in law, you will always live with me.

Markandeya said:—

14 Thereupon the great mothers thus spoke to Skanda. 'We are called by the learned as the mothers of all creatures. But we desire to be your mother, therefore honour and respect us.

Skanda said —

15 Become mothers to me, and let me be your son. Tell me what I can do to please you.

The mothers said:—

16—17 In the days of yore the ladies were appointed as the mothers of creatures. O foremost of deities, we desire that they are disposed of that dignity. Let us be installed in their place. Let us be worshipped instead of them by all the worlds. Restore us our those progeny whom we have been deprived of by them.

Skanda said:—

18 You shall not get back those offspring that have been once given away. But if you like, I can give you (new) progeny.

The mothers said :—

19 We desire that while living with you we may be able to eat up the progeny of those mothers and their grandsons by assuming different shapes. Grant us this favour.

Skanda said —

20 I can grant you progeny. But what you ask is very painful. Be blessed. O mothers, I bow my head to you,—do give them your protection and care.

The mothers said —

21 O Skanda, we shall protect them as you desire. Be blessed. O lord Skanda, we desire to live with you always.

Skanda said :—

22—23 So long the children of the human race do not attain the youthful state in their sixteenth year, you will afflict them in your various forms. I shall bestow on you a fearful and inexhaustible spirit, with this you shall live happily, and you shall also be worshipped by all.

Markandeya said :—

24 Then a mighty fiery-being spring up from the body of Skanda to devour the progeny of the human beings.

25 He fell down upon the ground senseless and hungry. At the command of Skanda, that evil spirit assumed a fearful form.

26 Skandapasmara is the name by which it is known among the excellent Brahmins. Vinata is called the fearful Sukani Graha.

27—28 She who is known as Putana Rakshishi by the learned is the Graha called Putana. That fearful and terrible Rakshishi of a hideous form is called the Pishachi. Sita Putana. That fearful spirit causes abortion in women.

29 Aditi is also known by the name of Ravati, her spirits are called Ravata. That Graha also afflicts children.

30—31 O descendant of Kuru. Diti the mother of the Dattas is also called Mukhamandika. That fearful spirit is very fond of little children's flesh. Those male and female children who are said to have been begotten by Skanda are also evil spirits, and they all destroy the fetus in the womb.

32 They are known as the husbands of these female spirits. Children are unaware attacked by these female creatures.

33. O king, Suravi, who is called the mother of all animals of the bovine species, is ridden by Sukani who along with her devours children on earth.

34. O ruler of men, Sarama the mother of dogs, also habitually kills all children when they remain in the womb.

35. She, who is the mother of all trees, dwells in a Karanja tree. She is a giver of boons,—she has a placid countenance and she is always favourably disposed towards all creatures.

36—37 Those who desire to have children bow down to her who seats on Karanja tree. Those eighteen evil spirits, fond of meat and wine and also other food of the same kind live for ten days in the byings in room Kadru assuming a subtle form enters into the womb of a woman.

38 And she there destroys the fetus. The mother is thus made to give birth to a Naga. She who is the mother of the Gandharvas takes away the fetus.

39 And thus the woman is seen on the earth to have an abortive conception. She who is the mother of the Apsaras removes the fetus from the womb.

40 And then the learned men say that the conception has become stationary. The daughter of the deity of blood is said to be the nurse of Skanda.

41 She is therefore worshipped under the name of Lohitryani on Kudimba trees. This revered goddess acts the same part among the females as does Rudra among the males.

42—44 She is the mother of all children, she is specially worshipped for their welfare. I have thus described to you all the evil spirits that preside over the destiny of children. Until children attain their sixteenth year, these spirits exercise their influence for evil and after that for good. The male and female spirits that I have described to you are always called by men as the spirits of Skanda. They are propitiated with burnt offerings, ablutions, unguents, sacrifices, and other offerings and particularly by the worship of Skanda.

45—46 O king of kings, when they are respected and honoured in due form, they bestow on men whatever is good for them, and also valour and long life. Having made due salutation to the great god, I shall now describe to you the nature of those spirits that influence the destinies of men after they have attained their sixteenth year.

47. The man who sees the celestials while sleeping or while he is awake soon turns mad. The spirits under whose in-

fluence this happens are called the celestial spirits

48 When a man sees his deceased ancestors while he is comfortably seated or while he is lying in his bed, he turns mad. The spirit who causes this is called ancestral spirit.

49 The man who shows disrespect to the Siddhas and who is cursed by them in return soon turns mad. The evil spirit who causes this is called the Siddha spirit.

50 The spirit by whose influence a man smells sweet fragrance and becomes cognisant of various tastes, and thus turns mad is called the Rakshasha spirit.

51 The spirit by whose influence a man is possessed by the celestial musicians (Gandharvas) is thus made mad is called the Gandharva spirit.

52 The evil spirit by whose influence men are always persecuted by the Pishachas and thus turn mad is called the Pishacha spirit.

53 When a Yaksha spirit by some means or other enters the body of a human being, he immediately turns mad. Such a spirit is called the Yaksha spirit.

54 The illness of the man who goes mad his mind being demoralised with vices, must be cured according to the methods prescribed in the *Sistras*.

55 Men also turn mad from perplexity from fear, is also on seeing hideous sights. Their remedy is in quieting their minds.

56 There are three classes of evil spirits,—some frolicsome, some gluttonous and some sensual.

57 Until men attain the age of one hundred years these evil spirits continue to persecute them. Afterwards fever becomes the only evil spirit that affects human beings.

58 Those evil spirits always avoid those who are self-controlled and self-restrained who are of cleanly habits who are god-fearing, and free from laziness and contamination.

59 I have thus described to you all the evil spirits that influence the destiny of man. You who are devoted to the Great God (Siva) will never be troubled.

This ends the two hundred and twenty-ninth chapter the evil spirits in the Markandeya Samasya of the Vana Parva

CHAPTER CCXX

(MARKANDEYA SAMASYA PARVA)

—Continued—

Markandeya said:—

1 When Skanda had done all these favourite works of the mothers Saha appeared before him and said, 'You are my son.

2 I desire that you should give me great happiness.' To her Skanda replied, 'What sort of happiness you desire to get?

Saha said:—

3—4 O mighty-armed one O child, I am the favourite daughter of Daksha. My name is Saha, from my youth I am in love with Agni, but that deity does not understand my feelings. I desire to live forever with him.

Skanda said:—

5—6 O lady, O beautiful one, from this day all the oblations that virtuous men, who do not deviate from the path of virtue, will offer to the celestials and the Pitris with Mantras uttered by the Brahmanas shall always be offered to Agni coupled with the name of Saha. Thus, O excellent one, you will always live with Agni.

Markandeya said:—

7 Having been thus addressed and worshipped by Skanda Saha was greatly pleased. Being thus united with her husband Pavaka (Agni), she much honoured Skanda.

8 Then Brahma, the lord of creatures, said to Mahasena, 'Go and see your father Mahaswara, the chastiser of tripartite.

9 Rudra with Agni and Uma and with Saha have combined to make you invincible for the good of the world.

(Slokas 10 to 13 not translated for obvious reason)

14 Men who are desirous of acquiring wealth should worship these five classes of spirits with the sun-flower. They should also be worshipped for the alleviation of diseases.

15—17 Mupka and Munjika begotten by Rudra should always be worshipped by those who desire the good of their children. Those who desire to have children born to them should always worship those female spirits that live on human flesh and that are produced in trees. Thus all Pishachas are divided into innumerable classes. O king, hear now the origin of the bells and strands of Skanda.

18 Airavata had two Bells named Vairajanti. The intelligent Indra brought them and personally gave them to Guha.

19 Visakha took one of those Bells and Skanda the other. The standards of both Kirtukeya and Visakha are of the red colour.

20 That greatly powerful deity Mahasena was very much pleased with the toys given to him by the celestials.

21 Surrounded by the celestials and the Pisachas and seated on the golden mountain, he looked effulgent in all the grandeur of prosperity.

22 That mountain covered with beautiful forests looked grand with the presence of that hero as the Man-lara with charming caves looks with the rays of the sun.

23-26 The white mountain was adorned with charming forests full of blossoming Santaka flowers and with forests of Karnabira, Parjita, Jaba and Aokha trees and also with wild figs, overgrown with Kalumba trees; it was full of innumerable celestial deer and birds. The roaring clouds served the purpose of musical instruments. It seemed like the murmurs of an agitated sea. The celestials, the Gandharvas and the Apasars began to dance. There rose a loud sound of joy from the murmur of all creatures.

27 It appeared as if Indra with all the worlds had been transferred to the white mountain. All looked as if Skanda with great satisfaction. None felt tired in doing so.

28-30. When that exalted son of Purika was installed as the generalissimo of the celestial army, that handsome and happy child, ruling with Parvati on a car and shining as effulgent as the sun, went to a place called Vidravata. In his beautiful chariot were yoked thousands of lions, and it was driven by Kala (himself). They passed through space and seemed as if they were about to devour the sky.

31 Striking terror into the hearts of all creatures in the mobile and immobile worlds, those lions fluted through the sky uttering fearful growls. In that chariot was seated Pusapati (Siva) with the mother Uma.

32 Looking like the sun with flames of lightning illuminating masses of clouds which were adorned with the bow of Indra, the front of him proceeded the lord of wealth (Kuvera) with his followers Guhakas.

33 Riding on the backs of luminous beings and riding (as if) on his beautiful car Pusapati, Indra also with the celestials went riding on his elephant Airavata,

34-39 And brought up the rear of Mahadevi, the giver of boons. The great Jakscha Amoghha with his followers, the Jambakas, Jakschas and other Rakshas adorned with garlands of flowers were in the right wing of the army. Many celestial warriors with the Vasus and the Rudras marched in the right wing of the army. Then marched the terrible Yama in company with Death followed by hundreds of fearful diseases. Behind him was carried the fearful, sharp and well adorned trident of Shiva called Vyagra. The exalted lord of waters Varuna with his terrible Pusha (upon) surrounded by innumerable exquisite animals marched slowly with the trident. The trident the Vyagra was followed by Pattisa (weapon) of Rudra guarded

40 By mace, balls, clubs, and other excellent weapons. O king, Pattisa was followed by the greatly effulgent umbrella of Rudra.

41 And by the vessels and by the great Rishis. On the right looked beautiful the effulgent scepter followed by Bhrigu, Angira and others.

42-45 Behind all these rode Rudra on his white chariot, giving great encouragement to the celestials by his great prowess. Rivers and lakes, and seas, Apasars, Rishis, celestials, Gandharvas, Nagas, stars, planets, and other children of the celestials and also many handsome women followed him in his train. The beautiful ladies went scattering flowers all around.

46 The clouds went along making their obsequies to the waddler of Purika. Some held a white umbrella over his head.

47 And Agni and Vayu fanned him with Chakras. O king, he was followed by the prosperity-bound Indri.

48 Accompanied with the Royal sages singing the praises of Vishvadevaya (Siva) Gouri, Vidya, Ganapati, Kama, Mitra,

49 And Savari all followed Parvati, and so did also all those that are Vidyas, created by the learned.

50 The Rakshasas, Grivas (spirits) that deliver to different divisions of the army the commands (of Skanda) that are implicitly obeyed by Indra and the other celestials went in front of the army as standard bearers.

51-52 That foremost of Yakshas, named Pungava, the friend of Rudra, who is always present in the place where corpses are burnt in which is agreeable to all people, merrily marched with him, sometime going in front of the army and sometime falling behind it,—his movements were not certain.

53-55 Virtuous actions are the offerings with which the deity Rudra is worshipped.

fluence this happens are called the celestial spirits

48 When a man sees his deceased ancestors while he is comfortably seated or while he is lying in his bed he turns mad. The spirit who causes this is called ancestral spirit

49 The man who shows disrespect to the Siddhas and who is cursed by them in return soon turns mad. The evil spirit who causes this is called the Siddha spirit

50 The spirit by whose influence a man smells sweet fragrance and becomes cognisant of various tastes and thus turns mad is called the Rakshasha spirit

51 The spirit by whose influence a man is possessed by the celestial musicians (Gandharvas) is thus made mad is called the Gandharva spirit

52 The evil spirit by whose influence men are always persecuted by the Pishachas and thus turn mad is called the Pishicha spirit

53 When a Yaksha spirit by some means or other enters the body of a human being he immediately turns mad. Such a spirit is called the Yaksha spirit

54 The illness of the man who goes mad his mind being demoralised with vices must be cured according to the methods prescribed in the *Sistras*

55 Men also turn mad from a perplexity from fear as also on seeing hideous sights. Their remedy is in quieting their minds

56 There are three classes of evil spirits — some frolicsome, some gluttonous and some venereal

57 Until men attain the age of one hundred years these evil spirits continue to persecute them. Afterwards fever becomes the only evil spirit that affects human beings

58 Those evil spirits always avoid those who are self controlled and self restrained who are of cleanly habits who are god fearing, and free from laziness and contamination

59 I have thus described to you all the evil spirits that influence the destiny of man. You who are devoted to the great god (Siva) will never be troubled.

This ends the two hundred and twenty-ninth chapter the evil spirits in the Markandeya Samasya of the Vana Parva

CHAPTER CCXXX

(MARKANDEYA SAMASYA PARVA)

—Continued—

Markandeya said. —

1 When Skanda had done all these favourite works of the mothers Saha appeared before him and said, You are my son

2 I desire that you should give me great happiness. To her Skanda replied, What sort of happiness you desire to get?

Saha said —

3—4 O mighty armed one O child I am the favourite daughter of Dakṣa. My name is Saha, from my youth I am in love with Agni, but that deity does not understand my feelings. I desire to live forever with him.

Skanda said:—

5—6 O lady O beautiful one from this day all the oblations that virtuous men may do not deviate from the path of virtue will offer to the celestials and the Pitris with *Mantras* uttered by the Brahmins shall always be offered to Agni coupled with the name of Saha. Thus, O excellent one, you will always live with Agni.

Markandeya said. —

7 Having been thus addressed and worshipped by Skanda Saha was greatly pleased. Being thus united with her husband Pavaka (Agni), she much honoured Skanda.

8 Then Brahmā the lord of creatures said to Mahasena, 'Go and see your father Mahaswara, the chastiser of Irripura.'

9 Rudra with Agni and Uma and with Saha have combined to make you invincible for the good of the world.

(Slokas 10 to 13 not translated for obvious reason)

14 Men who are desirous of acquiring wealth should worship these five classes of spirits with the sun-flower. They should also be worshipped for the alleviation of diseases.

15—17 Mujika and Minujika begotten by Rudra should always be worshipped by those who desire the good of their children. Those who desire to have children born to them should always worship those female spirits that live on human flesh and that are produced in trees. Thus all Pishachas are divided into innumerable classes. O king hear now the origin of the bells in the words of Skanda.

by mortals. He is also called Siva, the omnipotent god, the wielder of Pinaka, he is the great god. He is worshipped in various forms. The son of Kuruksha, the generalissimo of the celestial army, ever respectful to Brahmanas being thus surrounded by the celestial forces also followed that lord of the celestials. Then Mahadeva said these weighty words to Mahasena: "Carefully command the seventh army corps of the celestial forces."

56 O lord, very well, I shall command, the seventh army corps. Now tell me soon if I am to do any thing else.

Budra said —

57 O son, you shall always find me in the field of battle. By looking at me and by devotion to me, you shall derive great good.

Markandeya said:—

58 Having said this, Maheswara (Siva) embraced him and then permitted him to go. When Skanda was thus allowed to go, great disasters occurred.

59 To disturb the equanimity of the celestials. The firmament with the stars was on a blaze. The whole universe became greatly confused.

60—63 The earth trembled and sent up a rumbling sound. Darkness covered the whole world. Seeing this fearful catastrophe, Sankara (Siva) with the greatly blessed Uma and with the celestials and the great Rishis became greatly aggrieved. When such confusion overtook them, they saw before them a fearful and mighty army with various weapons, it looked like a mass of clouds and rocks. Those terrible and countless beings, speaking various languages, came where stood Sankara and the celestials. They hurled on the celestials showers of arrows from all directions.

64—69 And also masses of rocks, maces, clubs, *Satagnis*, *Pasas* and *Parighas* (all weapons). The celestial army was thrown into great confusion by the shower of those fearful weapons and they began to waver. The Danavas made a great havoc by cutting down the soldiers, horses, elephants, chariots and arms. The celestial forces were then seen to turn their backs upon the enemy. Many of them fell killed by the Asuras as large trees fall in the forest when a wild fire takes place. The dwellers of heaven fell with their heads cut off from their bodies. They had none to lead them in that fearful battle and they were thus killed by the enemy. Seeing his army unsteady and hard pressed by the Danavas, the lord of the celestials, the slayer of Vala, Purandara tried to rally them by saying, O heroes, do not be

afraid, may success attend you. Take up your arms.

70—71 Resolve upon displaying bravery, you will then meet with no more misfortune, and you will then be able to defeat these wicked and terrible wretches, the Danavas. Be blessed, attack the great Danavas with me. Having heard the words of Sakra, the dwellers of heaven became reassured.

72 And under his leadership they again attacked the Danavas. Thereupon all the celestials and the greatly powerful Marutas.

73—76 Along with the greatly exalted Sadhyas and the Vasus returned to the attack. The arrows which they angrily discharged against the enemy drank a large quantity of blood from the bodies of the Daityas and of their horses and elephants. Their sharp arrows passing through their bodies fell upon the ground looking like so many snakes falling from the sides of a hill. O king, the Daityas, thus pierced by the arrows, fell on all sides, looking like so many masses of clouds. Attacked by the celestials on the field of battle, the Danava forces.

77—78. Were struck with panic and they wavered at that shower of various arrows. Then the celestials loudly gave vent to their joy with uplifted weapons. The celestial musicians began to play various airs. Thus took place that great battle, so fearful to both sides.

79—81 The battle field was covered with blood and strewn with the bodies of both the Devas and the Danavas. The celestials however, were soon worsted and the fearful Danavas again made a great havoc of the celestial army. The Asura drums were sounded and their shrill bugles were loudly blown. The Danava chiefs sent forth terrific lion like roars. Then came forward from the fearful Danava army a greatly powerful,

82 Danava named Mohesha with a large mass of rocks in his hands. He looked like the sun peering from amongst a mass of dark clouds.

83 O king, seeing that uplifted mass of rocks about to be hurled on them, the dwellers of heaven fled in confusion. But they were pursued by Mohesha who hurled on them the rock.

84 O ruler of earth, by the falling of that rock, ten thousand warriors of the celestial army were killed by being crushed to the ground.

85 This act of Mohesha struck terror into the hearts of the celestials. With other Danavas, he again attacked them as a lion attacks a herd of small deer.

86 When Indra and the other dwellers of heaven saw that Mohesha was advancing to attack them they fled leaving behind their arms and colours.

87 Thereupon Mohesha was greatly enraged, and he quickly advanced towards the chariot of Rudra. Reaching near, he seized its pole with his hands.

88 When Mohesha in great wrath thus seized the pole of Rudra's chariot, the earth began to groan and the great Rishis faint-ed away.

89 Huge and cloud like Daityas made great noise in joy, thinking that they had already won the victory.

90 Though the exalted Rudra was in this plight, he did not kill Mohesha, for he knew that the wicked wretch would be killed by Skanda.

91 The fiery Mohesha, gloating over the prize he had secured, sent up in great joy loud roars to the great alarm of the celestials and to the great joy of the Danavas.

92 When the celestials were in that great danger, Mahasena burning like a (second) sun came forward in great wrath.

93 That mighty armed lord was clad in red clothes, adorned with garlands of red flowers, and incased in golden armour.

94 He rode on a golden chariot as bright as the sun, drawn by chest-nut horses. Seeing him the Daitya forces suddenly lost heart in the field of battle.

95-96 O king of kings, the greatly powerful Mahasena hurled a blazing *Sakti* (weapon) for the destruction of Mohesha. That weapon cut off his head, and he fell on the ground dead.

97-101 His head, as massive as a hill, extending in length sixteen *Yojanas*, falling on the ground barred the entrance to the country of the northern Kurus, though now the people of that country easily pass by that gate. It was seen by the Devas and the Danavas that Skanda hurled his *Sakti* again and again on the field of battle. It returned to his hands again and again killing thousands of the enemies. The fearful Danavas were killed in *1,15,600* numbers by the arrows of the greatly intelligent Moha-sena. When they were exceedingly alarmed and the followers of Skanda began to kill and cut them down and drink their blood. They in great joy exterminated the Danavas in no time.

102 As the sun destroys darkness, or as fire destroys a forest or as the wind drives away clouds. In this manner, the illustrious Skanda defeated all his enemies.

103 The celestials came to congratulate him, and he in his turn worshipped Maheshwara (Siva). The son of Kirtika looked as grand as the sun in all his glorious efful-gence.

104 When the enemies (of the celestials) were completely destroyed by Skanda and when Maheshwara went away, then Puran-dara embraced him and thus spoke to him,

105. "O Skanda, O foremost of all warriors, this Mohesha who was made invincible by Bramha is (now) killed by you. The celestials were like grass to him.

106-107. O mighty armed hero, you have removed a thorn from the side of the celestials, you have killed in brittle hundreds of Danavas, as brave as Mohesha,—those enemies of the celestials who used to harass us always. Your followers have eaten up hundreds of Danavas.

108 O god, you are as invincible in battle as the husband of Uma (Siva). This victory will be celebrated as your first great achievement.

109 Your fame will be everlasting all over the three worlds. O mighty armed hero, all the celestials will pay allegiance to you."

110 Having said this to Mahasena, the husband of Sachi with the permission of the three eyed deity (Siva) left the place accom-ppanied by the celestials.

111. Rudra returned to Vadravata, and the celestials returned to their respective abodes. The celestials were thus addressed by Rudra, "Look at Skanda as you do me.

112-113 That son of Agni, having killed the Danavas, have conquered the three worlds in one day. He has been worshipped by the great Rishis. The Brahminas who attentively read this story of the birth of Skanda obtain prosperity in this world and the association with Skanda in the next world."

Thus ends the two hundred and thirtieth chapter, birth of Skanda, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXI

(MARKANDEYA SAMASYA PARVA)

—continued—

Yudhisthira said —

1. O high-souled and the exalted Brahmana, I desire to know the names of that great deity by which he is celebrated all over the three worlds.

Vaishampayana said —

2 Having been thus addressed by the illustrious Pandava in the midst of the Rishis, the exalted and the greatly ascetic Markandeya said —

Markandeya said —

3-9 (They are) Agneya Skanda Deptya Kirita Anantaya Myuraketa Dharmitman Bhutesha Moheshardana, Kamajit Kamada Kanta Satyabaka, Bhuvaneshwara Sishu Sigra, Suchi Sanda, Dipavarna, Subahana Amoghya, Anagha Roudra Praya Chan drinava Deptyasakti Prasantauman, Vadru krit Kutamohana Sistasuprya, Pavita Matrisatsa, Kanyabhisti Vibhakti Saheyra Ravatsuta, Prabhu Netra Vishakha Nigamya, Suduschara, Suvrata, Lalita Valakriduka, Prya, Khicharin, Brahmacharin, Sura Sudharan Oddbhava Vishwamitra Prya, Devasenaprya Vasudeva Prya and Prakrit. These are the divine names of Karisheya. Whoever repeats them, there is no doubt he secures fame, wealth and salvation.

10 O foremost of the Kurus I shall now with devotion pray to that inviolate power full, six faced and brave Gita who is worshipped by the celestials and the Rishis I listen to them.

11 O Skanda you are devoted to Brahma you are begotten by Brhmn you are versed in the mysteries of Brahma, you are Brhmesya, you are the foremost of those who possess Brahma you are fond of Brahma, you are as lustre as the Brahmanas, you are learned in the great mystery of Brahma, and you are the leader of the Brahmanas.

12 You are Gita you are Sahara you are the holier of the holy. You are invoked by Mantras and you are celebrated as the six flamed fire you are the year you are the six seasons you are the months the fortnights the winter declination and the cardinal points of firmament.

13 You are lotus eyed you possess a lotus like face, you have one thousand faces and one thousand arms. You are the ruler of the universe, and you are the great oblations you are the animating spirit of all the celestials and the Asuras.

14 You are the generalissimo of armies you are fury, you are the lord you are the great master you are the conqueror of your enemies you are Sahasbhi, Sa rathista, and Sahasrubhu.

15 You are the Sahasrajit, you are the earth herself you possess innumerable forms and thousands of heads, you are endowed with great strength O god you have with your own desire appeared as the son of Gangā, Sahā, and Mahā. etc.

16 O six faced god you play with the cock you assume various forms according to your own will you are Daksha Son of Mithras Dharmā, Vayu and the king of mountains.

17 For everlasting time you are mighty, you are the most eternal of all eternal things and you are the lord of birds you are the origin of Truth you are the destroyer of the children of Dui, you are the great conqueror of the enemies of the celestials.

18 You are the personation of virtue. Being yourself both vast and minute you are acquainted with the highest and the lowest points of virtuous acts, you are the mysteries of Brahma.

19 O foremost of the celestials O lord of the universe this whole creation is pervaded by your spirit. I have thus prayed to you according to the best of my power. I bow to you who possess twelve eyes and twelve hands. Your remaining attributes are beyond my conception.

20-21 The Brahman who attentively reads this story of the birth of Skanda, or narrates it to Brahmanas, or hears it narrated by Brahmanas obtains wealth, long life, fine children, victory, prosperity, contentment and association with Skanda.

Thus ends the two hundred and thirty-first chapter, hymn to Skanda in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXXI

(DRAUPADI SATYABHAMA SAM- BHAVA PARVA)

Vaishampayana said —

1 When the high-souled Pandavas and the Brahmanas had taken their seats Dwapadi and Satyabhama entered the hermitage.

2-4 O king of kings with hearts filled joy, they laughed merrily and they seated themselves at the feast. Those ladies who always spoke sweetly to each other had met after a long time began to talk upon various delightful topics and one of the accounts of the Kurus and the Yavas. Healer waited Satyabhama, the fair one wife of Krishna in the daughter of Satyaki asked (Drapadi) in private voice, "How O Draupadi, can you rule the proud Pāndu."

5 These herms who are endued with great strength and beauty and who are

the Lakshmis themselves. O beautiful lady, how is it that they are so obedient to you and that they are never angry with you?

6. Only a lovely feature, the Pandavas are always obedient to you. They are all willing to do your bidding. Tell me the reason.

7. Is it vows or asceticism or incantations or drugs or your sermons, or the efficacy of science or the influence of youthful appearance or the recitation of particular formulae or *tantras* or *collyriums* and other medicines?

8. Tell me, O Panchala princess, if that blessed and mysterious thing by which, O Krishna, (Duryodhana) my husband (Krishna) may be ever obedient to me.

9. Having said this the illustrious Satyabhama stopped. The greatly blessed and chaste Draupadi thus replied to her,

10. 'O Satyabhama, you ask me of the practices of wicked women. How can I speak of practices adopted by wicked women?

11. It does not become you to put further questions to me or to doubt me. You are intelligent, you are the favourite wife of Krishna.

12. When the husband learns that his wife is addicted to incantations and drugs—from that day he begins to dread her as if a poisonous snake has entered into his sleeping chamber.

13. Can a man afflicted with fear have peace? How can one who has no peace have happiness? A husband can never be made obedient by a wife with the help of ministers.

14—15. We hear of painful diseases transmitted by enemies. Those that desire to kill others send poison in the shape of gifts, so that the man that takes the powder so sent by tongues of flame is certainly deprived of his life as soon as possible.

16. Women have sometimes caused dropsy and leprosy, decrepitude, impotency and idiocy, blindness and deafness in men (by administering drugs to enchant them).

17. These wicked women, ever treading in the path of sin, do some times injure their husbands. But the wife should never do injury to her husband.

18. O illustrious Satyabhama hear now of my conduct towards the high-souled Pandavas.

19. Abandoning vanity and subduing desire and wrath, I always serve with

devotion the Pandavas with all their wives.

20. Restraining jealousy with devotion of heart and without any feeling of degradation at the service I perform, I always serve my husbands.

21—22. I ever fearing to utter what is evil and false or to look or to walk with impropriety or to cast glances indicative of the feelings of the heart, I serve the sons of Pitha, those mighty warriors as blazing as the sun or fire and as handsome as the moon,—those heroes who are endued with useful energy and prowess and who are capable of killing their enemies by a glance of their eyes.

23. Celestials or men or Gandharvas, young or handsome, wealthy and adorned with ornaments, my heart is never attracted to any other.

24. I never bathe or eat or sleep till he that is my husband has bathed, or eaten or slept, till all our servants and followers have bathed, eaten and slept.

25. Whether returning from the field, the forest or the town or hastily rising up I always salute my husband with water and seat.

26. I always keep the house and all the household articles and the food that is to be taken well ordered and clean. I carefully keep the rice and serve them the food at the proper time.

27. I am never angry, I never speak harsh words, I never imitate women that are wicked. Avoiding idleness, I always do what is agreeable.

28. I never laugh except at a jest, I never stay for a long time at the gate of the house. I never stay long in places of nature's call or in pleasure gardens of the house.

29. I always refrain from laughing loudly or indulging in high passion and from everything that may give offence. O Satyabhama I am always engaged in serving my husbands.

30. A separation from my husband is never agreeable to me. When my husbands leave home to go to my relatives,

31. I give up flowers and fragrant paste of every kind, and I undergo penances, whatever my husband does not think, whatever he does not eat.

32—33. Whatever my husband does not enjoy,—I always renounce. O beautiful lady, adorned with ornaments, and ever self-controlled by the instructions received by me, I always devotedly seek the welfare of my husbands. I always perform those duties

that my mother in law formerly told me in respect of relatives,

34-36 As also in respect of alms giving of offering worship to the celestials of offering oblations to the Pitris of holding food on auspicious days in order to offer it to the Pitris and the guests of reverence and of service to those that deserve our respect and of all else that are known to me I always perform my duty night and day without the least idleness. Having my heart firmly fixed in humility and fixed in approved rules I serve my gentle, truthful and virtuous husbands, considering them always as so many poisonous snakes capable of being enraged at trifles.

37 My opinion is that to depend on one's husband is the eternal virtue of women. The husband is wife's god, he is her (sole) refuge. There is no other refuge for her. How can then a wife act what is disagreeable to her husband?

38 I never either in sleeping or in eating or in adorning my person act against the wishes of my husbands. I am always guided by my husbands. I never speak ill of my mother-in-law.

39 O blessed lady, my husband has become obedient to me for my diligence, my alacrity and for the humility with which I serve my *Gurus*.

40 Every day I personally wait with food and drink and clothes upon the revered and truthful Kunti, the mother of those heroes.

41 I never show any preference for myself over her in matters of food and attire and ornaments. I never reprove in words Pritha (Kunti) who is equal to the earth herself in forgiveness.

42 Eight thousand Brahmanas were formerly fed every day in the palace of Yudhishthira from plates of gold.

43 Eighty thousand *Sutala* Brahmanas all leading domestic lives were entertained by Yudhishthira with thirty maid servants assigned to each.

44 Besides these ten thousand *Yotis* with their desire under complete control had their pure and well cooked food carried to them in golden plates.

45 All those Brahmanas that were the utterers of the *Vedas* I used always to worship duly with food, drink, and clothes taken from stores when a portion of them had been dedicated to Vishwadeva.

46-47 The illustrious son of Kunti had one hundred thousand well dressed maid-servants with bracelets on their arms and golden ornaments on their necks, they

were adorned with costly garlands and gold in profusion and they were sprinkled with sandal paste. Adorned with gems and gold, they were all well skilled in dancing and singing.

48 I knew the names and features of every one of those girls and also what they used to eat and what they used to wear and what they used not to do.

49 The greatly intelligent son of Kunti had also one hundred thousand maid servants who duly used to feed the guests with plates of gold in their hands.

50 When Yudhishthira lived in Indrapritha one hundred thousand elephants used to follow him.

51-53 Such was the procession of Yudhishthira when he ruled over earth. It was I who regulated their number and formed the rules to be observed in respect to them. It was I who had to listen to all their complaints. I knew everything about the maid servants of the palace and other servants, my even of the cowherds and shepherds of the royal household. O blessed and illustrious lady, it was I alone amongst the Pandavas who knew the (real) income and expenditure of the king and what (really) their (Pandavas') whole income was.

54 O beautiful lady, those foremost of Bharatas, throwing upon me the (whole) burden of looking after all those that were to be fed by them, would always pay their court to me.

55 This load so heavy and incapable of being borne by persons of evil heart, I surmounting my ease used to bear day and night, all the while being affectionately devoted to them.

56 While my husbands were engaged in virtuous pursuits, I supervised their treasury as inexhaustible as the ever full abode of Varuna (ocean).

57 Day and night bearing hunger and thirst I used to wait upon the Kuru princes, so that my nights and days were equal to me.

58 I used to rise up from my bed first and to go to my bed last. O Satyabhama, this has ever been my custom.

59 This is the great charm ever known to me for making my husbands obedient to me. I have never used any charms of wicked women and I never wish to use them.

60 Having heard these virtuous words of Krishna (Draupadi), Satyabhama expressed her greatest reverence for the Panchala princess, and she thus spoke to her,

65. "O Panchala princess, O Jagmaseni, I am in fault,—forgive me Among friends conversations in jest naturally and without premeditation arise."

Thus ends the two hundred and thirty-second chapter, the words of Draupadi in the Draupadi Satyabhama of the Vana Parva.

CHAPTER CCXXXIII.

(DRAUPADI SATYABHAMA SAM-
VANA PARVA—Continued.

Draupadi said —

I shall now point out to you a way for attracting the hearts of your husband which is free from deceit O friend, by duly adopting it you will be able to withdraw your husband from other women.

2 O Satyabhama, in all the worlds including that of the celestials, there is no god equal to the husband When gratified with you, you may get (from your husband) every object of desire, but when angry, all of them may be lost

3 It is from her husband that the wife obtains offspring and various articles of enjoyments From your husband you may have handsome beds and seats, robes and garlands, perfumes and great fame, and heaven itself hereafter.

4 One cannot obtain happiness here by means that are easy. The woman that is chaste obtains happiness with great misery Therefore always adore Krishna with friendship, love and sufferings

5 Act in such a way by offering handsome seats and excellent garlands and various perfumes and prompt service that he may be devoted to you, thinking, "I am truly loved by her"

6. Hearing the voice of your husband at the gate, rise from your seat and stay in readiness within the room As soon as you see him enter your room, worship him by offering him a seat and water to wash his feet.

7 When he orders a maid-servant to do any thing, soon get up and do it yourself Let Krishna know that you adore him with all your heart O Satyabhama,

8 Whatever your husband speaks before you, do not speak it out to every body, though it does not deserve to be concealed, for if any of your co-wives is to speak of it to Vasudeva (Krishna), he might be irritated with you

9 Always seek the good of your husband and feed by every means in your power those that are dear and devoted to him You should always keep yourself aloof from those that are hostile to your husband or those who seek to do him injury and those that are deceitful.

10. Avoiding all excitement and carelessness in the presence of men, conceal your mind by observing silence. You should not stay or talk long even with your sons Pradyumna and Sambya.

11 You should make friendship with only those ladies who are highly born, who are sinless and devoted to their husbands, you should always shun women who are wrathful, addicted to drinks, gluttonous, thievish, wicked and fickle

12 Such conduct is always praise-worthy, and it always produces prosperity. While it neutralises hostility, it also leads one to heaven Therefore worship your husband, adorning yourself with costly garments and ornaments and besmearing yourself with unguents and perfumes.

Thus ends the two hundred and thirty-third chapter, the words of Draupadi in the Draupadi Satyabhama of the Vana Parva.

CHAPTER CCXXXIV.

(DRAUPADI SATYABHAMA PARVA)

—Continued.

Vaishampayana said:—

1—2. The slayer of Madhu Keshava Janardana (Krishna), having talked on various agreeable topics with the illustrious Pandavas and with the Brahmanas headed by Markandeya, and then having bade them all farewell, ascended his chariot and called for Satyabhama.

3 Satyabhama then embracing Draupadi spoke these cordial words to her expressive of her feelings towards her.

4 'O Krishna, (Draupadi) let there be no anxiety, and no grief for you You have no cause to pass your nights in sleeplessness, for you will surely obtain back the earth subjugated by your husbands who are all equal to the celestials.

5 O black eyed beauty, women having such disposition and possessing such auspicious marks (as you have) can never suffer misfortune for a long time

6 It has been heard by me that you will with your husbands enjoy without any doubt this earth in peace and free from all thorns.

7 O daughter of Drupada, when the sons of Dhritrashtra have been all destroyed and severe vengeance has been taken for their hostility you will certainly see the earth ruled by Yudhishthira

8 You will soon see those wives of the Kurus who deprived of sense by pride laughed at you when you were coming away in exile, themselves placed in a state of hopelessness and despair

9 O Krishna know that those who do you any injury when you are in distress are already gone to the abode of Yama

10 Your brave son Pratibandhara Sutasana and Srutakarma by Arjuna and Satenika by Narula and Srutasen by Sahadeva are all skillful heroes and experts in weapons

11-13 With Abhimanyu they are all living in Dwarka much delighted with the place Subhadra cheerfully and with her whole heart looks after them as you yourself used to do Like you she takes great delight in them and derives much happiness from them She grieves in their griefs and joys in their joys

14 The mother of Pradyumna also loves them with all her heart Keshava (Krishna) with his sons Bhanu and others watches over them with special affection

15 My mother in law is ever attentive in feeding and clothing them All the Adhakas and Vrisnis with Rama and others love them very much

16 O beautiful lady, their affection for your sons is equal to what they feel for Pradyumna Having said these agreeable truthful and delighting and cordial words

17 Satyabhama desired to go to the chariot of Vasudeva (Krishna) The wife of Krishna then walked round Krishna (Drupadi)

18 The beautiful Satyabhama then ascended the chariot of Krishna The chief of the Yudus (Krishna) comforted Drupadi with a smile and then asking the Pandavas to return (to their house), he started for his own city with swift horses

Thus ends the two hundred and thirty fourth chapter colloquy between Draupadi and Satyabhama in the Draupadi Satyabhama of the Vana Parva

CHAPTER CCXXXV.

(GHOSHAYATRA PARVA)—

Continued

Janamenjaya said —

1 O Brahmana when these foremost of men,—the sons of Prithu,—were passing their days in the forest exposed to the inclemencies of the winter and the summer of the wind and the sun what did they do after they had reached the tide and the forest named Duttar?

Vaishampayana said —

2 When the Pandavas reached the lake, they chose a place to live in far from the habitations of men They roamed through charming forests and delightful mountains and beautiful valleys through which ran many rivers and streams

3 When they began to live there many venerable ascetics learned in the Vedas often came to see them Those foremost of men always received those Vedik knowing Rishis with great respect

4 Thereupon one day there came to the Kuru princes a certain Brahmana who was celebrated on earth for his powers of speech Having talked with them for some time he went away to the king, the son of Vichitra vira—(Dhritarashtra)

5 Having been received with all respect by that foremost of the Kurus that old king (Dhritarashtra) the Brahmana took his seat and then asked by the king, he talked about the sons of Dhritarastra, Pandava, Indra, and the twins (Ashvina),

6 All of whom having fallen into great misery had become emaciated and reduced owing to exposure to the wind and the sun He also talked of Krishna (Drupadi) who had been overwhelmed with sufferings and who had become protectorless though she had heroes for her lords

7 On hearing his words the king Vichitravirya so became afflicted with grief thinking that the royal princess (Drupadi) had been drowned in a river of sorrow

8 His inmost soul was afflicted with sorrow Grieving all over with sighs he quieted himself with great effort thinking that his folly was the cause of everything (He thought) —

9 Was I now is it that Dhritarashtra Yudhishthira who is the eldest of my sons who is truthful and pious and virtuous in his behaviour who has not a single enemy (on earth) and who formerly used to sleep on beds

made of soft Kanku skins, sleeps now on the bare ground!

10 He used to be awakened by the Sutas and Naghridas and other singers with his praises melodiously chanted every morning. That Indra-like Kuru prince is now awakened from the bare ground early in the morning by innumerable birds.

11 How does Vrikodara, reduced by exposure to wind and sun and filled with wrath, sleep on the bare ground in the presence of the Panchala princess unfit as he is to suffer such misery?

12 Perhaps the intelligent Arjuna who is incapable of bearing pain and who though ever obedient to Yudhisthira yet feels himself pierced by the remembrance of his wrongs, does not at all sleep in the night.

13 Seeing the twins (Nakula and Sahadeva) and Krishna (Draupadi) and Yudhisthira and Bhima in the greatest possible misery, Arjuna certainly sighs like a fearful serpent and from wrath does not sleep in the night.

14 The twins also, who are even like a couple of blessed celestials in heaven,—sunk in misery though deserving of happiness and comfort, certainly pass their nights without sleep—only restrained from taking revenge by virtue and truth.

15 The mighty son of Vayu (Bhima) who is equal to Vayu himself in strength certainly sighs and restrains his wrath tied through his eldest brother (Yudhisthira) to the bond of truth.

16 Superior in battle to all warriors, he now quietly lies on the ground. Being restrained by virtue and truth but burning to kill my sons, he simply passes his time.

17 The cruel words that Duryodhana spoke after Ajatasatru (Yudhisthira) had been deceitfully defeated at dice have reached the innermost depth of Vrikodara's heart. They are consuming him as a blazing bundle of straw consumes a faggot of dry wood.

18 The son of Dharma (Yudhisthira) never sinfully acts. Dhruvanjaya (Arjuna) also always obeys him, but the anger of Bhima is daily increasing like a fire helped by the wind in consequence of a life of exile.

19 That hero burning in wrath squeezes his hands and breathes hot and fearful sighs, as if he wants to consume by them all my sons and grandsons.

20 The wielder of Gandiva (Arjuna) and Bhima when angry are like Yama and Kala themselves. Hurling their arrows

which are like so many thunderbolts, they exterminate their enemies in battle.

21 Alas, Duryodhana, and Sakuni and Suta's son (Karna) and the wicked minded Dushishana in robbing the Pandavas of their kingdom by means of dice saw only honey (on the tree) without thinking the terrible fall from it!

22 A man having acted rightly or wrongly expects to get the fruit of his acts. But fruits however (often) confound and pervert him. How can a man thus obtain salvation?

23—24 If land is properly cultivated and the seed sown and if the god (Indra) seasonably showers rain, still the crop might not grow. This is what we often hear. How could this be true as I think unless everything here (in this world) is ruled by Destiny. The gambler Sakuni has behaved deceitfully towards the son of Pandu (Yudhisthira) who always acts honestly and virtuously. I am the love and fondness that I bear for my wicked sons. I also have similarly acted. Alas, it is for this the time for the destruction of the Kurus has come.

25 Or perhaps what is inevitable must come to pass. The wind, whether impelled or not, must move. The woman who conceives must give birth to a child. Darkness must pass away in the morning and the day in the evening.

26—28 Whatever may be earned by us and others, whether people spend it or not, it would bring us misery when the time would come. Why then people become so anxious to earn wealth? If what is acquired is the result of Fate, then it should be protected so that it may not be divided nor lost little by little nor permitted to flow out at once, for if unprotected it may break into one hundred fragments. But whatever the character of our possession may be, our acts in this world are never lost. Behold what great is the power of Arjuna who went to the abode of Indra from the forest. Having secured the four kinds of celestial weapons he has returned to earth.

29 What man is there who having gone to heaven in his own human body ever wishes to come back? Because he sees the Kurus at the point of death by Time, he has returned.

30 The wielder of the bow is Arjuna. Sabyasachi, the bow is the Gandiva of fearful energy, the weapons are also all celestial who is there who would be able to withstand the (combination of these) three.

31 Having heard those words of the king the son of Suvala Sakuni went to Dur-

yodhana who was then with Karna and told them every thing in private. The foolish Duryodhana was filled with grief at what he heard.

Thus ends the two hundred and thirty-sixth chapter, lamentation of Dhritarastra in the Ghosajatra of the Vana Parva

CHAPTER CCXXXVI.

(GHOSHAYATRA PRAVA)

Vaisampayana said :—

1. Having heard those words of Dhritarastra, Sakuni, when he got an opportunity through Karna, spoke thus to Duryodhana.

Sakuni said :—

2. Having exiled the heroic Pandavas through your own prowess, O descendant of Bharata, you now rule this earth without a rival, as the slayer of Samvata rules the heaven.

3. O ruler of men, O king, the kings of the east, west, north and south all pay tribute to you.

4. O king, the blazing goddess of prosperity, that once used to pay court to the Pandavas, has now been secured by you with your brothers.

5. O king, the blazing prosperity that we formerly saw in Yudhisthira at Indraprastha is now seen by us in you.

6. O king of kings, that which you saw not long ago with so much grief has been now snatched by you from the king Yudhisthira by the force of intellect alone.

7—10. O mighty armed hero, O chaster of foes, all the kings of the world are now under your subjection. They now await your commands as they used to do before those of Yudhisthira. O king the goddess earth bounded with the seas, with her mountains and forests, towns and cities and mines, with her woodlands and hills is now yours. Adored by the Brahmanas and worshipped by the kings O monarch, you (now) blaze forth in your prowess like the sun amongst the celestials in heaven.

11. Surrounded by the Kurus, O king, as Yama is surrounded by the Rudras and Vasava by the Marutas, you shine like the moon amongst the stars.

12. Let us go and see the Pandavas who are now divested of their prosperity, who are now living in the forest who never obeyed commands and who never owed you subjection.

13. O great king, we have heard that they are now living on the banks of the lake situated in the forest named Vaitavana with many Brahmanas,—the dwellers of the wood.

14. O king, go there with all your prosperity, and thus scorch the Pandavas with a sight of your glory, as the sun scorches every thing with his hot rays.

15. You a (great) sovereign and they deprived of their sovereignty, you in prosperity and they deprived of it, you are in affluence and they are in poverty, O king, go and (now) see the Pandavas.

16. Let the Pandavas see you like Yayati, the son of Nahusha accompanied by a large number of followers and in the enjoyment of great bliss.

17. O king, that blazing prosperity which is seen by one's both friend and foe is considered to be the real prosperity.

18. What happiness could be more complete than what one enjoys by being himself in great prosperity, and his enemy being in adversity just like the man on the top of a hill looking down upon another who crawls on the earth.

19. O foremost of kings, the happiness that one derives from seeing his enemies in grief is greater than what one derives on getting a son or wealth or kingdom.

20. What happiness will not be his who himself being in affluence sees Dhananjaya (Arjuna) in barks and skins.

21. Let your wife clad in costly robes look at the afflicted Krishna (Draupadi) now in barks and skins and thus increase her misery.

22. Let the daughter of Drupida reproach herself and her life deprived as she is of wealth, for the sorrow that she will feel on seeing your wife adorned with ornaments will be far greater than what she had felt in the *Sava*.

Vaisampayana said :—

23. O Janamejaya, having thus spoken to the king, Sakuni and Karna when their speech was over both became silent.

Thus ends the two hundred and thirty-sixth chapter, Sakuni's words in the Ghosajatra of the Vana Parva.

CHAPTER, CCXXXVII.

OSHA-YATRA PARVA)—Contd.

hampayana said.—

Having heard the words of Karna, Duryodhana became greatly dejected. But soon again he became melancholy, and he then thus spoke.

Duryodhana said —

O Karna, what you tell me is always in my mind. But I shall not get permission to go where the Pandavas are.

King Dhritrashtra is always grieved for those heroes. The king considers them (now) more powerful (than me) by their asceticism.

—5. O greatly effulgent one, if they understand our motives, he will never grant us permission, for we can have no business in Dvaitavana than to exterminate the Pandavas in their exile.

1. You know what Khatwa (Vidura) said to me, to yourself and to the son of Kunti (Sakuni) at the time of the play,

2. Reflecting on those words and also (their) lamentations, I cannot make up my mind as to whether I should or should not go.

3. I shall certainly feel great delight if I see Bhima and Bhishma (Arjuna) passing our days with Krishna (Draupadi) in that misery in the forest.

4. The joy that I may feel by obtaining an entire sovereignty over the earth is nothing in comparison to what I shall obtain by seeing the Pandavas clad in rags and skins.

5. O Karna, what joy could be greater than what I shall derive on seeing Draupadi, the daughter of Drupada, clad in rags in the forest?

6. If King Dharmaraja (Yudhishthira), Bhishma and the son of Pandu (Arjuna) see me graced with great prosperity, then only shall I attain to the great end of my life.

7. But I do not see the means through which I can go to that forest and by which I may get the permission of the king Dhritrashtra.

8. Therefore find out some skilful plan with the help of Suvala's son (Sakuni) and Dushashana, by which we may go to the forest (where the Pandavas) are.

9. I shall also to-day make up my mind whether I should go or not, and then I shall see the king (my father) to-morrow.

10. When I shall remain seated (to-morrow) with that foremost of the Kurus,

you will then with Suvala's son propose the pretext you may have fixed upon.

16. Hearing then the words of Bhishma and of the king (my father) on the subject of this journey, I shall settle everything, beseeching (the permission of) our grand father (Bhishma).

Vaishampayana said :—

17. Having said "So be it," they then all went away to their respective houses. As soon as the night passed, Karna came to the king.

18. Thereupon Karna thus smilingly spoke to Duryodhana, "O ruler of men, a plan has been fixed upon by me. Hear it."

19. O ruler of men, our herds of cattle are now in Dvaitavana all waiting for you. There is no doubt we can go on the pretext of seeing our cattle.

20. O king, O ruler of earth, it is always proper to go and see the cattle, ~if you say this to your father, you will get his permission."

21. When they were thus talking about the cattle, the Gandhara king Sakuni thus smilingly spoke,

22—23. "O ruler of men, this plan which has no difficulty to be carried out was what I also saw for the purpose of going (to Dvaitavana). The king will certainly grant us permission, or even he may send us there of his own accord. Our herds of cattle are now all waiting in the forest of Dvaitavana. We may certainly go there under the pretext of seeing our cattle."

24. They then all three laughed together and gave their hands to one another. Having arrived at this conclusion, they then went to see the chief of the Kurus (Dhritrashtra).

Thus ends the two hundred and thirty seventh chapter, consultation to see the cattle in the Ghosa Yatra of the Vana Parva.

CHAPTER CCXXXVIII.

(GHOSA YATRA PARVA)—Continued

Vaishampayana said :—

1. O Janamejaya, O descendant of Bharata, then they all saw Dhritrashtra and asked his welfare, they were also asked their welfare in return.

2. Then a cowherd named Samanga who had been instructed beforehand came to the king Dhritrashtra and spoke about the cattle.

3 O king the son of Radha (Karna) and Sakuni thus spoke to that foremost of kings, the ruler of earth Dhritarashtra,

4 'O descendant of Kuru our cattle are now stationed in a charming place. The time for marking the calves has also come.

5 O king this is also an excellent season for your son Duryodhana to go to a hunting expedition. Therefore you should grant him permission to go there.

Dhritarashtra said —

6 O child, hunting and seeing the cattle are both very proper acts. I think the herdsmen should not be (completely) trusted.

7 But I have heard that those foremost of men (the Pandavas) are living some where near that place, therefore I think you should not yourselves go there.

8 Defeated by deceitful means they are now living in the deep forest in great misery. O son of Radha those greatly powerful car warriors are now engaged in asceticism.

9 Dhananjaya (Yudhishthira) will never be angry, but Bhimsena is naturally wrathful, the daughter of Jangmasena (Draupadi) also is effulgent herself.

10 Full of pride and folly as you are you are certain to give her offence. Endued with ascetic merit as she is (now), she will certainly consume you.

11 Or perhaps those heroes, armed with swords and other weapons and filled with wrath, may consume you with the fire of their weapons.

12 Or if from the force of numbers you seek to injure them in any way,—even that will be a highly improper act, though I know you will never succeed.

13 The mighty armed Bhavanajaya (Arjuna) had lived in the abode of Indra. Having obtained the celestial weapons he has returned to the forest.

14 While unaccomplished in arms, Viratsu (Arjuna) conquered the whole earth. He is now a great car warrior and highly accomplished in arms why will he not be able (now) to kill you all?

15 Or if you in obedience to my words on going there behave carefully you will then never be able to live happily as you will always be in a state of trustlessness.

16—17 Or some soldiers of yours may do some injury to Yudhishthira and that unpremeditated act may be ascribed to you. O descendant of Bharata, therefore let some

faithful men go there to count the cattle and mark the calves. I do not think it is proper for you to go in person.

Sakuni said:—

18 O descendant of Bharata, the eldest Pandava is virtuous. He has taken the pledge in the assembly that he will live twelve years in the forest.

19 The other Pandavas are virtuous and obedient to him. The son of Kunti, Yudhishthira will never be angry with us.

20 We desire very much to go to a hunting expedition, we shall also take that opportunity to count the cattle. We have no wish to see the Pandavas.

21 We shall not go to that place where the Pandavas are living. Therefore no misconduct on our part can possibly arise.

Vaisampayan said:—

22 Having been thus addressed by Sakuni the ruler of earth, Dhritarashtra unwillingly gave permission to Duryodhana and his counsellors to go.

23 Having received permission, the son of Gandhari, that foremost of the Bharata race (Duryodhana) with Karna and with a large host started.

24 He was accompanied by Dushirana the intelligent son of Suvala (Sakuni) and by many others of his brothers and also by thousands of women.

25 When he started to see that lake by the Daitavarna the citizens also with their wives proceeded towards that forest.

26 Eight thousand cars, thirty thousand elephants, nine thousand horses, and many thousands of foot soldiers,

27 Carriages, shops, pavilions, traders, bards and men trained in hunting, by hundred and thousands, followed the king.

28 O monarch as the king started followed by many thousands of men, the uproar caused by the march resembled the deep roar of winds in the rains.

29 Arriving at the lake of Daitavarna with his followers and conveyances, king Duryodhana encamped at the distance of four miles from the lake.

Thus ends the two hundred and thirty eighth chapter, Duryodhana's arrival at Daitavarna in the Ghosa Yatra of the Vana Parva.

CAAPTER CCXXIX

SHOSAYAIRA PARVA—Continued)

'aishampayana said —

1 Then the king Duryodhana, living in various parts of that forest at last came to the cattle stations and encamped there.

2 Selecting a well known charming place which had a plentiful supply of water and which abounded in trees, and possessed every convenience, his attendants built a house for him.

3 Near the royal residence, they also erected separate houses for Karna, Sakuni and other brothers of the king.

4 The king saw his cattle by hundreds and thousands. Examining their limbs and marks, he supervised their counting.

5 He caused the calves to be marked and took a tax of those that required to be taxed. He also counted all those cows of which calves had not yet been weaned.

6. Completing the task of counting, and making every calf which was three years old, the Kuru prince, surrounded by the cow-herds, began cheerfully to sport and wander about (in that forest).

7 The citizens and the soldiers by thousands sported in that forest as best pleased them like the celestials.

8 The herdsmen, well-skilled in singing and dancing and playing on musical instruments and maidens adorned with ornaments ministered to the pleasures of Dhritarashtra's son.

9 The king surrounded by the ladies of the royal household began cheerfully to distribute according to the merit of each, wealth, food and drinks of various kinds amongst those that sought to please him.

10—11 Attended by all his followers, the king killed many bison, buffaloes, deer, girgiras, bear and boars. Pierced by his arrows many by thousands died in that deep forest. He caused the deer to be caught in the most delightful parts of the forest.

12—13 Drinking milk and enjoying various other delicious articles, O descendant of Bharata, and also seeing as he proceeded many delightful forests and woods swarming with bees intoxicated with the honey of flowers and resounding with the sweet notes of peacocks, the king at last reached the sacred lake of Dantavana.

14 The place was swarmed with bees intoxicated with the honey of the flowers, it echoed with the sweet notes of blue throated fly (birds), it was shaded by *Siptacholas* and *Pannyogas* and *Takulas*.

15—17 The king (Duryodhana) graced with great prosperity went there like the wielder of thunder, the lord of the celestials (Indra). O foremost of the Kururace, the greatly intelligent Dharmaraja Yudhishthira was then, O king, living near that lake and was performing with his wife Drupadi the sacrifice called *Rajarshi* according to the ordinance sanctioned for the celestials and persons living in the forest.

18 O descendant of Bharata, Duryodhana, having arrived at that place, commanded thousands of his men to build there pleasure houses with the least delay.

19. Saying "So be it", they at the command of the king went towards the banks of the lake to build the pleasure houses.

20 As the best of the soldiers of Dhritarashtra's son, having reached the lake, were about to enter the woods, many Gandharvas came forward and commanded them not to enter.

21. O monarch, the king of the Gandharvas with his followers had already arrived there from the abode of Kuvera.

22 He had come surrounded by various Apsaras and also by many sons of the celestials. Having come to that lake to sport, he had closed the place to all corners.

23. O king, finding the lake closed by the Gandharva king, the royal attendants (of Duryodhana) went back to the place where their king was.

24 O descendant of Kuru hearing their words he (Duryodhana) sent a number of his soldiers, all difficult to be vanquished in battle commanding them to drive away the Gandharvas.

25 Those warriors who formed the vanguard of the Kuru army, having heard these words of the king went back to the lake of the Duryodhana and thus spoke to the Gandharvas.

26 "The powerful king named Duryodhana, the son of Dhritrashtra has come here for sport. Therefore leave this place at once."

27 Having been thus addressed O king, the Gandharvas laughed aloud. They then replied to them in harsh words.

28 "Your wicked-minded Duryodhana has but little sense. Or else how could he thus command us who are dwellers of heaven as if we are his servants."

29 You are certainly fools to rush thus to the point of death. You are senseless idiots to bring such message to us.

30. Go back soon where that Kuru king is or else you will to-day go to the abode of Dharmiraja (Yami)'

31. Having been thus addressed by the Gandharvas those vanguardis (of the Kuru army) ran back to the place where the king (Duryodhana) the son of Dhritarashtra was.

This ends the two hundred and thirty ninth chapter colloquy between Duryodhana and the Gandharvas in the Givata Yatra of the Vana Parva

CHAPTER CCXI

(GHOSHAYATRA PARVA)—

Continued.

Vaishampayana said —

1. O great king they then all came to Duryodhana and spoke to that Kuru prince that they (the Gandharvas) had spoken to them.

2. O descendant of Bharata, finding that his soldiers had been opposed by the Gandharvas the mighty son of Dhritarashtra was filled with great anger and thus spoke to the soldiers.

3. 'Christise these wicked witches who want to do what is not agreeable to me even if he be Satakrati (Indra) who is sporting here with all the celestials.'

4-5. Having heard the words of Duryodhana the greatly powerful sons of Dhritarashtra the hounds of warriors armed themselves for battle. Filling ten directions with loud hoarse roars and crushing all they entered by force that forest.

6. O ruler of earth the Gandharvas, again forbade the Kuru soldiers to advance though gently forbidden by the Gandharvas.

7. Disregarding all those Gandharvas they entered that great forest. When the son of Dhritarashtra did not stop his soldiers.

8-9. Then those rangers of the sky went and spoke to Chitrsema. The Gandharva king when he heard it was filled with anger and he then commanded his followers. Punish all christise these wicked wretches. O descendant of Bharata thus commanded by Chitrsema, the Gandharvas.

10-11. Rushed it was to the Dhritarashtra people with weapons in hand. Seeing the Gandharvas rushing to it he then with great force and with uplifted weapons the Dhritarashtra warriors fled in all directions.

Seeing that all the Dhritarashtra people were flying before the enemy.

12. The heroic son of Radha (Karna) alone did not fly. Seeing that the great army of the Gandharvas was rushing towards him,

13-15. The son of Radha stopped them with a very large shower of arrows. That son of Suta by his great lightness of hand struck hundreds of Gandharvas with arrows and spears and Bhallas and various other weapons made of bones and steel. That great car warrior cut off within a moment the heads of many Gandharvas and thus they made the army of Chitrsema yell in pain. Although the Gandharvas were killed by the greatly intelligent son of Suta (Karna).

16-17. They returned to the charge by hundreds and thousands and in consequence of the hoards of Gandharvas rushing to battle earth became covered over by the Gandharva army. Then him Duryodhana and also the son of Suta (Sakuni).

18-20. And Dhisharma and Yama and other sons of Dhritarashtra riding on cars the clatter of the wheels of which resembled the roars of Garuda, followed the kind of Karna and returned to the charge and began to kill the (Gandharva) army with the desire of support by Karna. The (Kuru) princes attacked the Gandharva army. With a very large number of cars and horses, the whole of the Gandharva army began to fight.

21. The battle that took place was fearful and fierce. Then the Gandharvas afflicted with the arrows of the Kuru army seemed to be exhausted.

22-26. Having seen the Gandharvas afflicted the Kuru sent up a loud roar. Seeing the Gandharva army afflicted with fear Chitrsema jumped up in great anger. From his seat and resolved to exterminate the Kuru army. That hero learned all the various modes of warfare fought with his weapons of illusion. The Kuru heroes were all deprived of their senses by the illusion of Chitrsema. Then, O descendant of Bharata, it appeared that every Kuru warrior was attacked and surrounded by the Gandharvas. Being thus attacked with great force the Kuru army was afflicted and it was with pain. O king, those that desired to live fled from the field (of battle). O king when the whole of the Kuru army broke and fled, the son of Surya (Karna) alone stood there as unmovable as a bul.

27 Duryodhana, Karna and Sakuni, the son of Suvala, all fought with the Gandharvas though they were all severely wounded.

28 All the Gandharvas then with the desire of killing Karna rushed upon him in battle in hundreds and thousands.

29 Those greatly powerful heroes, with the desire of killing that Suta's son surrounded him on all sides with swords, battle axes and spears.

30 Some cut down the yoke of his car, some its flag-staff, some its shafts, some its horses and some its charioteer.

31-32. Some cut down his umbrella, some the wooden fender round his car and some its joints. It was thus many thousands of Gandharvas attacked his car and broke it into many pieces. When his car was thus attacked, Karna leaped from it with sword and shield in his hands. He then jumped up in the car of Vikarna and whipped the horses (to leave the field and) save himself.

Thus ends the two hundred and fortieth chapter, defeat of Karna, in the Ghoshatyatra of the Vana Parva

CHAPTER CCXLI

(GHOSHATYATRA PARVA) —

Continued

Vaishampayana said —

1 O great king when the great warrior Karna was routed by the Gandharvas, the great army of Dhritrashtra's son fled away in his very sight.

2 Seeing all the Karna soldiers flying from the enemy, the great king Duryodhana refused to run away.

3 Seeing the greatly powerful Gandharvas army rushing towards him, his charioteer of bows hurled on them a thick shower of arrows.

4 Without minding that shower of arrows the Gandharvas with the desire of killing Duryodhana, surrounded his car.

5-6 With their arrows they cut off into pieces its yoke, shafts, fenders the flag-staff, threefold banyan poles and the chief turret. They also cut off his charioteer and horses. When Duryodhana thus deprived of his car fell on the ground, the mighty armed Chitrasena rushed upon him and seized him with such force that it seemed as if his life itself was taken.

7 O king of kings, when he was thus taken prisoner, the Gandharvas surrounded the car on which Dushirama was seated, and they took him also as a prisoner.

8 Some seized Vivensati, and some Chitrasena and some Vinda and Anuvinda, and some again seized all the ladies of the royal household.

9 The soldiers of the son of Dhritrashtra who were routed by the Gandharvas then came to the Pandavas.

10 When the king (Duryodhana) was taken prisoner, the vehicles, the shops, the pavilions, the conveyances and the beasts of burden were all made over to the Pandavas for protection.

The soldiers said:—

11 The handsome, the mighty-armed and the greatly powerful son of Dhritrashtra (Duryodhana) is taken away by the Gandharvas as prisoner. O sons of Pritha, follow them.

12 Dushashana, Durvisla, Durmukha and Duryuta are all being led away as prisoners bound in chains and also the ladies of the royal household.

Vaishampayana said—

13 Thus crying, the followers of Duryodhana, afflicted with grief and sorrow, came to Yudhishtira desiring to effect the rescue of their king.

14 Then to those old counsellors of Duryodhana who came, in grief and being melancholy, to ask protection from Yudhishtira, Bhishmasena said,

15 That, we ought to have done with great efforts, arriving ourselves in the line of battle, supported by horses and elephants has indeed been done (to-day) by the Gandharvas.

16 They that came here with other purposes have been overtaken by consequences which they have not foreseen. This is the result of the evil counsels of a king who is fond of gambling.

17 It has been heard by us that even the enemy of a man who is powerful is overthrown by others. The Gandharvas have done this extraordinary feat before our very eyes.

18 There is in the world still fortunately (for us) some who is desirous of doing us good and who is taken upon his shoulder our pleasant load.

19 The wicked-minded wretch had come here to us, himself being in prosperity — while we are now sunk in misery, being ema-

uated by severe austerities and exposed to wind, cold and heat

20 Those that immitate the conduct of that sinful and wicked kuru (Duryodhana) are now seeing his own disgrace

21 He who instructed Duryodhana to do this had certainly acted sinfully. I tell you the sons of Kunti are not wicked and sinful

22 When the son of Kunti Bhishma was thus talking in a voice of sarcasm,—the king (Yudhishthira) said: This is not the time for using cruel words

Thus ends the two hundred and forty first chapter Duryodhana's descomfiture, in the Ghosavatra of the Vana Parva

CHAPTER CCXIII

(GHOSAVATRA PARVA—Continued)

Yudhishthira said:—

1 O child, why do you speak these cruel words to these frightened kurus who are now in adversity and who have come to us for protection?

2 O Vrikodira dissensions and disputes often take place amongst those that are connected in blood. Such hostilities always exist but for it family honour is never suffered to be destroyed

3 If any stranger seeks to destroy the honour of a family they that are good never tolerate such insult to be offered by the stranger.

4 The wretched minded one (Gandharva king) knows that we are living here for some time (even knowing this) he has disregarded us and has done this which is disagreeable to us

5 O exalted one, from this forcible seizure of Duryodhana and from this insult offered to the ladies of our family by a stranger, our family honour is destroyed

6 O foremost of men, arise and arm yourselves without the least delay to rescue those that have sought protection and also to save the honour of our family

7 Let Arjuna and the twins (Nakula and Sahadeva) and yourself and also those that are brave and invincible (at once go and) rescue Duryodhana who is even now being taken away to a prison

8 O these blazing cars with golden flagstaffs belonging to the son of Dhritrashtra are now all ready (before you). With 14,000 men and other charioteers who are all skilled warriors ride all of you these ever

furnished cars with deep rattling noise ride on them and fight to your utmost power with the Gandharvas to rescue Duryodhana. Even an ordinary Kshatriya would try his best to protect one who has come to him for protection. What then, O Vrikodira, shall I speak to you?

12—13 Entreated for assistance in such words as these 'O hasten to my help' who is there that is so mean as not to help even his enemy when he sees him to crave for protection with joined hands? The bestowal of a boon a sovereignty, and the birth of a son are sources of great happiness. But to rescue an enemy from distress is equal to all three

14 What could be greater joy to you than that Duryodhana now in distress seeks his very life which now depends on the strength of your arms?

15 O Vrikodira O hero if the vow which I am engaged in observing were over, I would have certainly myself run to his assistance

16—17 Try by all means, O Bhima O Kuru prince, to rescue Duryodhana (first) by the act of conciliation. If however the Gandharva king cannot be managed by the act of conciliation then you must try to rescue Duryodhana by light fighting

18 If the Gandharvas do not let off the kurus, even then, O Bhima you must then rescue them by crushing the enemy by all means

19 O Vrikodira, all this I can tell you now, for my vow has begun, but it has not ended yet

20 Having heard these words of Ajatasatru Dharmajaya (Arjuna) at the command of his Guru, vowed to rescue the Kurus

21—22 'If the Gandharvas do not peacefully let off the Dhritrashtra people, the earth shall this day drink the blood of the Gandharvas'. Hearing the vow of the truthful Arjuna, O king the Kurus were fully cheered up.

Thus ends the two hundred and forty second chapter to the rescue Duryodhana, in the Ghosavatra of the Vana Parva

CHAPTER CCXIV

(GHOSAVATRA PARVA)—Continued

Vaishampayana said:—

1 Having heard the words of Yudhishthira, the foremost of men, headed by Bhishma, rose up in great delight

2. O descendant of Bhīrata, those great car-warriors then put on impenetrable armours that were decked with gold.

3. They armed themselves with celestial weapons of various kinds. Thus armed, they ascended the cars furnished with flag-staffs with bows and arrows in their hands.

4-5. The Pandavas looked like so many blazing fires. Those foremost of car-warriors, riding on those well-furnished cars drawn by fleet horses, went to the place (where the Gāndhīrvas were) without the least delay. Thereupon the Kuru soldiers sent up a very loud shout,

6. On seeing the great car-warriors the sons of Pandu going (to fight with the Gāndhīrvas) those rangers of the sky (Gāndhīrvas) the great car-warriors, were flushed with victory.

7-9. Those warriors the Pāṇḍavas, fiercely encountered one other in the forest. The Gāndhīrvas seeing the four sons of Pandu coming to battle on their cars all turned back towards the advancing combatants. Seeing the Pāṇḍavas looking like the blazing *Lokapatis*, those dwellers of Gāndhāmādhana (Gāndhīrvas) were inflamed with anger, and they stood in battle array. In accordance with the command of the greatly intelligent son of Dharmā, Yudhishthira,

10. O descendant of Bhīrata the battle that took place was but a skirmish. But the foolish-minded soldiers of the Gāndhīrva chief,

11. Were seen by that chastiser of foes Subhasati (Arjuna) that they could not be by means of a light skirmish made to understand what was good for them.

12. He thus spoke to those rangers of the sky in these conciliatory words, "Let off my brother, the king Duryodhana."

13. Having been thus addressed by that illustrious Pāṇḍava the Gāndhīrvas laughed aloud. They thus replied to Partha,

14. "O child there is but one whose command we obey, and living under whose rule we pass our days being free from all miseries."

15. O descendant of Bhīrata we always act as that person commands us."

16. Having been thus addressed by the Gāndhīrvas in these words the son of Kuntī Dharmījaya, thus replied to the Gāndhīrvas in these words.

17. His contact with other females and this fight with men are not proper for the Gāndhīrva king.

18. Therefore let off all these mighty sons of Dhritarastra. Let off also these

ladies at the command of Dharmaraja (Yudhishthira).

19. O Gāndhīrvas, if you do not set the sons of Dhritarastra free in peace, I shall certainly rescue Duryodhana by my prowess."

20. Having said this, the son of Pritha Subhasati Dharmījaya (Arjuna) hurled a shower of sky-ranging and sharp arrows on those sky rangers.

21-22. Thus attacked, those greatly powerful Gāndhīrvas then rushed on the Pāṇḍavas and showered on them innumerable arrows. The Pāṇḍavas also in their turn attacked those dwellers of heaven. O descendant of Bhīrata, then a very fearful battle was fought between the active and energetic Gāndhīrvas and the impetuous Pāṇḍavas.

Thus ends the two hundred and forty third chapter (battle between the Pāṇḍavas and the Gāndhīrvas, in the Ghoshayatra of the Vana Parva).

CHAPTER CCXIV

(GHOSHAYATRA PARVA)—Continued

Vaisampayana said —

1. Thereupon the Gāndhīrvas armed with celestial weapons and adorned with golden garlands showering innumerable blazing arrows, surrounded them on all sides.

2. There were but four Pāṇḍava heroes, on the other hand there were thousands of Gāndhīrvas. Therefore, O king, the battle that was fought was extraordinary.

3. As the Gāndhīrvas cut off the chariots of Karna and of the sons of Dhritarastra, so they tried to do the same with respect to their (Pāṇḍava's) chariots.

4. O king those foremost of men attacked with showers of arrows thousands and thousands of Gāndhīrvas who were rushing towards them.

5. Those mighty rangers of the sky, thus checked on all sides by that shower of arrows did not succeed to come even near the Pāṇḍavas.

6. Arjuna who was greatly enraged after carefully aiming at them hurled against the angry Gāndhīrvas his celestial weapons.

7. In that battle the greatly powerful Arjuna with his *Agriya* weapon sent ten hundreds of thousands of Gāndhīrvas to the abode of Yama.

8 That great Bowman Bhishma, that foremost of all strong men killed in that battle thousands of Gandharvas with his sharp arrows

9 O king the greatly powerful sons of Madri fighting with great prowess attacked hundreds of Gandharvas and killed them all

10 When the Gandharvas were thus killed by the mighty heroes with the celestial weapons they ascended the skies and took with them the sons of Dhrumavira

11 But the son of Kunti Dhrumavyaya (Arjuna) seeing them rise to the sky surrounded them on all sides by a net of arrows

12 Having been confined within that net of arrows as birds are confined in a cage, they angrily lashed upon Arjuna maces, darts and swords

13 But Dhrumavyaya learned in weapons soon stopped that shower of maces darts and swords. He then mangled the limbs of the enemies by his crescent shaped

14 Heals legs and arms (of the Gandharvas) began to drop down from above like a shower of stones thereupon the enemy was struck with terror

15 As the Gandharvas were killed by the illustrious Pandava they hurled a heavy shower of weapons on Arjuna who was on earth

16 But that charioteer of horses that greatly powerful Sabyasachi (Arjuna) stopped that shower of weapons with his own weapons and began to wound them

17 That descendant of Kuru Arjuna shot his well known weapons named *Sihunakarna*, *Litrayila*, *Soura* *Agnya* and *Sonriha*.

18 The Gandharvas consumed by the arrows of the son of Kunti became greatly afflicted, as the Daityas were by Sakra

19 When they attacked Sabyasachi (Arjuna) from above they were stopped by his net of arrows. While they attacked him from all sides on earth they were stopped by his *balisya* (weapon)

20 O descendant of Bharata seeing the Gandharvas routed by the son of Kunti Chitrasena took up a mace and rushed upon Sabyasachi

21 As he was rushing with his mace in his hand Partha (Arjuna) cut off that iron mace into seven pieces

22 Seeing his mace cut into pieces by that very active hero (Arjuna), with his

arrows, he with his own science (of illusion) began to fight with the Pandava

23 The heroic Arjuna, however stopped with his celestial weapons all the celestial weapons that were aimed at him by the Gandharva king

24 When the mighty Gandharva king saw that he was checked by the high-souled Arjuna with his weapons he disappeared from view by the help of illusion

25 Seeing that the ringer of sky was striking at him concealed from sight Arjuna attacked him with his celestial weapons with proper *mantras*

26 Dhrumavyaya, becoming greatly enraged prevented the disappearance of his enemy with his weapon called *Sadbhaveda*

27 Attacked by those weapons by the illustrious Arjuna his dear friend the Gandharva king appeared before him

28 Chitrasena thus spoke to him: Behold, your friend is fighting with you! Seeing his friend weak in battle,

29-30 That forenoon of Pandava withdrew his weapons. The Pandava seeing Arjuna withdraw his weapons checked their flying horses and stopped their weapons and withdrew their bows. Chitrasena Bhishma and Arjuna and the twins then enquired after one another's welfare, and sat down on their respective chariots

Thus ends the two hundred and forty fourth chapter defeat of Gandharvas, in the Ghoshastraya of the Iana Parva

— 2 —

CHAPTER CCXLV

(GHOSHAYATRAPARVA)—Continued

Vaishampayana said —

1 The greatly effulgent great Bowman Arjuna then smilingly thus spoke to Chitrasena in the midst of the Gandharvas

2 O hero, what purpose do you serve by punishing the Kurus? Why do you persecute Duryodhana with his wife

Chitrasena said:—

3 O Dhananjaya I have the (real) purpose of killing dhanu and the wretched here

4 That purpose you are excited in the name of the great afflictions of the Kurus

desired to see you in adversity and misfortune

5 They came here to mock you and the illustrious Drupadi. Knowing their purpose the lord of the celestials thus spoke to him

6 'Go and bring Duryodhana in chains with all his counsellors. Protect Dharmaraja with all his brothers in battle

7 He is my dear friend and that Pandava is also my disciple. At these words of the lord of the celestials, I speedily came here

8 The wicked wretch is now in chains. I shall go to the abode of the celestials. I shall now take this wicked-minded one at the command of the slayer of Paka

Arjuna said —

9 O Chitrasetu if you wish to do what is agreeable to me then set Duryodhana free at the command of Dharmaraja — He is our brother.

Chitrasetu said:—

10—11—This sinful wretch is always full of vanity. He deserves not to be let off. O Dharmaraja, he has deceived and wronged both Dharmaraja and Krishna (Drupadi). The son of Kunti Yudhishthira knows not the purpose in which this wretch came here. Let the king therefore do what he likes after knowing every thing

Vishampayana said —

12 Thereupon all of them went to King Yudhishthira. Going to him they told all that had happened.

13 Arjuna (Yudhishthira) having heard these words of the Gundharvas asked to set them all free, and he also praised the Gundharvas.

14 (He said) — It is fortunate for us that though you possess great prowess you do not kill the wicked sons of Dharmaraja (Duryodhana) with all his counsellors and relatives.

15 O sir this is a great kindness that I see in you by the Gundharvas. If the honour of my family is also saved by liberating the wicked wretch

16, I am pleased to see you all. Come in I will show to you by the Gundharvas the honour of my family is also saved by liberating the wicked wretch

17. Thus requested by the greatly intelligent Pandava, the Gundharvas became greatly delighted. They went away with the Asuras with Chitrasetu at their head

18 The lord of the celestials then came there and visited with the celestial

beings all those Gundharvas that were killed in the battle with the Kurus

19 The Pandavas also having rescued their relatives with the ladies of the royal household and having achieved that great feat became exceedingly delighted

20 These illustrious car-warriors, worshipped by the Kurus with their sons and wives blazed forth in splendour, as a fire blazes in a sacrifice

21 Then Yudhishthira thus spoke out of affection to the liberated Duryodhana in the midst of his brothers

22 O child, O descendant of Bharata, never again commit such a rash act. A rash man never becomes happy

23 O Kuru prince be blessed with all your brothers. Go back home as pleases you without any dependency or heartlessness

24—25 Having been thus dismissed by the Pandavas, Duryodhana saluted the son of Dhritra (Yudhishthira). Overwhelmed with shame he had appeared as if rent in two. He melted away in tears for his city as one desolate of life. When that Kuru (Duryodhana) had gone away, the son of Kunti Yudhishthira

26—27 With his brothers was worshipped by the Bharmas. Surrounded by these great reactions, and for the celestials he lived in great happiness in that forest of Duryodhana

This ends the two hundred and forty-fifth chapter verse of Duryodhana in the Gishyatra of the Vana Parva

CHAPTER CCXLVI

(GHOSHAYIRA PARVA) — continued.

Janamajaya said:—

1—4 After his defeat and capture by the enemy in his subsequent liberation by the high-souled sons of Pandu by their prowess of arms, it seems to me that the entry of the proud, wicked, brutal, vicious, insolent and wretched Duryodhana ever engaged in insulting the Pandavas and boasting of his own superiority into Hastinapur must have been exceedingly difficult. O Vishampayana, describe to me in detail the entry into the capital of that prince, overwhelmed as he was then with shame and grief

Vaishampayana said:—

5 Having been dismissed by King Dharmaraja (Yudhishthira) the son of Dhritarastra, Duryodhana, bending his head

down in shame and greatly afflicted with grief and sorrow slowly we it away

6 The king (Duryodhana) accompanied by his four kinds of forces went towards his city his heart rent in grief and his mind filled with thoughts of his defeat

Leaving his chariots in the way in a place which abounded in grass and water the king encamped on a delightful and good place as pleased him best

8 With his elephants cars cavalry and infantry stationed all around (the camp) he was seated on an elevated bedstead as bright as fire,

9 Himself looking like the moon under eclipse At the end of the night Karna came to Duryodhana and thus spoke to him,

10 'O son of Gandhari fortunate it is that you are alive Fortunate it is that we have again met By good luck you have defeated the Gandharvas who are capable of assuming any form at will

11 O descendant of Kuru, by good luck alone that I am enabled to see your brothers—who are all mighty car warriors come off victorious from that battle

12-14 As for myself being attacked by the Gandharvas and being unable to rally our hosts I fled before your eyes Attacked by the enemy with all the prowess and my body mangled with their arrows I sought safety in flight This however, O descendant of Bharata seemed to me to be a great wonder that I see you all come back safe with your wives troops and vehicles out of that superhuman battle

15 O descendant of Bharata O great king there is no other man in this world who can achieve what you have achieved in battle to day with your brothers

Vaishampayana said:—

17 Having been thus addressed by Karna king Duryodhana thus spoke in reply to the Anga king (Karna) in a voice choked with tears

Thus ends the two hundred and forty sixth chapter, colloquy between Karna and Duryodhana in the Ghosha Yatra of the Itana Parva

CHAPTER CCXLVII (GHOSHAYATRA PARVA) —

Continued

Duryodhana said —

1. O son of Madha, you do not know what had happened, therefore I am not

angry at your word You think that the hostile Gandharvas had been defeated by my own prowess

2 O mighty-armed hero for a long time my brothers standing by me fought with the Gandharvas But the slaughter on both the sides was very great

3 When those heroes (the Gandharvas) fought with the illusion, then our battle with those rangers of skies became an unequal one

4 We then met with defeat and we were then all made prisoners along with our attendants counsellors, children, wives, troops and cars

5 We were overwhelmed with sorrow and we were being taken by them through high skies Thereupon some of our soldiers and counsellors and great car warriors

6 Went in grief to the Pandavas who never refuse help to those that ask for it they thus spoke to them 'Here is king Duryodhana, the son of Dhritarashtra with his brothers

7 And also with his counsellors and wives He is being carried away a prisoner by the Gandharvas who are in the sky Be blessed Rescue the king with his wives

8 Do not allow great sins to be offered to all the Kuru ladies" Having been thus addressed, the eldest Pandava, who is ever virtuous

9—to Conciliating all the Pandavas ordered them to rescue us Thereupon those foremost of men the Pandavas, overtaking them (the Gandharvas), asked them in sweet words to release us, although they were able to rescue us by force But when they refused to release us in sweet words

11 Then the greatly powerful Bhima, Arjuna and the twins (Nakula and Sahadeva) hurled on the Gandharvas a great shower of arrows

12 Thereupon those rangers of skies abandoning the fight fled through the sky and dragged our poor selves after them in great joy

13 Then we saw a net work of arrows all around us spread out by Dharmaraj who was shooting extraordinary weapons on the enemy.

14 Seeing all directions covered with a net work of sharp arrows shot by the Pandavas that friend of Dharmaraj (the Gandharva king) appeared before him

15-16 Then Chitravent and the Pandavas (Arjuna) embraced each other and enquired after each other's health The other Pandavas were also embraced by him in return They also enquired about one another

welfare. The heroic Gandharvas then cast aside their armours and weapons mixed freely with the Pandavas. Then Chitrasena and Dharmaraja worshipped each other with great respect and regard.

Thus ends the two hundred and forty-seventh chapter, colloquy between Karna and Duryodhana, in the Ghoshastra of the Vana Parva.

CHAPTER CCXLVIII

(GHOSHASTRA PARVA)—

Continued

Duryodhana said:—

1 That slayer of hostile army Arjuna then came to Chitrasena and he smilingly spoke these mainly words:

2 O hero, O foremost of the Gandharvas, you should release my brothers. They are not to be insulted so long the Pandavas are alive.

3 Having been thus addressed by the illustrious son of Pandu, O Karna, the Gandharva told him of the (secret) counsel with which we came,

4 Namely we had gone there for seeing the Pandavas with their wife in the greatest misery. When these counsels of ours were disclosed by the Gandharva,

5 I desired then in great shame to enter the earth. The Gandharva then accompanied by the Pandavas went to Yudhishthira.

6—8 Describing to him our (secret) counsels bound as we were, he made us over to him. Alas what greater sorrow could be mine than that I should thus be offered as a tribute to Yudhishthira in the very sight of our women, myself in chains and in great misery and also under the complete control of our enemies! Alas they that were ever persecuted by me they that were my everlasting enemies, released me from captivity! Wretch that I am, I am indebted to them for my life! O hero, if I had met with my death in that great battle,

9 That would have been far better than that I have obtained my life in this way. If I would have been killed by the Gandharvas, my fame would have spread over the earth.

10 I would have then obtained holy regions of everlasting happiness in the abode of Indra. O foremost of men, listen to me now as to what I intend to do.

11 I shall stay here fasting—all of you go back home. Let all my brothers also go to their own city (Hastinapur).

12 Let all our relatives headed by Dushasana go back to the city.

13 Insulted as I am by the enemy, I shall never again return to that city,—I was ever respected and feared by my enemy,—I who ever enbaunched the respect of my friends and relatives,

14 Have now become a source of sorrow to my friends and joy to my enemies. Having gone to Hastinapura, what shall I say to the king (Dhritarastra)?

15 What will Bhishma, Drona, Kripa, the son of Drona (Aswathama), Vidura, Sanjaya, the son of Valhika (king), the son of Somadatta and the other revered chiefs.

16 And also the chief men of independent professions say to me, and what shall I say to them in return?

17 Having hitherto stayed over the heads of my enemies, having hitherto trod upon their breasts, I have been now degraded from my position. What shall I say to them (now)?

18 Like me who was puffed up with vanity, insolent men, even obtaining prosperity, knowledge and affluence, are never blessed for any length of time.

19 Alas, led by folly I have done a highly improper and wicked act, for which, fool that I am, I have now fallen into such distress.

20 I shall therefore die of starvation, I shall not be able to live. Rescued by one's own enemy, what man of manliness could drag on (a miserable) existence!

21 Proud as I am, the enemy has laughed at me when they found me deprived of all manliness. The Pandavas, who possessed great prowess (joyously) looked at me who was then in the greatest possible misery.

Vaishampayana said:—

22 When he was thus bewailing, he thus spoke to Dushasana, 'O Dushasana, O descendant of Bharata, hear my words.

23 Accepting this installation offered by me, become king. Rule over the earth protected by Karna and the son of Suvala.

24 As the slayer of Vritra (Indra) cherishes the Marutas, so cherish your brothers in such a way as they may trust you. Let your friends and relatives depend on you as the celestials depend on Satakratu (Indra).

25 Always bestow pensions on Brahmanas; be always the refuge of your friends and relatives.

26 As Vishnu looks after the celestials, you should also look after all your poor and helpless relatives. Always cherish your *Gurus*. Go, rule the earth,

27 Gladdening all your friends and chastising all your enemies. Clasp his neck he said, 'Go'

28—29, Having heard his words Dushashana in great misery and grief said to his eldest brother with joined hands, with bent down head and with voice choked in tears, 'Relent.' Saying this he fell down on the earth in the greatest possible misery.

30 In sorrow and grief that foremost of men shed tears on the feet of his brother and thus spoke to him, 'His can never be

31 The earth may split, the heavens may fall down in pieces, the sun may lose his rays, the moon may abandon her coolness,

32 The wind may forsake its speed the Himalayas may be moved from its site the waters of the ocean may dry up and fire may lose its heat,

33 But, O king, I cannot rule the earth without you." He again and again said, "Relent," "Relent"

34 "You alone shall be king in our race for one hundred years." Having said this, he loudly wept before the king,

35—36. O descendant of Bharata catching the feet of his eldest brother who deserved worship from him. Having seen Dushashana in great grief and Duryodhana in greatest possible misery, Karna came to them and said, O Kuru princes, why do you childishly weep like ordinary people?

37 Men can never by weeping drive away their grief. Weeping can never remove one's own grief.

38 What do you gain by thus giving way to sorrow? Summon patience. Do not grieve and thus give joy to your enemies.

39 O king the Pandavas did only their duty in rescuing you. Those that reside in the dominions of the king should always do what is agreeable to the king.

40 Under your protection the Pandavas are residing in your dominion in great happiness. You should not indulge in sorrow like ordinary people.

41 Behold your brothers are all sad and miserable on seeing you resolved to die by starvation. Be blessed! Rise up and come to your city and console your brothers.

Thus ends the two hundred and forty eighth chapter, colloquy between Karna and Duryodhana in the Ghoshastraya of the Vana Parva

CHAPTER CCXLIV

(GHOSHAYATRA PARVA)

—Continued—

Karna said —

1 O king your to-day's conflict is childish. O hero, what is to be wondered at in all this,—that you were rescued by the Pandavas.

2 When you were defeated by the foe O chieftain of foes O descendant of Kuru those that reside in the dominion of the king, specially the warriors,

3—6 Should always do what is agreeable to the king whether they happen to be known to the king or unknown to him. It often happens that even the foremost of men who are capable of crushing the enemy are often defeated by them, under such circumstances they are often rescued by their troops. The warriors living in a king's dominion should always combine and try their utmost for their king. If, therefore, O king, the Pandavas who live in your dominion have rescued you, what is there to be sorry for? O foremost of Kuru O monarch, it was not proper for the Pandavas.

7—8 That they did not follow you when you marched to battle at the head of your troops. They have long before come under your power by becoming your slaves. Reduced as they are with courage and prowess and incapable as they are to turn back from the field of battle they are bound to help you. You are not enjoying all the rich possessions of the Pandavas.

9 O king see the Pandavas are yet active. They have not resolved to die by fasting. Rise, O king, be blessed you should not grieve.

10 O lord of men, it is the certain duty of those who live in a king's dominion to do what is agreeable to that king — what is there then to be sorry for?

11 O king of kings O chieftain of foes if you do not act as I say I will do as I like. I will serve at your feet with all respect.

12 O foremost of men O king I do not desire to live without you. If you

resolve to die by fasting, you will simply be the laughing-stock of all other kings.

Vaishampayana said :—

* 13 Having been thus addressed by Karna, king Duryodhana, being firmly resolved to die, determined not to rise from the place where he sat.

Thus ends the two hundred and forty ninth chapter, colloquy between Karna and Duryodhana in the Ghoshastra of the Vana Parva.

CHAPTER CCL

(GHOSHAYAIRA PARVA)

—Continued

Vaishampayana said —

1 O king, seeing Duryodhana who is always incapable of putting up with an insult, seated with the determination of dying by starvation, the son of Suvala, Sakuni, spoke thus

Sakuni said:—

2 3 O descendant of Kuru you have heard that Karna has said His words are indeed full of wisdom O king why should you foolishly throw away the great prosperity that I won for you by abandoning your life to-day through mere silliness? It appears to me to-day that you never waited upon (the) old men.

4 Like an unburnt earthen vessel in water, he, who is incapable of controlling sudden occasions of joy or grief, is lost even if he obtains prosperity.

5 The king who is entirely destitute of courage, who has no spark of manliness, who is the slave of procrastination and who is addicted to sensual pleasures is never respected by his subjects

6 Benighted as you have been whence is this unseasonable grief of yours? Do not undo this graceful act done by the sons of Prithi by indulging in grief.

7 O king of kings, when you should express your joy and reward the Pandavas, you are grieving. Your thus behaviour is very inconsistent

8. Be cheerful, do not abandon your life. But with a very pleased heart think of the good work they have done to you. Give back to the sons of Prithi their kingdom and win both virtue and renown by your thus act.

9 Establishing brotherly relations with the Pandavas, become their friends and make them your friends,

10 Give them back their paternal kingdom, for you will then be happy.

Vaishampayana said —

11—12 Having heard the words of Sakuni, and having seen Dushashana lying at the feet of the king (Duryodhana) unmanned by fraternal affection, the king raised Dushasana, and clasping him in his well formed arms he smelt his head. Having heard the words of Karna and Suvala's son (Sakuni),

13. The king Duryodhana was overwhelmed with shame. He lost heart more than ever and utter despair overtook his soul.

14—15. Having heard all that his friends said, he thus again spoke in sorrow, "I have nothing more to do with virtue, wealth, friendship, affluence, sovereignty and enjoyments. Do not oppose me, leave me all of you. I am firmly resolved to abandon my life by fasting

16 Go back to the city and worship all my Gurus with respect" Having been thus addressed by him, they thus replied to that royal chastiser of foes

17 "O king of kings, O descendant of Bharata, the course that is yours is also ours. How can we enter the city without you?"

Vaishampayana said:—

18 Though addressed in all manner of ways by his friends and counsellors and brothers and relatives, the king wavered not from his firm resolve.

19 In accordance with his resolve, he spread *Kusa* grass on the ground, and purifying himself by touching water, he sat down on it

20. Clad in rags and *Kusa* grass, he engaged in observing the greatest vow. That foremost of kings, with the desire of going to heaven, stopped all speech

21 He began to pray and worship internally, and he suspended all external intercourse. On learning his resolve, the sons of Diti and the Danavas,

22 Who lived in the nether region and who were once defeated by the celestials, fearing that their party would be destroyed without Duryodhana,

23 Began a sacrifice with fire to summon him before them. Mantra-knowing men then commenced with the formulae of Vrihaspati and Ushana

24 Those rites that are indicated in the Atharva Veda and the Upanishadas and which are capable of being achieved by mantras and prayers

25—26 Brahmanas of rigid vows well-versed in the Vedas and their branches began with great and deep meditation to pour libations of *ghee* and milk into the fire with mantras. After those rites were completed, a strange goddess, O king, rose up saying, "What shall I do?"

27. With well pleased hearts the Drutyas commanded her by saying: "Bring here the king, the son of Dhritarastra, who is now engaged in a vow of fasting."

28 Thus commanded, she went away saying, "So be it." In a moment she came to the place where the king, Duryodhana, was.

29 Taking up the king she brought him to the nether world, and within a moment she came back to the Danavas and told them (that she had brought the king). Seeing the king brought before them in their assembly in the night the Danavas

30 With well pleased hearts and with expanded eyes in delight thus spoke these flattering words to Duryodhana:

Thus ends the two hundred and fiftieth chapter, the fasting of Duryodhana, in the Ghoshayatra of the Vana Parva

CHAPTER CCLI

(GHOSHAYATRA PARVA) —*Cont'd*

The Danavas said:—

1 O king of kings O perpetrator of the Bharata race, O Duryodhana! you are always surrounded by heroes and illustrious men.

2 Why have you then taken this rash step such as this vow of starvation? Suicide always leads (a man) to hell. It becomes the subject of calumnious speech.

3 Intelligent men like you never engage in acts that are sinful and opposed to their best interests and which strike at the very root of their purposes.

4 O king, therefore restrain your this resolve. It is destructive of morality, profit and happiness and of fame, prowess and energy. It enhances the joy of one's enemies.

5 O king O lord, know the truth,—the celestial origin of your birth and the make up of your body and then assume patience.

6 O king, in the days of yore, we obtained you from Mahaswara by ascetic austerities. The upper part of your body is wholly made of *Vajra* (thunder).

7 O! less one therefore it is invincible to weapons of every description. The lower part of your body capable of captivating the female heart by its coolness, was made of flowers by the goddess herself.

8 O foremost of kings, thus your body was created by Ishwara himself and the goddess. Therefore O best of kings, your origin is celestial and not human.

9 Other greatly powerful Kshatriyas headed by Bhishaditta—all learned in the celestial weapons—will kill your enemies.

10 Therefore there is no need for your grief. You have no cause for fear. In order to help you many heroic Danavas have been born on earth.

11—16. Other Asuras will possess Bhishma, Drona and Karna and others. Possessed by the Asuras, those heroes will cast away their kindness and fight with your enemies. When the Danavas will enter their heart and completely possess them flinging all affection to a distance and becoming hard hearted, those heroes will then strike every one opposed to them without sparing sons, brothers, fathers, friends, disciples, relatives, even children and old men. Blinded by ignorance and wrath and impelled by destiny which has been ordained by the creator those foremost of men will hear steeped in sin, will, O foremost of the Kurus depopulate the earth by hurling all kinds of weapons with great manliness and strength and always boastfully addressing one another with words such as these: "You will not escape from me to day with life. The five illustrious sons of Pandu will fight with these (heroes)."

17—18 Possessing great strength and favoured by the fate they would bring about the destruction of all. Many Duryas and Yakshas that have been born in the Kshatriya order will fight with great prowess in battle with your enemies using maces, clubs, lances and various weapons.

19 O hero as for the fear of Arjuna in your heart we have already settled the means of killing Arjuna.

20 The soul of the killed Narada has assumed the form of Karna. Recollecting, O hero, his former enmity, he will kill both Keshava (Krishna) and Arjuna.

21 That great car warrior, that foremost of all wielders of weapons, proud of his prowess, will vanquish Arjuna in battle, as also all your enemies.

22 The wailer of thunder (Indra), knowing all this and desirous of saving Sahyasachi (Arjuna), will in disguise take away from Karna his ear-rings and armour.

23 We have therefore appointed hundreds upon hundreds and thousands upon thousand of Daityas and Rikshasas, they are known by the name of Samsaptakas.

24 These illustrious warriors will kill the heroic Atjuna. Do not therefore grieve O king, you will rule the whole earth with out a rival.

25 Do not give way to dependence O descendant of Kuru, this conduct does not suit you. If you die, our party will become weak.

26 O he o, go—you should never direct your mind in any other course. You are our refuge.

Vaishampayana said —

27 Having thus addressed him the Daityas embraced that foremost of kings and those best of the Daityas then cheered that irrepressible hero like a son.

28 O descendant of Bharata, cheering his mind by soft speeches they permitted him to depart saying 'Go and attain victory.'

29 When they had given leave to the mighty armed one (o depart) that very goddess carried him back to the spot where he had sat down intent upon putting an end to his life.

30—31 Having set that hero down and paid him homage, the goddess wished with the king's permission O descendant of Bharata when she disappeared the king considered all this to be a dream.

32—34 (He thought) "I shall defeat the Pandavas in battle. Duryodhana considered that Karna and the Samsaptakas are both able to kill that charioteer of foes Partha (Arjuna). Thus was strengthened the hope of the wicked minded son of Dhritarashtra,

35 To conquer the Pandavas O foremost of Bharatas Karna also—his soul and mind possessed by Nivrika,

36 And influenced by the qualities of emotion and darkness became eagerly desirous of killing Filgums (Arjuna). Bhishma, Drona, Kripa and others, their mind possessed by the Danavas,

37 O king, were not so affectionate towards the Pandavas as they were before. The king Suyodhana did not tell this to any one.

38 At the end of the night, the son of the sun, Karna thus smilingly spoke to Duryodhana with joined hands.

39 "No dead man can conquer his foes. It is when he is alive that he can see his good. Where is the good of the dead person and O descendant of Kuru, where is his victory?

40 Therefore this is no time for grief or fear or death. If living with his arms embraced that mighty armed hero,

41 He further said 'O king, rise up. Why do you lie down? O slayer of foes, why do you wish to die?

42 Fear has possessed you at the sight of Arjuna. I truly promise to you that I will kill Arjuna in battle.

43 O ruler of men I swear by my weapon that when thirteen years have passed away, I will bring the sons of Pitru under your subjection.

44 Having been thus addressed by Karna and having (also) remembered the words of the Daityas and the supplications made by (his brothers), Duryodhana rose up.

45 Having heard the words of the Daityas that foremost of men with a firm resolve in his heart arrayed his army full of his elephants chariots and foot soldiers.

46—50 O king, with numerous white umbrellas and pennons and white Chamaras and chariots and elephants and foot soldiers that great army, as it moved on like the waters of the Ganga looked as beautiful as the sky at a season when the clouds have been dispersed and the signs of autumn have been but partially developed. O king of kings eulogised as a monarch by the foremost of Bruhannas who all prayed for his victory, that king Suyodhana the son of Dhritarashtra received honours paid (to him by innumerable men) with joined hands. Blazing in great splendour he went in front (of the army) accompanied by Karna, Suvartha's son, the gambler (Sakuni), Dushashana and all his other brothers.

51—52 Bhurisrava Somadatta, the great king Virbhika followed that foremost of kings with various sorts of chariots, horses and excellent elephants. O foremost of kings within a short time all those perpetrators of the Kuru race entered their own city.

Thus ends the two hundred and fifty first chapter, return to Hastinapur, in the Ghoshastraya of the Vana Parva.

CHAPTER CCLII

(GHOSHAYAIRA PARVA)—

*Continue I***Janamejaya said —**

1 When the illustrious sons of Pritha were living in the forest what did those foremost of men and mighty bow men the sons of Dhritrashtra do?

2 What did the son of the sun Karna and the powerful Sakuni and Bhishma Drona and Kripa do? You should narrate all this to me.

Vaishampayana said —

3—4 O great king when in this manner the Pandavas had gone away leaving Duryodhana and when having been rescued by the Pandavas he had gone to Hastinapur Bhishma spoke thus to the son of Dhritrashtra (Duryodhana) O child I told you before when you intended to go to the forest of the ascetics.

5 That I did not like your journey. But you did go notwithstanding. O hero you were forcibly taken captive by the enemy.

6—8 You were rescued by the virtuous Pandavas but still you were not ashamed. O king, O son of Gndhari even in your presence and also in the presence of your army did the Sutas (hairs) son struck with panic fly away from the battle of the Gandharvas. O king O king of kings O son of a king while you with your army were crying in great distress you saw O mighty armed hero the prowess of the highly skilled Pandavas, and also that of the wicked minded son of the Suta, Karna.

9 O foremost of kings, O lover of virtue whether in the science of arms or heroism or morality Karna is not (even) the fourth part of the Pandavas.

10 Therefore for the welfare of this race peace is I think most desirable with the sons of Pandu.

11 Having been thus addressed by Bhishma that lord of men the son of Dhritrashtra (Duryodhana) laughed aloud and he suddenly went away with the son of Suvala (Sakuni).

12 Then knowing that he was gone, those mighty bowmen with Karna and Dushasana at their head followed that mighty bowman and greatly powerful son of Dhritrashtra.

13 Having seen them gone Bhishma the grandfather of the Kurus bent down his head in shame. O king he then went away to his house.

14 O great king, when Bhishma had gone away that lord of men, the son of Dhritrashtra (Duryodhana) again came there and consulted with his counsellors.

Duryodhana said —

15 'What is good for me? What remains to be done? How can we most effectually bring about the good that we shall fix upon today?

Karna said —

16 O descendant of Kuru, O Duryodhana lay to your heart the words I say. Bhishma always blames us and praises the Pandavas.

17 O mighty armed hero, from the illness he bears towards you, he insults me. O lord of men in your presence he always abuses me.

18—19 O descendant of Bharata, O chastiser of foes I shall never bear the words that Bhishma has said as regards this matter by praising the Pandavas and censuring you. O king, join with me with your elephants troops and chariots.

20 O king I shall then conquer the earth adorned with mountains woods and forests. The earth has been conquered by the four mighty Pandavas.

21 I shall certainly conquer it for you single handed. Let that wretch of the Kuru race the exceedingly wicked minded Bhishma see it.

22 He abuses those that do not deserve it and praises those that should not be praised. Let him to day see my prowess and blame himself.

23 O king command me. Victory shall surely be yours. O king, I swear by my weapon.

Vaishampayana said —

24 O king O foremost of the Bharata race having heard these words of Karna that lord of men became exceedingly delighted, and he thus spoke to Karna.

25 I am blessed for I have been favoured by you. When you who possess the greatest prowess are eager to look after my welfare my life has borne fruit today.

26 O hero, you desire to vanquish all my foes. Go. May good come to you. Command me what I am to do.

27 O chastiser of foes, having been thus addressed by the intelligent son of Dhritrashtra, Karna ordered (to be ready) all the necessities for expedition.

28—29 On an auspicious lunar day and at an auspicious moment and under the in-

24—25. Having been thus addressed, they all said to the king "So be it." Then the king one by one appointed persons to the respective posts (in the sacrifice). He desired the artizans to construct the plough. O foremost of kings, all that was commanded by the king was gradually executed.

Thus ends the two hundred and fifty-fourth chapter, Duryodhana's sacrifice in the Ghoshatra of the Vana Parva.

CHAPTER CCLV.

(GHOSA YATRA PARVA)—Contd.

Vaishampayana said:—

1. Thereupon all the artizans, the principal counsellors, and the highly wise Vidura thus spoke to Dhritarastra's son

2. "O king, all the preparations for the excellent sacrifice have been made. O descendant of Bharata, the (proper) time (to perform it) has also come. The greatly valuable golden plough has also been made."

3—4. O king, having heard this, that foremost of kings, Dhritarastra's son commanded that foremost of sacrifices to be commenced. Then commenced that sacrifice sanctified by mantras and abounding in food. The son of Gandhari was duly installed according to the ordinance.

5. Dhritarastra, the high-souled Vidura, Bhishma, Drona, Kripa and Karna and the illustrious Gandhari all were filled with great delight.

6. O king of kings, swift messengers were sent to invite the kings and the Brahmanas.

7. Ascending swift cars, they went to the directions assigned to them. Then to one messenger at the point of starting this spoke Dushashana

8. "Go soon to the forest of Daitavana and in that forest duly invite the Brahmanas and those wicked men, the Pandavas."

9—10. Thereupon he went there and bowing down his head to all the Pandavas said "O great king, the foremost of kings that Veda of the Kurus, Duryodhana is performing a sacrifice after having acquired immense wealth by his own prowess. Brahmanas from all quarters are going to it."

11. O king, I have been sent here by that illustrious Kurus king, the lord of men Dhritarastra's son to invite you

12. You should therefore see that charming sacrifice of that king." Having heard the words of the messenger king Yudhishthira

13—14. That foremost of monarchs, thus spoke to him, "By good fortune, king Duryodhana, that enhancer of his forefathers' glory, is performing this foremost of sacrifices. We shall certainly go there,—but we cannot do now. We shall have to live in the forest for thirteen years according to our pledge."

15. Hearing the words of Dharmaraja (Yudhishthira) Bhishma thus spoke, "the king Dharmaraja Yudhishthira will then go

16—17. When he will put him (Duryodhana) into the fire kindled by weapon. Speak these words to Duryodhana "when at the end of the thirteenth year that lord of men, the Pandava, will in the sacrifice of battle pour upon the sons of Dhritarastra, the Ghee of his anger, then will I come."

18. O king, the other Pandavas did not say anything unpleasant. The messenger on his return told everything to Dhritarastra's son.

19. Then there came to the city of Dhritarastra many foremost of men, the rulers of various countries and also many highly virtuous Brahmanas.

20. Duly received in accordance to the ordinance, these lords of men felt much delight and they were all well pleased.

21. O king of kings that foremost of kings, Dhritarastra, surrounded by all the Kurus felt the greatest joy and he thus spoke to Vidura,

22. "O Khatwa, soon act thus that all men present in this sacrifice may with food served to them be refreshed and satisfied."

23—24. Then the learned and the virtuous Vidura cheerfully entertained all the orders of men with meat and drinks and also with fragrant garland and various kinds of dresses.

25—26. Having built many pavilions that hero and the foremost of kings, duly entertained the monarchs and the Brahmanas by thousands. He bestowed upon them wealth of various kinds and then bade them farewell. Having dismissed all the kings,—surrounded by his brothers

27. He (Duryodhana) entered Hastinapur in company with Karna and Suvalas' son (Sakuni).

Thus ends the two hundred and fifty-fifth Chapter, Duryodhana's sacrifice in Ghosha Yatra of the Vana Parva.

CHAPTER CCLVI

(GHOSA YATRA PARVA) — *Contd*

Vaishampayana said —

1 O great king when he (Duryodhana) was entering (the city) the bards and penetrators eulogised that undeteriorating one. Other people also eulogised that great bow man that foremost of kings.

2 Sprinkling over him fried paddy and sandal paste the people said. By good luck O king your sacrifice has been completed without obstruction.

3 Some who were present and who were not very careful in their speech said to that lord of earth. Surely this sacrifice cannot be compared with that of Yudhis-thira.

4 It does not come to the sixteenth part of hat (sacrifice) thus spoke to that king some that were reckless in their speech.

5—6 His friends said 'your this sacrifice has surpassed all others. Yayati, Nahusa, Mandiata and Bharata having been sanctified by performing such a sacrifice have all gone to heaven. O foremost of the Bharatas, hearing such pleasing words from the friends,

7 That ruler of men (Duryodhana) cheerfully entered the city and his iron palace. O king, then worshipping the feet of his father and mother and others.

8—9 Headed by Bhishma, Drona and the wise Vidura and being worshipped also by his younger brothers that delighter of his brothers sat on an excellent seat surrounded by all his brothers. Then O great king Suta's son (Karna) rose and thus spoke to him.

10—11 O foremost of the Bharata race by good luck you have completed the great sacrifice. When the Pandavas will be killed in battle and when you will thus complete Rajshuya sacrifice then at that time again I shall thus honour you. The greatly illustrious son of Dhritarastra that great king (Duryodhana) thus spoke to him.

12—13 'Truly has this been said by you. When O foremost of men the wicked minded Pandavas have been killed and when the great Rajshuya has been performed by me then O hero you shall again thus honour me. O great king O descendant of Bharata having said this he embraced Karna.

14 That Kuru prince then began to think of that foremost of sacrifices. Rajshuya. That best of kings then thus spoke to the Kurus who were near him.

15—16 O Kurus, when shall I celebrate that costly and foremost of sacrifices. Rajshuya after having killed all the Pandavas?

16 Thereupon Karna said to the king. O foremost of kings hear what I say? As long I do not kill Arjuna, so long I shall not wish my feet.

17 Nor shall I taste meat, I shall observe the Asura vow. Whoever will ask from me any thing, I shall never say—I have not.

18—19 When Karna had thus vowed to kill Arjuna in battle those mighty car warriors and bowmen the sons of Dhritarastra, sent up a loud shout. Dhritarastras sons thought that the Pandavas were already killed. O king of kings, Duryodhana then leaving those foremost of men,

20 That handsome one entered his house as Kuru the lord enters the garden of Chitraratha. O descendant of Bharata, those great bow men also went to their own houses.

21 (Meanwhile) those great bow men, the Pandavas moved by the words of the messenger, became anxious and they did not experience the least happiness.

22 O king of kings the news had been brought to him by spies that the Sutas son (Karna) had taken the vow to kill Vijaya (Arjuna).

23 O ruler of men having heard this the son of Dharmma (Yudhis-thira) became filled with great anxiety, thinking of the impenetrable armour of the greatly powerful Karna.

24—25 Remembering all their misery, he felt no peace of mind. That high souled hero filled with anxiety made up his mind to abandon the forest of Daitavana abandoning in a wild animal's The king the son of Dhritarastra, meanwhile began to rule the earth.

26 Along with his heroic brothers as also with Bhishma, Drona and Kripa. With the assistance of the Suta's son crowned with martial glory.

27 Duryodhana remained ever intent on the welfare of the ruler of earth. He worshipped the foremost of Brahmanas by celebrating sacrifices with large Dakshinas.

28 O king, that hero, that chastiser of foes was engaged in doing good to his brothers concluding in his mind that giving and enjoying are the only (proper) uses of the wealth.

This ends the two hundred and fifty sixth chapter reflections of Yudhis-thira in the Ghoshatra of the Vana Parva

CHAPTER CCI VI

(MRIGA SAPNODBHAVA PARVA)—

Janamejaya said —

1. After having rescued Duryodhana, what did the mighty Pandavas do in that forest? You should tell me all this

Vaishampayana said —

2. One day, when Yudhishthira was sleeping at night in the Dwaitavana, some deer with accents choked in tears appeared before him in his dreams

3. To them standing with joined hands, their bodies trembling all over, that foremost of kings said, 'Tell me what you wish to say. Who are you and what do you desire'

4. Having been thus addressed by the son of Kunti, the illustrious Pandava (Yudhishthira), those deer, the remaining ones of the herd that had been slaughtered, thus spoke to him

5. O descendant of Bharata, we are deer of Divyavvana,—those that are alive after the rest has been slaughtered. We shall completely be exterminated. Therefore change your abode (from this forest to some other)

6. Your brothers are all heroes learned in weapons. They have thinned the dwellers of the forest (animals).

7. O high-minded one, O Yudhishthira, we few only remain as seed. O king of kings, through your favour let us multiply

8. Seeing those deer which remained like seed after the rest had been destroyed,—trembling and afflicted with fear, Dharmaraja (Yudhishthira) was greatly affected with grief.

9. The king, ever intent on the welfare of all creatures, said to them 'So be it'. I shall act as you say

10. Awakening after the dream that foremost of kings, moved by pity towards the deer, thus spoke to his brothers assembled there

11. 'Those deer that are still alive after the rest have been slaughtered all appeared before me last night and said 'we remain as the seed of our species. Be blessed. Have compassion on us''

12. They spoke truly. We ought to have compassion for the dwellers of the forest (animals). We have been feeding on them for one year and eight months.

13. Therefore let us again go to the charming forest of Kamyaka, that foremost of forests abounding in wild animals, situated at the head of the desert near the lake Trinavindu

14. Let us there pleasantly pass the rest of our time. Then the Pandavas learned in Dharma soon went away (from the Dwaitavana)

15. O king, with the Brahmanas and all those that lived with them. They were followed by Indrasena and other servants.

16. Proceeding along the road furnished with excellent corn and clear water they at last saw the sacred hermitage of Kamyaka

17. As virtuous men enter the celestial regions, those foremost of the Bharata race, those descendants of Kuru, surrounded by the excellent Brahmanas, entered that forest.

Thus ends the two hundred and fifty-seventh chapter, entering Kamyaka in the Mriga Sapnodbhava of the Vana Parva,

CHAPTER CCLVIII

(VRIHI DROUNIKA PARVA).

Vaishampayana said:—

1. O best of the Bharata race, thus living in the forest, the high-souled Pandavas spent eleven years in great misery

2. Although deserving of happiness, those best of men, brooding over their miserable plight, passed their days in misery living on fruits and roots

3—4. That royal sage, the illustrious Yudhishthira, reflecting that the extremity of misery which had befallen his brothers was owing to his own fault and remembering also the sufferings that had arisen from his act of gambling could not sleep in peace. He felt as if his heart had been pierced with a lance

5. Remembering the harsh words of the Suta's son the Pandava repressing the venom of his wrath passed his days in humble guise and he often sighed heavily

6. Arjuna and both the twins and the illustrious Draupadi and the mighty Bhima,—he that was strongest of all men,

7. Felt the greatest pain in casting their eyes on Yudhishthira. Thinking that only a short time remained (of their exile) those foremost of men,

8 Influenced by rage and hope and by resorting to various exertions and endeavours made their bodies assume almost different shapes. After a while the son of Satyawati, Vyasa,

9 The great Yogee came there to see the Pandava. Seeing him coming the son of Kunti Yudhishthira went forward and duly received that high souled one.

16—11 Having gratified Vyasa by bowing down to him the self controlled Pandava (Yudhishthira) when the Rishi sat down, sat down before him with the desire of listening to him. Seeing his grandson lean and living on forest produce,

12 That great Rishi moved by compassion spoke thus in accents choked with tears 'O mighty armed Yudhishthira, O foremost of all virtuous men hear

13 Those men who do not perform asceticism never obtain great happiness in this world, men experience happiness and misery by turn

14—15 O foremost of the Bharatas no man ever enjoys unmixed happiness. A wise man, possessing high wisdom, knowing that life has its ups and downs is neither filled with joy nor with grief. When happiness comes one should enjoy it and when misery comes one should bear it,

16 As a sower of crops must wait for the (proper) season (to gather his crops) There is nothing superior to asceticism. Asceticism produces great results.

17 O descendant of Bharata, know that there is nothing which asceticism can not produce. Truth, sincerity, freedom from anger, justice, self control, restraint of faculties,

18 Immunity from malice, guilelessness, sanctity, and mortification of the senses—these, O great king, purify a man of pure acts.

19 Foolish persons addicted to vice and bestial ways obtain the birth of beasts in after life and they never enjoy happiness.

20 The fruits of acts done in this world are obtained in the next world. Therefore one restrains his body by asceticism and the observance of vows.

21 O king being free from guile and with a cheerful spirit one according to his power bestows gifts after bowing down to the recipient and paying him homage.

22—23 A truthful man obtains a life which is free from all trouble. A person, free from anger, attains to sincerity and one free from malice obtains supreme contentment. A man who has subdued his senses and his inner faculties never knows tribulation, nor

is a person of subdued senses affected by sorrow at the sight of others prosperity.

24 A man who gives every one his due and he who gives boons obtains happiness and every object of enjoyment, while a man who is free from envy reaps perfect ease.

25 He who honours those to whom honour is due obtains birth in an illustrious family and he who has subdued his senses never meets with any misfortune.

26 A man whose mind follows good after death is born on that account possessing a virtuous mind.

Yudhishthira said —

27 O great Rishi, O exalted one, of the bestowal of gifts and asceticism—which is of greater efficacy in the next world and which is more difficult to be practised.

Vyasa said :—

28 O child there is nothing in this world more difficult to practise than charity. Men thirst for wealth and obtain it with great difficulty.

29 O high minded one, even abandoning (the hope of) dear life itself heroic men enter into the depths of the sea and the forest for wealth.

30 For wealth some take to agriculture, some to the tending of the kine and some serve others. Therefore it is extremely difficult to part with wealth which is obtained with such great difficulty.

31 As there is nothing harder to practise than charity in my opinion, even bestowal of boons is superior to every thing.

32 Specially this is to be remembered that well gotten gains should in proper time and place be given away to pious men.

33 But the bestowal of ill gotten wealth can never rescue the giver from the great fear (of the evil of rebirth).

34—34 O Yudhishthira it has been said that by bestowing in a pure spirit even a slight gift in due time and to a fit recipient a man obtains inexhaustible fruits in the next world. In this connection a story is told about the fruit obtained by Mudgala by giving away only a drona of corn.

Thus ends the two hundred and fifty-ninth chapter, the difficulty of giving charity in the Vrishidronnika of the Mahabharata.

O vow observing Rishi you shall go to heaven in your own body

30—31 When the Rishi Durvasha was thus speaking, a celestial messenger appeared before Mudgala in a car yoked with swans and cranes, adorned with numerous bells scented with divine fragrance, picturesquely painted and possessing the power of going everywhere at will

32 He spoke thus to the Brahmana. "Ascend this car O Rishi, the result of your acts, you have obtained the fruit of your asceticism

33—34 When the celestial messenger was thus talking, the Rishi told him, "O celestial messenger, I desire that you should describe to me the attributes of those that live there. What is their asceticism and what is their purpose? What is the happiness in heaven and what are its defects?

35—36 O lord, it has been declared by nobly born virtuous men that friendship with five men is formed by only walking with them seven faces. In the name of friendship, I ask you, tell me the truth and that which is good for me to know. Hearing you, I shall according to your words fix the course I ought to follow

Thus ends the two hundred and fifty ninth chapter, the history of Mudgala in the Vrihi Drounika of the Vana Parva

CHPPSER CCLV

(VRIHIDROUNIKA PARVA)—

Continued

The celestial messenger said —

1. O great Rishi you are very simple for having obtained that celestial bliss which brings great honour you are still celebrating like an unwise person

2 O Rishi, that which is known in the world by the name of heaven exists above us. It is high, it is furnished with excellent paths and is always frequented by celestial cars

3 O sage, atheists and untruthful persons, those that have not performed asceticism and those that have not performed great sacrifices, cannot go there

4—5 Only virtuous souls and those of subdued minds, and those that have their faculties under control and those that have controlled their senses and those that are free from malice and persons intent on the practice of charity, and heroes and men bearing marks of battle, after having

subdued senses and faculties, and performed the most meritorious rites, attain to those regions, O Brahmana, capable of being obtained only by virtuous acts and inhabited by pious men

6—7 O Mudgala, there are established separately myriads of beautiful, shining and resplendent worlds bestowing every object of desire owned by those celestial beings, the gods, the Siddhas, the Vaisnavas, the great sages, the Yamas, the Dharmas and the Gandharvas and the Apsaras

8 There is that foremost of mountains, the golden Meru extending thirty three thousand *Yojanas*. O Mudgala, there are also the celestial gardens,

9 With Nandan at their head here sport the persons of meritorious acts. Neither hunger nor thirst nor heat nor cold nor fear

10 Nor anything that is disgusting and inauspicious is there. Delightful fragrance is everywhere and breezes are delicious

11 Sounds are captivating both to the ear and mind, there is no grief, no old age, nor labour nor repentance is there

12 O Rishi, the world obtained as the fruit of one's (good) acts is like this. Men go there by virtue of their meritorious acts

13 Men that live there look resplendent and O Mudgala, solely by virtue of their own acts and not through the merits of fathers or mothers

14 O Rishi, there is neither sweat nor stench, nor excretion nor urine. There dust does not soil one's clothes

15 There excellent garments full of celestial fragrance never fade. O Brahmana, there are such cars as this (one I have brought)

16 O great Rishi, being free from envy and grief and fatigue and ignorance and malice, men, who have gone to heaven, live in that region in great happiness

17 O foremost of Rishis, higher and higher over such regions, there are others possessing higher celestial virtues

18 Of these, the charming and effulgent region of Brahma is the highest. O Brahmana, there go the Rishis that have been purified by their meritorious acts

19 There live certain beings called Ribhus—they are the gods of the gods. Their region is highly blessed and they are adored even by the celestials

20 They shine in their own effulgence and they bestow every object of desire. They suffer no pangs arising from women. They do not possess worldly wealth and they are free from ail-

21. They do not live on oblations or on ambrosia. They possess such celestial forms that they cannot be perceived by the senses.

22. Those everlasting gods of the gods do not desire happiness for happiness' sake, nor do they undergo any change at the change of a *Kalpa*.

23. Old age death they have none ; for them there is neither ecstasy, nor joy nor happiness. They have neither happiness nor misery,—O Rishi, anger and aversion they have none.

24. O Mudgala, *their supreme state is coveted even by the celestials. The great emancipation, which is very difficult to attain, can never be acquired by people subject to desire.*

25. The number of these gods is thirty-three. To their rigeon go wise men after having observed excellent vows or bestowed gifts according to the ordinance.

26—27. You have easily acquired that success by your charities, your effulgence is displayed by virtue of your asceticism (Now) enjoy that condition which is obtained by your meritorious acts. Such, O Brahmana, is bliss of heaven containing many worlds. Thus have I described to you the blessing of the celestial, rigeon. Now hear some of its disadvantages

28—29 O Mudgala, in the celestial rigeon a person, while enjoying the fruits of acts he had already performed, cannot perform any other new acts. He must enjoy the fruits of the former life till they are completely exhausted and besides he is liable to fall after he has entirely exhausted his merit,—these are in my opinion the disadvantages of heaven. The fall of persons whose minds have been once steeped in happiness must be called a great draw back (of heaven)

30 The discontent and regret that must follow one's stay in an inferior place after he has enjoyed more auspicious and effulgent rigeons must be very difficult to bear.

31. The consciousness of those about to fall is stupified and it is also agitated by emotions. As the garlands of those about to fall fade away, fear possesses their hearts

32 O Mudgala, these are the great draw backs that exist even in the rigeon of Brahma. In the celestial rigeon the virtues, of men who have performed righteous acts, are countless.

33 O Rishi, this is another of the attributes of the fallen that by reason of their merits, they take birth among men

34—35 O Rishi then they obtain high fortune and happiness. If one however

cannot acquire knowledge, he takes an inferior birth. The fruits of acts performed in this world are reaped in the next. O Brahmana, this world has been declared to be one of acts.

36. O Mudgala, thus have I, as asked by you, described all to you. Now, O virtuous Rishi, with your favour, we shall, easily go with speed.

Vyasa said :—

37. Having heard those words, Mudgala reflected in his mind. Having reflected that foremost of Rishis thus spoke to the celestial Messenger

38. 'O celestial messenger, I bow to you. O sir, go back in peace. I have nothing to do with either happiness or heaven with such draw-backs.

39 Men who enjoy heaven suffer great misery and extreme regret in this world. I therefore I do not desire (to go to) heaven.

40 I seek that unfailing rigeon, going where people have not to lament, or to be pained or to be agitated.

41. You have described to me the great draw backs of the celestial region. Now describe to me a region which is free from fault.

The Celestial Messenger said :—

42 Above the abode of Brahma there is the supreme seat of Vishnu which is pure, eternal, and effulgent. It is known by the name of *Parabrahma*.

43 O Brahmana, persons who are addicted to sensual objects or those who are subject to arrogance, covetousness, ignorance, anger and envy, cannot go to that place.

44 Those men who are free from conflicting emotions and those that have restrained their senses and those that are given to contemplation and Yoga can go there

45. O Mudgala, thus have I told you all that you asked me. O pious one, now without any further delay kindly come with me.

Vyasa said :—

50 Hearing those words that virtuous Rishi, leading *uncha* mode of life, assumed perfect contentment.

51 Then praise and blame became equal to him. A brick, a stone and a piece of gold all became the same to him. By pure *Jnana Yoga*, he always became engaged in meditation,

52 Having acquired power by means of knowledge. He acquired excellent

understanding, and obtained that supreme state of emancipation which is eternal.

53 Therefore O son of Kunti, you ought not to grieve. You have been deprived of a great kingdom, but you will regain it by your asceticism.

54 Misery after happiness and happiness after misery revolve by turns round a man like a wheel round its axle.

55 O undeterioratingly powerful one, after the thirteenth year has passed away, you will get back the kingdom of your father and grandfather.

Vaishampayana said :—

56 Having said this to the Pandava, the revered Vyasa went back to his hermitage for performing asceticism.

Thus ends the two hundred and sixtieth chapter, colloquy between Mudgala and the celestial messenger in the Vrihadrourvika of the Vana Parva.

CHAPTER CCLXI

(DRAUPADI HARANA PARVA)—

Janamejaya said :—

1—5 While the high-souled Pandavas were living in the forest, delighted with the pleasant conversation they held with the Rishis and engaged in distributing the food, they obtained from the sun, with various kinds of venison to Brahmanas and others that came to them for food till the hour of Krishna's meal, how O great Rishi, did Duryodhana and the other wicked and sinful sons of Dhritrashtra, guided by the counsels of Dushasana, Karna, and Sakuni, deal with them? I ask you, O reverend one, O Vaishampayana, tell me all this.

Vaishampayana said :—

Hearing that they (the Pandavas) are living in the forest as if in a city,

6 O great king Duryodhana with Karna, Dushashana and others longed to do them harm.

7—8 When those wicked men were concerting various evil designs, the virtuous and the celebrated ascetic Durvasa, wandering about at will, came to the city of the Kurus with ten thousand disciples. Seeing the greatly wrathful Rishi arrived,

9—11 The handsome Duryodhana and his brothers welcomed him with great humi-

lity, self-abuse and gentleness. Himself he waited upon the Rishi as a menial. The illustrious Rishi remained there for a few days and king Duryodhana, fearing his curse, served him diligently day and night.

12 Sometime saying "O ruler of men I am hungry, give me food without delay," he would go to bathe but would return after a long time and say, "I shall not eat anything today, I have no appetite." So saying he would disappear.

13—15 Sometimes suddenly coming, he would say "feed us soon." At other times, being bent on mischief, he would awake at midnight and having ordered his food to be prepared, he would not eat it at all. When the Rishi found that king Duryodhana was not enraged or annoyed, he became gracious towards him. O descendant of Bharata, then the wrothful Durvasa thus spoke to him, "I am capable of giving boons."

Durvasa said :—

16 You may ask from me whatever you desire to possess. Be blessed, I am pleased with you, you may obtain from me anything that is not opposed to religion.

Vaishampayana said :—

17 Having heard those words of the high-souled ascetic, Duryodhana became inspired with a new life.

18 It had been settled between that wicked wretch and Karna and Dushashana as to the boon he would ask, if the Rishi be so pleased as to agree to bestow one.

19 With great joy the king (Duryodhana) asked for the following boon, O Brahman, as you have been my guest for some time,

20—21. So you become the guest of Yudhishthira who is accomplished and who is well-behaved; he is the great king, the best and the eldest of our family, that virtuous-minded one is now living in the forest surrounded by his brothers. When that illustrious princess, that delicate lady,

22 That excellent lady (Draupadi) after having fed the Brahmanas and regaled her husbands and also eating herself, will be comfortably seated for rest.

23. Then at that time you should once go there as you have favoured me (by coming here). He (Rishi) replied to the Rishi, "I shall do it for your satisfaction."

24—25 Having said this, that great Brahmana went in the way he came. Duryodhana then considered that all his desires had been fulfilled. Holding Karna

by the hand he expressed his great delight Karna also with great joy thus spoke to the king (Duryodhana)

Karna said —

26—27 By singular good luck, you have fared well and attained to the fulfilment of your desire. By good luck, your enemies have been plunged into the sea of misery which is difficult to cross. The Pandavas are now exposed to the fire of Duryodhana's anger. Through their own fault they have fallen into an abyss of darkness.

28 O king, thus expressing their great delight, Duryodhana and others, ever bent on mischief, cheerfully went to their respective houses.

Thus ends the two hundred and sixty first chapter, history of Duryodhana in the Draupadi harana of the Vana Parva.

CHAPTE CCLXII.

(DRAUPADIHARANA PARVA)—

Continued.

Vaishampayana said:—

1—2 Thereupon one day, knowing that the Pandavas had been comfortably seated and Krishna was taking her rest after meal the ascetic entered the forest surrounded by ten thousand disciples. Beholding that guest arrive there the king Yudhishtira,

3 Graceful and honest, proceeded with his brothers. Joining his hands and making him sit on an excellent seat.

4 And adoring him duly he treated him with hospitality. He said — come back soon, O venerable sir, after performing your ablutions and reciting your prayers.

5 That innocent ascetic went to bathe along with his disciples thinking "how will he feed me and my disciples."

6 Those ascetics of controlled minds went into the water. In the interval O king, Draupadi, the best of women,

7. Ever devoted to her husband, began to think how she could provide food. While she was thus thinking she could not find any means.

8 She then thought in mind of Krishna, the slayer at Kansa. (She said) 'O Krishna, O Krishna, O you of mighty arms, O eternal, O son of Devaki,

9 O Vasudeva, O lord of the universe, O you the killer of the difficulties of those that bow to you, O soul of the universe, O

creator of the universe, O destroyer, O lord, O inexhaustible,

10. Oh the protector of the afflicted, O the saviour of kine and subjects, O the highest of the high, O the source of the mental perceptions such as faculties of knowledge and moral sense, I bow to you.

11. O worshipful one, O endless giver of boons, you are the refuge of the helpless, You are the ancient Purusha, the vital breath, beyond the perception of mental faculties,

12 Oh the lord of all, the most excellent lord, I seek your refuge, O lord, O you lord of your votaries, kindly protect me.

13. O you having complexion dark as the leaves of the blue lotus having eyes red as the corola of the lily, O you clad in yellow raiment, O you adorned with the brilliant Kaustava,

14 You are the beginning and the end of creation, the great refuge of all, you are the supreme light and essence of the universe with your face directed towards all directions.

15 They call you the supreme germ and the depository of all wealth, O king of gods, being protected by you all will lose their terrors.

16 You did save me before from Dushasana in the assembly, it behoves you now to save me from this difficulty.

Vaishampayana said —

17—19 Then thus eulogised by Krishna the lord, fond of his votaries, the god of gods, the lord of the universe, Kesava of mysterious movements, perceiving Draupadi's difficulty and leaving Rukshmi on the bed by him, came there quickly.

19 Thereupon beholding him arrived there Draupadi, in great delight bowed to him and communicated to Vasudeva the coming of the ascetic and every other thing.

20 "Thereupon Krishna said to her — I am greatly stricken with hunger, soon feed me O Krishna, and afterwards I shall do all."

21 Hearing his words Krishna, ashamed, said, — The vessel given by the sun remains full till I take my meals.

22 O lord, I have taken my meals and there is no food. Thereupon the lotus-eyed god said to Krishna.

23 "Thus is not the time for joke, O Krishna, I am assailed with hunger and fatigue, soon go, fetch the vessel and show me."

24 Having thus got persistently the vessel brought, the ornament of the Yadu

race, Keshava, saw a particle of rice and vegetable sticking at a corner

25 Eating it up he said to her 'May the lord Hari, the soul of the universe, be pleased with it and may the God who partakes at sacrifices be satiated with it'

26 Then the long armed Krishna the destroyer of miseries said to Sahadeva soon bring the ascetics here and feed them'

27 O foremost of kings thereupon the mighty, illustrious Sahadeva soon went to invite them to repast

28 The ascetic Durvasha and others who had gone to the nearest river of cool and transparent water to bathe all having plunged into this river, were rubbing their persons

29 And they were all feeling their stomachs to be full Coming out of the water they began to eye each other

30 Then turning their faces towards Durvasha they all said— Having asked the king to get our meals ready we have come here to bathe

31 Our stomachs have been filled to the throat how can we eat any thing now O Brahmana Rishi? The food has been uselessly prepared for us, what shall we do now?

Durvasha said:—

32 By uselessly making him prepare our food we have done a great wrong to that royal sage Will not the Pandavas destroy us by looking down upon us with angry eyes?

33 I know the royal sage is endued with great ascetic power O ye Bipras I am afraid of those men who are devoted to Hari's feet

34 All those Pandavas are high souled pious, heroic, learned observant of vows and of devout penances

35 They always observe the rules of good conduct and are devoted to Visudeva, if angry they can consume us with their anger as fire does a bale of cotton So O disciples you all run away quickly without seeing them

Vaishampayana said:—

36 Being thus addressed by their ascetic preceptor all those Brahmanas greatly afraid of the Pandavas fled away in all directions

37 Not beholding those best ascetics in the celestial river Sahadeva searched them here there and at all the landing places

38 Then learning from the other ascetics there that they had all fled away he came and communicated the news to Yudhishthira

39 Thereupon all the self-controlled Pandavas awaiting their arrival, remained in expectation for some time

Yudhishthira said:—

40 Coming in the dead of night the ascetics will impose on us Oh, how can we escape from this difficulty created by destiny

41 Seeing them thus stricken with anxiety and breathing long deep sighs frequently the graceful Krishna suddenly appeared before them and said

Krishna said:—

42 O son of Pritha knowing your difficulty from the highly wrathful Rishi and implored by Draupadi I soon came here

43 Now you have not the least fear from the ascetic Durvasha, afraid of your ascetic powers, he has already fled away

44 Those who always abide by virtue never suffer I now ask your permission to return home, may good always be to you

Vaishampayana said:—

45 Hearing Kashava's words the sons of Pritha along with Draupadi became easy in mind and relieved from anxiety they said—

46 'O lord, O Govinda, as persons drowned in the vast deep reach shore by means of a boat, so have we by your protection overcome this great difficulty

47 Now go in peace may good be to you' Thus commanded he repaired to his own city and the Pandavas too, O great king, O lord, along with Draupadi,

48 Delightedly spent their days wandering from forest to forest O king, I have thus, as asked by you, recounted the story

49 It was in this way the evil desires, of the wicked sons of Dhritarastra about the Pandavas in the forest, were baffled

Thus ends the two hundred and sixty second Chapter the story of Durvasha, in Draupadi Harana Parva of the Vana Parva.

CHAPTER CCLXIII.

(DRAUPADI HARANA PARVA)—

Continued.

Vaishampayana said:—

1. Those mighty car-warriors the foremost of the Bharata race, wandering like immortals in the forest of Kamyaka abounding in many deer, were pleased.

2. Beholding various wild tracts of country on all sides, the woodland decorated with the beautiful, blossoming season flowers,

3. Those Indra-like Pandavas, fond of hunting and subduers of their enemies, lived there for some time wandering in that huge forest.

4. One day those men, those repressers of their enemies, wandered about on all sides, in search of game for feeding the Brahmanas who were with them,

5. Leaving Draupadi alone in this hermitage with the permission of Trinavindu, the great ascetic of burning asceticism and their priest Dikuma.

6. At that time the illustrious king of Sindhu, the son of Vridhahakshatra was, for marriage, going to the territory of Salva.

7. Dressed in his best royal robe and accompanied by many princes he halted at the forest of Kamyaka.

8. In that solitary place he found the handsome Draupadi, the beloved and the illustrious wife of the Pandavas, standing at the threshold of the hermitage.

9. She appeared in her form having the most excellent beauty, shedding lustre on woodland like lightning illuminating masses of dark clouds.

10. (Thinking) — "Is she an Apsara or the daughter of a god or a celestial phantom," they all with joined hands, stood gazing on the perfect and faultless beauty of her person.

11. Seeing that lady of faultless feature, Jayadratha, the king of Sindhu, the son of Vridhahakshatra, was possessed by evil intention.

12. Possessed by desire he said to the prince named Koutikashwa — "Who is this lady of faultless feature? Is she a human being?"

13. I do not desire to marry if I can secure this exquisitely beautiful lady. Taking her with me I shall go back to my house.

14. O gentle sir, go and enquire who she is and whence she has come and why she, of fine eye-brows, has come to this forest full of thorns,

15. Will this most excellent beauty of the world, this slender-waisted lady, having beautiful teeth and large eyes, accept me as her lord?

16. I shall certainly consider myself successful if I can obtain this best of females. Go Koutika and learn who her husband is."

17. Hearing this Koutikashwa, wearing a Kurdala, jumped out of the car and approached her as a jackal comes near a tigress and spoke to her.

Thus ends, the two hundred and sixty-third chapter, the coming of Jayadratha, in the Draupadi Harana Parva of the Vana Parva.

CHAPTER CCLXIV.

(DRAUPADI HARANA PARVA)—

Continued.

Koutikashwa said:—

1. O fair one, who are you that stand alone leaning on a branch of the Kadamba tree at this hermitage and looking majestic like flame of fire burning at night and fanned by the wind?

2. You are endued with great beauty; do you not feel any fear in this forest? Are you a goddess, or a Yakshi, or a Danavi, or the beautiful wife of a Daitya?

3. Or a daughter of the king of serpents, or the wife of a night ranger, or the wife of Varuna, or of Yama, or of Soma, or of Kavera who assuming a human form are wandering in this forest?

4. Or have you come from the palace of Dhatri or Vidhatri or of Sabitri or of Vibhu or of Sakra? You do not ask us who we are, nor do we know who is your lord.

5. Increasing your respect we do ask you, O gentle lady, who is your heroic father. Tell us the names of your husband, relatives, your race and what you do here.

6. I am the son of the king Suratha, whom the people know as Koutikashwa. That man who sits on the golden car, like sacrificial fire on the altar,

7. Is the king of Trigatta having eyes like lotus petals, that hero is known by the name of Kshemankara, behind him is the great bowman, the famous son of the king of Kulinda.

8. That one of large eyes, adorned with blazing garlands, who always lives on mountain, is gazing on you. That dark and handsome young man who is standing at the brink of the tank

9 Is the son of the Ikshvaku king Suvala he is the slayer of his enemies O beautiful lady If you have ever heard of the name Jayadratha the king of Sauvira he is there at the head of six thousand cars with horses and elephants and followed by twelve Sauvira princes carrying his pennons namely Angaraka Kunjara Guptaka Prabhankara Bhramara Ravi Sura Pratapa and Kuhana all riding on cars drawn by chesnut steeds and looking like the fire on the sacrificial altar The brothers of the king namely the mighty Valahaka Amka Vidirana and others also constitute his following

13 These mighty youthful and leading heroes of Sauvira race are following the king He is journeying in the company of these friends of his, like Indra surrounded by Maruts

24 O you having fine hair tell us who do not know whose wife and whose daughter you are

Thus ends the two hundred and sixty fourth chapter, the questions of Kothikashua, in Draupadi Harana of the Vana Parva

CHAPTER CCLV

(DRAUPADI HARANA PARVA)

—Continued—

Vaishampayana said :—

1 Being thus accosted that foremost of Sivi's race the princess Draupadi looking gently leaving off the Kadamva branch and arranging her silken raiment, said

2 I know it O prince that it is not proper for me to address you thus there is no other man or woman who can speak with you

3 I am alone here just now so I should speak know, O gentle sir being alone in this forest I should not speak to you remembering the practices of our sex

4 I have learnt you to be the son of Suratha whom people know as Kotikaswa so O Saavya I shall tell you of my relations and illustrious race

5 I am the daughter of the king, Drupadi O Saavya people know me as Krishna I have elected five men as my husbands of whom you may have heard while they were living in Kshandava Prastha

6 Those foremost of men Yudhishthira Bhishasena Arjuna and the two sons of Madri, leaving me here, and having as-

signed four quarters have gone out on hunting

7 I the king has gone to the east Bhishasena towards the south, Arjuna to the west and the twin brothers towards the north Me thinks the time of the arrival of those leading car warriors has come

8 Do you get down and dismiss your carriages so that ye may go after receiving a befitting welcome from them The high-souled son of Dharma is fond of guests and will, in sooth be glad to see you

9 Having thus addressed Saavya's son the daughter of Drupadi with a face beautiful as the moon, remembering well the hospitable tendency of her husband, entered her spacious cottage

Thus ends the two hundred and sixty fifth chapter, the words of Draupadi in Draupadi Harana Parva of the Vana Parva

CHAPTER CCLVI

(DRAUPADI HARANA PARVA)

—Continued—

Vaishampayana said —

1 O descendant of Bharata, when all those princes were seated at rest he related to them the conversation that he had with Krishna

2 Hearing the words of Kothikashua the Sauvira hero said to Saavya — Hearing her words my mind has been inclined towards her

3—4 Why have you come unsuccessful from that best of females, having once seen this lady other women appear to me as so many monkeys O mighty armed hero I tell you the truth From the very moment I saw her my mind has been entirely captivated by her

5 Tell me, O Saavya if that excellent lady is a human being

Kotika said —

She is the illustrious princess Krishna Draupadi

6 She is the recognised queen of the five sons of Pandu and that chaste damsel is highly regarded and loved by all the Pandvas

7—9 Taking her with you, O Saavya, proceed towards Sauvira

Vaishampayana said —

Being thus addressed the evil-minded Jayadratha, the king of Sindhu, Saavya

and other countries said — "I wish to see Draupadi." Like a wolf entering the den of lion, he with six followers entered the holy hermitage and said to Krishna — "Are you well O excellent lady? Are your husbands well?"

10 Are they all well whose prosperity you seek?"

Draupadi said —

Is it all well with your kingdom, countries, treasury and army?

11 Are you, as sole ruler, governing justly the prosperous countries of Sauvira, Dvivi, Sindhu and others, that you have brought under your sway?

12 Kunti's son Yudhishthira, of the Kuru race, his brothers myself, and all of whom you have enquired are well?

13 O prince, accept this water to wash your feet and feet. I offer you fifty animals for the breakfast of your followers.

14—15 Kunti's son Yudhishthira will offer you procine deer, the Nank deer, does, antelopes, Saravas, rabbits Ruru deer, bears, Samvira deer, gayals, and many other animals, besides wild boars and buffaloes and other animals of the quadruped tribe.

Jayadratha said:—

16 "All well with me, by offering us breakfast you have already done it. Come ride my chariot and be completely happy.

17 It does not behove you to regard the wretched sons of Pritha who are living in the forest, whose prowess has been spoiled, whose kingdom has been taken away and whose prosperity is gone.

18 A woman of your good sense does not devote herself to a poor husband. She should follow her husband in prosperity and relinquish him when he is in adversity.

19 The sons of Pandu have for ever fallen from their high dignity and have lost their kingdom? you should not therefore, out of regard, participate in their miseries.

20 O you of beautiful hips, renouncing them, be happy by becoming my wife and share with me the kingdoms of Sindhu and Sauvira."

21 Being thus addressed by the king of Sindhu with those heart-rending words, Krishna went away from that place with a frowning face.

22 Disregarding his words and remonstrating with him that youthful Krishna said to the king of Saundhava — "Do not speak thus again. Are you not ashamed?"

23 Then expecting the return of her husbands that lady of irreproachable character, began to beguile him completely with intricate words.

Thus ends the two hundred and sixty sixth chapter, the conversation between Draupadi and Jayadratha, in Draupadi Harana Parva of Vana Parva.

CHAPTER CCLXVII.

(DRAUPADI HARANA PARVA)

—Continued—

Vaishampayana said:—

1 Having her naturally handsome face suffused with crimson arising from ire, with eyes inflamed and eye brows bent in anger the daughter of Drupada, remonstrated with the king of Sauvira and again said —

20 O fool are you not ashamed to use such insulting words to those illustrious and dreadful heroes, each like Indra himself, who all abide by their duties and never waver in fight even with hosts of Yakshas and Rakshasas.

3 O Sauvira, (the wise) never speak ill of learned persons carrying on devout penances, no matter whether they live in forest or houses, it is only the mean like dogs who speak so.

4 Me-thinks, there is none in this assemblage of Kshatriyas who can hold you by hand to save from falling into the pit you have dug under your feet.

5 I expecting to defeat the pious Yudhishthira, you really hope to separate, with a stick in hand the leader of elephants, huge as a mountain peak, with temporal juice trickling down from its rent temple, from a herd ranging in the Himalayan valleys.

6 Out of childishness, you are arousing a sleeping lion to pluck the hair from off his face. You shall however have to run away when you shall see the enraged Bhurisena.

7. Your attempt at an encounter with the dreadful Jishnu is like arousing a powerful, dreadful, full grown and furious lion asleep in a mountain cave.

8. The combat that you wish to have with those two youthful younger Pandavas is like the act of a fool of wantonly trampling on the tails of two venomous black cobras with bifurcated tongues.

9 As the bamboo, the reed and the plantain bear fruit only to die, and not to grow in size, as a crab conceives only to perish so you will by laying your hands on me who am protected by these powerful heroes

Jayadratha said :

10 I'll now all this O Krishna, as also how those princes are You shall not be able to frig ten me now with these threats

11 We too, O Krishna are born in the seventeen races and are endowed with six royal qualities We consider O Draupadi Pandavas as inferior to us

12 I therefore soon ride this elephant or car for you cannot dissuade us with mere words speaking less boastfully better seek the mercy of the king of Sauvira

Draupadi said .—

13 Although so powerful, why I am taken by the king of Sauvira to be so powerless? I cannot for fear of violence do mean act myself before that king

14 Even Indra himself cannot abduct her for whose protection Krishna and Arjuna, riding in the same chariot, would follow, what to speak of any other weak human beings?

15 When Arjuna, the slayer of hostile heroes, riding on his car, on my behalf, shall enter your ranks striking terror into every heart, he will destroy everything on all sides like fire consuming a pack of dry grass in summer.

16 Janardana, with heroes of Andhaka and Vrishni race, the mighty bow-men of the Kaikaya tribe, all these princes will follow me arduously

17 The dreadful shafts of Dhananjaya shot from the string of Gandiva and propelled by his arms shoot through their with great force and create a dreadful sound

18 When you shall see the collection of dreadful shafts discharged by Arjuna from Gandiva, quick coursing and like locusts you shall repent for your own folly

19 I think yourself what will then happen when that hero, armed with Gandiva and with gloves reverberating with the strokes of his bow string, will repeatedly pierce your breast with arrows

20 Beholding Bhuma advance towards you with mace in his hands and the two sons of Madri range in all quarters committing forth the venom of their ire, you shall meet with everlasting repentance.

21 As I have never proved false even in my mind to my worthy husbands, so by

that merit I shall see you to-day vanquished and dragged by the sons of Krishna

22 Ruthless as you are, you cannot terrify me by seizing me violently, for as soon as those Kuru heroes will see me they will bring me back to the Kamyaka forest.

Vaishampayana said :—

23 Thereupon seeing them ready to seize her violently that one of expansive eyes remonstrated with him and said — Do not pliate me by your touch Then terrified she called for her spiritual guide Dhouma

24 Jayadratha caught hold of her by her upper garment but she pushed him with great force, pushed by her, that sinful wretch fell down on earth like an uprooted tree.

25 But being seized by him again with great force the princess sighed again and again then dragged by him Krishna, worshipping the feet of Dhouma, ascended the car,

Dhouma said —

26 Without defeating the mighty warriors she should not be taken away by you, O Jayadratha, you should observe this ancient custom of the Kshatriyas

27 Forsooth you shall reap the fruit of your this mean action when you shall meet the heroic Pandavas with the pious Yudhishthira at their head

Vaishampayana said :—

28 Having said this and entered into his rank of infantry he followed that princess, who was being carried away

Thus ends the two hundred and sixty seventh Chapter, the taking away of Draupadi in Draupadi Harana Parva of the Vana Parva

CHAPTER CCLXVIII.

(DRAUPADI HARANA PARVA)

—Continued.

Vaishampayana said —

1 Having ranged in all directions and wandered on earth separately those Partas, the foremost of bow men killing many deer bear and buffaloes met together.

2 Seeing that huge forest abounding in many deer and wild animals, resonant with the shrill cries of birds and hearing the yells of the wild animals, Yudhishthira said to his brothers,

3 "Those birds and wild animals flying to the direction lighted up by the sun are emitting discordant cries and displaying excitement. This shows that this mighty forest has been invaded by the enemies.

4 Let us without delay desist, no more with game, my heart aches and seems to burn, clouding the intellect, the soul, in my body, seems to fly away.

5. Like a tank freed from serpents by Garuda, a pot drained of its contents by thirsty men, a kingdom shorn of its king and its prosperity this forest of Kamyaka appears to me."

6 Thereupon those heroes drove to yards their hermitage on mighty and beautifully made cars, drawn by exceedingly fleet horses of Sindhuva breed and possessed of the speed of hurricane.

7. On their left side they espied a jackal yelling hideously. Marking it attentively the king (Yudhishthira), said to Bhima and Dhananjaya.

8 "This jackal of inferior breed sneaking to our left side, is speaking a language, that clearly shows that violent oppression has been commenced by the sinful Kurus disregarding us.

9 Having given up the chase they in that great forest entered the grove containing their hermitage, and there they saw their beloved one's maid, the girl Dharetyika weeping and sobbing.

10 Then descending from the car and quickly approaching Dharetyika, who was then greatly stricken with grief, Indrasena, O king, asked her (saying)

11. "Why do you weep lying down on earth and why is your mouth dried and pale? I hope the princess Draupadi has not been injured by any cruel wretch.

12-14. She is possessed of incomparable beauty, large eyes and is the second self of every one of those foremost of Kuru race. Dharma's son has grown so anxious that if the princess has entered into the earth or soared into heavens or has gone to the bottom of the deep, he and his brothers will go there in search of her. Who could that fool be who could carry away the priceless jewel belonging to the powerful and ever victorious sons of Pandu, those representatives of foes, which is dear to them like the very life. I cannot perceive any one who could carry her having such powerful heroes as her husband and who is like the walking embodiment of the sons of Pandu.

15. Piercing whose body to-day, the dreadful and sharpened ends of shafts shall enter the earth? Do not weep for her, O

timid girl, know that Krishna shall come back even this very day.

16. Having slain all their enemies the sons of Pritha shall be united with Jayantsen." Then rubbing her beautiful face Dharetyika said to the charioteer Indrasena.

17 "Disregarding the five Indra like princess Jaydratha has carried away Krishna by force. The way pursued by him still exists for the broken branches of the trees have not yet disappeared.

18-20 Therefore turn your ears and follow her speedily for the princess has not gone far by this time. Taking your handsomely made precious bows and quivers O warriors gifted with the strength of Indra, and highly precious shafts quickly proceed in quest of her, lest overpowered by meanness and violence and being beside herself, and with a dried mouth, she may give up her person to an unworthy person as the sanctified oblation is thrown into a mass of ashes. Let not the clarified butter be poured into an unigniting fire of paddy chaff, and a garland of flowers be thrown into a cremation ground.

21. Let not the Soma juice of a sacrifice be licked up by a dog through the carelessness of the officiating priest. Let not the life be ruthlessly torn by a jackal walking for its prey in the deep forest.

22 Let no mean man touch with his lips the brilliant and charming face of your wife, delightful as the rays of the moon, having high nose and beautiful eyes like a dog licking ghee kept in a sacrificial pot. Go speedily by this way and let not time go before you."

Yudhishthira said:—

23 Go away, O gentle woman, and govern your tongue, kings or princes who are inflated with the possession of power, are sure to come to grief.

Vaisampayana said:—

24 Saying this, they speedily went, sending the vizier ahead to the front, sighing hot and hard like snakes and twanging their large bows.

25 Then they saw dust raised by the hoofs of the steeds belonging to the Jayadratha's soldiers, they saw also Dhuma in the midst of the infantry bawling and asking Bhima to go quickly.

26 Then with hearts not depressed the princes, consoling Dhuma said:—Go back cheerfully, then they rushed furiously towards that army like hawks swooping down on their prey.

27. Endued with the strength of Indra, they had grown furious at the insult offered

to Draupadi but their anger was inflamed (the more) seeing Jayadratha and their sweet heart seated in his car

28 Vrikodara Dhananjaya, the twins and the king, those mighty bow men called out to the king of Sindhu to stop (at which) the enemies lost all knowledge of directions

Thus ends the two hundred and sixty eighth chapter the coming of Parthas, in Draupadi Harana of Vana Parva

CHAPTER CCLXIX

(DRAUPADI HARANA PARVA)—

Continued.

Vaishampayana said —

1 Thereupon on beholding Bhimasena and Arjuna the Kshatryas, inflated, sent up a terrible shout in that forest

2. Beholding the standards of those foremost of Kurus the wiled-minded king Jayadratha, losing all heart, said to Jaynaseni, who was seated on the car and was shining in her effulgence

3 "Five great heroes are coming, O Krishna, methinks they are your husbands, as you know them well O you of fair hairs, point out which of them rides which car?"

Draupadi said :—

4 "Having committed such an heinous deed that will shorten your life of what use, O fool, it will be now to know the names of those great heroes as my heroic husbands have come, none of you shall be left alive in battle

5 Still, as you being on the point of death, have asked me, I shall relate it for such is the duty seeing Dharmaraja with his younger brothers I have not the slightest anxiety or fear from you

6 (He) at whose flag staff two beautiful and sonorous tabors, *Nanda* and *Upananda* are always played upon, knows very well the propriety of his own acts Successful men always follow him

7 He has a complexion like the colour of pure gold, high nose large eyes and is of a thin make, people call my husband Yudhishthira the son of Dharma and the foremost of Kurus.

8 That pious heroic man gives life even to his enemy who seeks his shelter, therefore, O fool leaving off thy weapons and with folded hands run quickly to him for your own safety

9 The one, whom you see seated on the car with long arms and tall as the Sala tree biting his lips contracting his forehead so as to bring his two eye-brows close together, is my husband by name Vrihadara

10 Plump strong, well trained and powerful horses of best breed draw that heroic chariot, his actions are superhuman he is known on earth by the name of Bhima

11 Those who offend him are never allowed to live, he never forgets his enemy, on some pretext or other he takes revenge, and even after that he is not pacified

12 That foremost of bow men, intelligent illustrious, self-controlled, and reverencing the old and heroic among men, is the brother and disciple of Yudhishthira He is my husband by name Dhananjaya

13 He never relinquishes virtue out of fear, lust or anger, he never commits a cruel deed, that son of Kunti has the energy of fire, can withstand every enemy and represses his foes.

14—15 The other youth, proficient in Dharma and Artha, who always removes the fear of the afraid, who is gifted with high wisdom, who is protected by all the sons of Pandu who is dearer to them even than their life for his unflinching devotion, is my husband, the heroic Nakula That intelligent and great one, having Sahadeva for the second is light handed and an expert in the use of swords

16 O stupid man, you shall see to day his exploits in battle like those of Indra in the army of Daityas Heroic, well skilled in weapon intelligent, wise, ever satisfying the king the son of Dharma,

17 Effulgent like the rays of the moon the favourite and the youngest born of the Pandavas equal to whom in intelligence no man exists or in eloquence in the midst of the assembly of the wise,

18 Heroic ever wrathful, intelligent and wise Sahadeva is my husband He would rather rush into fire or give up his life than say any thing against religion and morals

19—20 That high-minded one always abides by the duties of the Kshatryas, is dearer than her life to Kunti and heroic among men When the sons of Pandu will kill your heroes in battle you will see your army in the wretched condition of a ship on the sea wrecked with its freight of jewels on the back of a whale I have thus described to you the prowess of the Pandavas foolishly disregarding whom you have acted so If you can escape unhurt from them you will then obtain a new lease of life

Vaishampayana said :—

21 Then those five sons of Pritha, each like Indra himself, growing angry and leaving the terrified foot-soldiers only who were begging for mercy, attacked furiously on all sides the charioteers darkening the very air with a thick shower of shafts they discharged.

Thus ends the two hundred and sixty ninth chapter, the words of Draupadi, in Draupadi Harana Parva of the Vana Parva.

CHAPTER CCLXX.

(DRAUPADI HARANA PARVA)—

Continued.

Vaishampayana said :—

1. In the interval, the king of Sindhu was commanding the princes saying, "Halt, strike, march quick &c."

2. Then there arose a dreadful noise in the encounter when the soldiers saw, Bhima, Arjuna, and the twin brothers with Yudhishtira.

3. Seeing those powerful heroes like dreadful tigers the heroes of Sivi, Sauvira and Sindhu tribes lost heart.

4. Then armed with a mace made entirely of Sukya iron and coated with gold, Bhimashena rushed towards the Samdhava king doomed to death.

5. Thereupon quickly encircling Vrikodara with mighty charioteers hotkrishna interposed between and separated the combatants.

6. And although assailed by many clubs and iron shafts hurled at him by the mighty arms of hostile heroes, Bhima did not waver for a moment.

7. But he slew, with mace, an elephant with its driver and fourteen foot-soldiers fighting in front of a Jayadratha's chariot.

8. Wishing to seize the Sauvira king, Pritha too killed five hundred brave mountaineers fighting in the van of the Sindhu army.

9. In the twinkling of an eye the king himself destroyed, in that encounter, the flowers of the Sauvira.

10. And Nakula was seen there coming down from the chariot, with a sword in hand, and scattering in no time the heads of the bristlers fighting on the rear like a cultivator sowing seeds.

11. From his chariot, Sahadeva began to cut down with his iron arrows, many heroes

fighting on elephants like birds dropped from the branches of a tree.

12. Thereupon descending from his huge car Trigarta, with bow in hand, slew the four horses of the king with his mace.

13. Seeing the enemy approach so near and fighting on foot the pious king Yudhishtira, the son of Kunti, pierced his breast with a crescent-shaped shaft.

14. Thus struck on the breast that hero began to vomit blood and fell down on earth like an uprooted tree by the side of Pritha's son.

15. Having his horse thus slain the pious king, with Indrasena, descended from his chariot and got upon the huge car of Sahadeva.

16. Then singling out Nakula, the two heroes Kshemankara and Mahamuksha began to hurl at him from both sides with keen-edged arrows.

17. With two arrows however the son of Madri succeeded in killing those two heroes who had been pouring on him a shower of arrows like clouds in rains.

18. Going to the front of Nakula's chariot, Suratha, the king of Trigarta, expert in driving elephants, caused it to be dragged by the elephant on which he mounted.

19. Little afraid at this, Nakula jumped out of his car and securing an advantageous position, stood, shield and sword in hand, immovable as a hill.

20. Thereupon desiring to kill Nakula at once Suratha goaded his huge and infuriated elephant with its trunk upraised (to rush towards him).

21. But he with his sword cut off from his head both trunk and tusks when the elephant came near him.

22. Then emitting a loud noise that elephant, clad with mail, fell headlong upon the ground crushing its riders by its fall.

23. Performing that great exploit the heroic and mighty car warrior, son of the Yarden, ascending Bhimarsen's car, got some rest.

24. Beholding the prince Kotikashwa rush to the battle, Bhima, with a horse shoe shaft, sundered the head of his charioteer.

25. The king could not perceive that his charioteer had been slain by the mighty-armed (enemy) the horses, no longer restrained by the driver, ran about listless and thither in the battle field.

26. The Pandava Bhima, the foremost of heroes, slew, with a bearded arrow, that

prince who had lost his chariot and was flying from the battle-field

27 With his sharp crescent shaped shafts Dhananjaya also cut off the heads and bows of all the twelve Sauvira heroes

28 That great warrior slew with shafts in battle, the leader of the Ikshawkas the army of the Sivas, Trigatha, and Saindhava

29 Many elephants with flags, and great cars with standards were seen to have been destroyed by Sabyasachi

30 There lay covering the entire field of battle heads without trunks and trunks without heads

31 Dogs, heroes ravens crows falcons jackals and vultures feasted on the flesh and blood of the heroes killed in the battle-field

32 Beholding his warriors slain, Jayadratha, the king of Sindhu became terrified and anxious to run away leaving Krishna behind.

33 Getting Draupadi down the wretch in the confusion, fled away for life following the same forest path by which he had come

34 Beholding Draupadi with Dhoumya walking before, the pious king Yudhishtira made her taken up on the car by the heroic Sahadeva the son of Madri

35 After Jayadratha had fled away Vrikodara with Narachas, slew all those soldiers who were running away, marking (each one of them)

36 Beholding Jayadratha fled Sabyasachi asked Bhima to desist from killing the remnant of the Saindhava army

Arjuna said —

37 I do not see Jayadratha in the battle-field through whose folly we have met with this misfortune

38 Seek him out my good betide you What is the use of killing these soldiers? Why are you bent upon this useless business?

Vaishampayana said —

39 Being thus reproved by the intelligent Gudakesha Bhishmasena, skilled in speech, turning to Yudhishtira said

40 Many of the enemy's heroes have been slain others have fled away to various directions taking Draupadi with you O king return home

41 O king of kings O king reach thy hermitage with the twins and the high souled Dhouma console Draupadi

42 I shall not let alone the stupid king of Sindhu even if he finds shelter in the nether world or is supported by Indra himself.

Yudhishtira said —

43 O You of mighty arms remembering our sister Dushala and the illustrious Gandhari, the wicked minded Saindhava should not be slain by you

Vaishampayana said —

44 Hearing those words Draupadi was excited, that bashful angry and intelligent (lady) said to her husbands Bhima and Arjuna,

45 'If you wish to encompass my pleasure that vile, wretch of a man, the wicked-minded, infamous and despicable king of the Saindhava race should be killed by you

46 The enemy who carries away one's wife, or wrests his kingdom, should by no means be forgiven in battle even if he craves for mercy"

47 Having been thus addressed those two foremost of men went where Saindhava was, taking Draupadi with him, the king alone with his priest returned

48 Entering the hermitage he saw it covered with the seats for the ascetics, filled with their disciples and graced with the presence of Markandeya and other Brahmanas

49 While those self controlled Brahmanas were lamenting for Draupadi the greatly wise (king) with his wife and brothers joined them

50 Beholding the king then return having vanquished the Sindhu and Sauvira princes and taken Draupadi, they were delighted

51 Encircled by them the king sat there and the good Krishna, alone with the twins, entered the hermitage

52 Hearing that the enemy has gone only two miles Bhima and Arjuna spurred their horses to greatest speed in pursuit of him

53 The heroic Arjuna performed a wonderful feat by killing the horses of Saindhava, which were at a distance of two miles

54 Armed with celestial weapons and undaunted by difficulties he performed this difficult work with weapons inspired with Mantras

55 Then the two heroes Bhima and Arjuna rushed towards the terror-stricken king of Sindhu whose horses had been killed and who was perplexed in mind

56 Beholding his own horses slain and Dhananjaya perform such a greatly powerful exploits Saindhava was greatly sorry.

57. Determined on flying away he followed the same forest path by which he had come Beholding Saindhava thus engaged in flying away

58. The mighty-armed Falguna, following him, said "with such prowess how could you desire to take away a female by force?"

59. Desist, O princes, it does not behove you, leaving your followers in the midst of enemies, to take to your heels?"

69. (Although) addressed by Partha thus Saindhava did not return. Saying "Wait, wait! the mighty Bhima all on a sudden overtook him. But the merciful Partha said — "Don't kill him."

Thus ends the two hundred and seventieth chapter, the flight of Jayadratha in Draupadi Harana Parva of Vana Parva.

CHAPTER CCLXXI.

(JAYADHRATHA VIMOKSHANA PARVA)—Continued.

Vaishampayana said:—

1. Beholding the two brothers with upraised weapons, Jayadratha, desirous of living, stricken sorely with grief, ran away speedily and coolly.

2. But getting down from his chariot the powerful Bhimasena pursued him speedily, who had thus taken to his heels and seized him by the hair of his head.

3 Holding him up Bhima again crushed him on earth, then taking the king by the head, he knocked him about.

4. When regaining his consciousness he expressed his desire of getting up the mighty-armed hero kicked him on the head.

5 Bhima strick him on the breast with his knees and fists, and thus assailed the king soon lost his consciousness.

6 Falguna prevented the wrathful Bhimasena by reminding him of what the Kaurava king had said on behalf of Dushala.

Bhima said:—

7. "This vilest and foolish man has done a great injury to Krishna who does not deserve it, so he does not deserve to live

3. But what can I do? The king is always merciful, and you too, out of childishness, are always preventing me."

9 Having said thus Vrickodara, with his crescent-shaped arrow, shaved the hair of the king's head keeping five tufts at five places. But (Jayadratha) did not utter a word.

10. Thereupon Vrickodara said to the king — "O fool, if you wish to live, listen, I shall tell you the means.

11. In public meetings and open courts you should always say that you are our slave, (if you can make this condition) I can give you your life. This is the custom of the victorious."

12. Being thus treated the king Jayadratha said to that best of men, Bhima, who beautifies the battle-field "So be it."

3. Thereupon taking him who was unconscious and besmeared with dust Partha and Vrickodara placed him on the chariot.

14. Thereupon placing him on the car, Bhima, followed by Parth, reached the hermitage and approached Yudhishthira who sat in the middle.

15 Bhima showed him Jayadratha who was in that plight. Seeing him, the king smilingly said "set him at liberty,"

16. Bhima said to the king — "Tell Draupadi, that this vile man has become the slave of the Pandavas "

17. Thereupon his eldest brother said to him in affectionate terms — "If you have any regard for me let him be free."

18 Beholding Yudhishthira Draupadi also said to Bhima — "Release him who is the slave of the king and whom you have disfigured by leaving five tufts on his head."

19. Being released he approached and bowed to the king Yudhishthira, and seeing the ascetics there, he, beside himself, saluted them all.

20. Beholding Jayadratha supported by Sabyasachi, the kind king Yudhishthira, Dharma's son, said to him,

21. "You are a free man, go, I release you but do not commit any such thing again. Fie on you! You wanted to take away a female by force, although you are so weak and powerless.

22—23 What other vile man, except you, would think of doing this again? 'Knowing that he had lost heart and looking at that perpetrator of evil deed, the foremost of Bharatis and king of men showed mercy (saying), 'May your heart grow in virtue, never think of doing any such impious deed.

24. O Jayadhratha, go now in peace with your charioteers, cavalry and infantry" Being thus accosted he was filled with shame, then bending low his head,

25. And stricken with sorrow the king, O Bharata, went to the gate of the Ganges Then seeking the shelter of the deity Virupaksha, the lord of Uma,

26. He engaged in great austerity and Siva was pleased with him Being pleased the three eyed deity himself brought his offerings

27. The Deity conferred upon him a boon and hear, how he took it — 'May I be able to vanquish in battle all the five sons of Pandu on their chariots'

28. Thus the king said to the god but he said "this cannot be" You shall once check them in battle who are unconquerable and are not capable of being slain,

29. Except the mighty-armed Arjuna who is the lord of the celestials incarnate named Nara. He carried on devout penances in Vadari and is backed by Narayana

30. He is unconquerable by all men even by the celestials, I myself have given him the celestial shaft Pashupata. He obtained from the Lokapalas thunderbolt and other mighty shafts

31. The great god Vishnu, the Infinite Spirit, the Lord preceptor of the celestials, is the unmanifest, Pradhana Purusha, the soul of the universe and has His manifestation in the universe

32. At the end of the Yuga assuming the form of the all consuming fire he burnt down the universe, with mountains, seas, islands, hills, woods and forest

33. After he had consumed the region of the Nagas who range in the region underneath the earth, huge clouds of many colours were seen in the sky,

34. Loud sounding accompanied by lightning and spreading all over the sky

35. Then filling all quarters with showers thick as axes of cars they extinguished that all-consuming fire.

36-40. When at the end of the four thousand Yugas the earth was over flooded with water like one vast ocean and all mobile and immobile creatures were silenced to death the sun, moon and the winds were all destroyed and the universe was shorn of planets and stars the supreme being Narayana who is beyond the perception of senses and is adorned with a thousand heads eyes and ears longed for rest. The dreadful serpent Sesha, having thousand heads and the lustre of ten thousand suns and white as the Kunda flower, or the moon or

a string of pearls, or the white lotus, or milk, of fibres of lotus, became His couch. There the Devine Lord slept on the bosom of the deep enveloping all quarters with nocturnal darkness

41. When His creative faculty was excited he awoke and saw the universe void everything. In this connection there is Sloka recited (throwing light on the word Narayana)

42. The water was the body of the (Rishabha) and we hear it called Nara, and because it formed his resting place he is called Narayana.

43. As soon as the Eternal deity engaged in thought for the creation of progeny lotus sprang up from the navel of the Divine Lord.

44. Thereupon arose from the lotus navel the four headed deity Brahma then on the lotus sat all on a sudden the Grand father of the creatures.

45. Seeing the universe entirely blank he created after him and from his mind the mighty ascetics Marichi and others

46. They also seeing the same thing created Yakshins, Rakshasas, Pisichas reptiles, men and all mobile and immobile creatures

47. There are three states of the supreme being, in the form of Brahma, he is the creator, in the form of Vishnu, he is the preserver and in the form of Rudra he is the destroyer

48. O king of Sindhu, have you not heard of the marvellous exploits of Vishnu recounted to you by the ascetics and Brahmanas well-versed in the Vedas?

49-50. While the entire surface of the earth was converted into a vast expanse of water, with only one sky above it, the lord, like a fire-fly at night during the rainy season, roved about here and there in search of a permanent footing for re-establishing the earth.

51. Beholding the earth submerged in water he made up his mind to rescue it (He thought) "Assuming what form shall I rescue the earth from water?"

52. Thus thinking in his mind and seeing with his divine eyes he thought of the shape of a boar fond of sporting in water.

53-55. Assuming the form of a sacrificial boar, effulgent and instinct with the Vedas, ten yojanas in length, with pointed tusks, having the hue of dark clouds, a body huge as a mountain and roaring like the muttering of clouds, the Lord went into

the water, raised up the Earth with one of its tusks and replaced it in its proper place.

56—59. Again assuming a wonderful form, half-lion, half-man, the mighty armed Lord, squeezing his hand, went to the court of the king of Dityas. The first man of the Ditya race, the enemy of the celestials, the son of Diti,

58—59. Beholding this wonderful form, became worked up with anger and his eyes became red, Hiranyakripa, the heroic son of Diti, and the enemy of the celestials adorned with garlands and looking like a mass of dark clouds, rushed on that Being half lion, half man, with an uplifted mace in his hand.

60. Then approaching him, that king of beasts, half lion, half man, immediately rent him with his sharp claws

61—62. Having thus slain the king of Dityas, the killer of his enemies, for the behoof of creatures, the lotus-eyed, effulgent lord, again took his birth as Kashyapa's son in the womb of Aditi. At the expiration of full one thousand years she was delivered of that excellent conception.

63. He became of dwarfish stature, with bright eyes and of the complexion of the rain charged clouds. He had the ascetic staff and Kamandalu (water pot) in his hand and was adorned with the mystic mark of Srivatsa on his breast.

64. The Lord wore matted locks, the sacrificial thread, and was stout, beautiful and effulgent

65. With the help of Vrishapati he entered into the sacrificial ground of Vali. Beholding his dwarfish stature Vali laughed and said

66. "I am pleased on seeing you, O Vipra, tell me what can I give you" Being thus accosted by Vali the dwarf replied

67. Saying "may good betide you" the Deity smilingly said to Vali — "O king of Danavas, give me land to cover my three footsteps"

68. Delightedly Vali gave what that highly powerful Vipra wanted. Thereupon while measuring the space Hari assumed a highly wonderful form.

69. With his three foot steps he immediately covered the entire earth then the eternal Deity Vishnu gave the earth to Sakra.

70. This history which I have just related is known as the incarnation of the dwarf, from him all the celestials came into being and the universe is called Vaishnava (or pervaded by Vishnu)

71. For the suppression of the impious and the protection of virtue he has taken his birth among men in the race of the Yadus

72. That Divine Vishnu is now called Krishna. That unborn Deity, without beginning or end, is adored by the world.

73. These are his achievements, O Saindhava, whom the wise thus describe. They call him the unconquerable Krishna, with conch, discus and club in his hands.

74. The Deity has the mystic mark of Srivatsa, is clad in yellow silken raiment, and is the best of those versed in the use of weapons. (Arjuna) is protected by such Krishna.

75. The graceful, lotus eyed deity of incomparable prowess, the slayer of hostile heroes is his help and he rides with Partha in the same chariot.

76. Even the celestials with great difficulty cannot defeat him, how can again a man vanquish Partha in battle?

77. Leaving him alone you shall for one day defeat the army of Yudhishthira, O king, with your four elephants.

Vaishampayana said :—

78. Having said this to the king, Hara, the destroyer of all sins, Uma's lord, Pasupati, the destroyer of (Daksha's) sacrifice, the slayer of Tripura

79—80. He, who had taken out the eyes of Bhrgu encircled by his dwarfish haunch backed and dreadful followers, with fearful eyes and ears and uplifted weapons, from Uka, having Uma as his help, disappeared.

81. The vicious minded Jayadratha too repaired to his own house, the Pandavas too lived in the forest of Kamyaka

Thus ends the two hundred and 10 eighty-first chapter, in Jayadratha Vimokshana Parva of Vana Parva.

CHAPTER CCLXXII.

(RAMOPAKSHYANA PARVA)

Janamejaya said —

1. Having suffered such misery consequent upon Draupadi's being carried away what did those Pandavas, the foremost of men, do?

Vaishampayana said —

2. Having thus released Krishna and vanquished Jayadratha, the pious king

Yudhisthira took his seat by the side of the ascetics.

3 Amongst those great ascetics who were expressing their sorrow on hearing (of the incident) the descendant of Pandu, addressing Markandeya, gave vent to the following.

Yudhisthira said :—

4 O venerable sir, amongst the ascetics and the celestials, you are reputed to have the fullest knowledge of both the past and future. I have a doubt in my mind, I shall ask you, (kindly) solve it.

5 This lady is the daughter of Drupada and has sprung from the sacrificial altar. She is not begotten of flesh, she is the mighty and illustrious daughter-in-law of the high souled Pandu.

6. Me thinks, Time and Destiny, instituted by the Deity, are inevitable to creatures and cannot be warded off.

7. How could (such a misfortune) overcome such a pious, chaste wife of ours abiding by virtue, like a false accusation of theft against an honest man?

8. Draupidi has not committed any iniquity or heinous deed, she has always practised highest virtues towards the Brahmanas.

9. The foolish king Jayadratha took her away by force, on account of this violence on her that sinful man has got his hair shaved off,

10. And has met with defeat in battle along with his soldiers. True it is, that we have rescued her after slaying the army of Saindhava.

11. Forsooth this disgrace, of our wife, being carried away during a moment of carelessness, has sullied us. This forest life is full of miseries we live on chase.

12. Though we live in forest we (always) injure the dwellers thereof. This banishment of ours is owing to our deceitful relatives.

13. Is there any one indeed who is more unfortunate than I am. Have you heard or seen of any such man before.

Thus ends the two hundred and seventy-second Chapter, the question of Yudhisthira : : Ramopakshyana Parva of Vana Parva

CHAPTER CCLXXIII

(RAMOPAKSHYANA PARVA.)—

Continued.

Markandeya said :—

1. O foremost of the Bharatas, an incomparable calamity was met with by Rama. His wife Janaki was carried away by force by the Rakshasa.

2. Resorting to Maya and having slain the valiant Jatayu, the vicious-souled Ravana, the king of Rakshasas (carried her away) from the hermitage.

3. Constructing a bridge over the ocean and burning down Lanka with sharp shafts, by the help of Sugriva, Rama brought her back.

Yudhisthira said .—

4. In what family was he born? How was his might and prowess? Whose son was Rama? What enmity had he with him?

5. Oh Sir, relate all this to me. I wish to hear the story of Rama of unwearied actions.

Markandeya said —

6. There was a great king in the family of Ikshwakus by name Aja. His son was Dasharatha, who was pure and ever devoted to the study of the Vedas.

7. He had four sons well-versed in Dharma and Artha. Rama, Lakshmana, Satrugna and the mighty Bharata.

8. Rama's mother was Kausalya, Bharata's mother was Kaikeyi and Sumitra was the mother of Lakshmana and Satrugna, the repressors of enemies.

9. O lord, Janaka was the king of Videha and his daughter was Sita. Tashtri himself created her wishing to make her the beloved queen of Rama.

10. I have thus recounted to you the birth of Rama and Sita, O lord of men, I shall now describe the birth of Ravana.

11. Prajapati himself, the self-create, the creator, the Lord of creatures, of great exertions, is the grand father of Ravana.

12. Prajapati had a favourite son born of his mind by name, Pulastya, and he had a powerful son begotten of cow by name Vaisravaṇa.

13. Leaving his father he went to his grand father. Accordingly worked up with anger, O king, he created a second self of himself.

14. Thereupon for wrecking vengeance on Vaishravana in great anger that regenerate one, with half of his own self, created Vaishrava.

15. (However) pleased, the grand-father conferred on Vaishravana immortality, the sovereignty of all wealth, and guardianship of one of the quarters,

16. The friendship with Ishana and a son named Nalakuvera. He created Lanka as his capital protected by Rakshasas.

17. The Lord gave him a chariot coursing at will by name Pushpaka, the sovereignty over the Yakshas and the supremacy over kings.

Thus ends the two hundred and seventy third chapter, the story of the birth of Rama and Ravana in Ramopakshyana parva of Vana Parva.

CHAPTER CCLXXIV.

(RAMOPAKSHYANA PARVA) —

Continued.

Markandeya said :—

1. The ascetic Viskrava, who was begotten of the half body of Pulastya, with great anger began to look upon Vaishravana.

2. Knowing that his sire was angry with him, Kuvera, the lord of Rakshasas, always tried to please him, O king.

3. Living in Lanka that king of kings, borne on the shoulders of men, sent three Rakshasas to wait upon his father.

4. O foremost of the Bharata, thy, well-versed in the art of singing and dancing, always engaged in encompassing the pleasure of the high-souled Rishi.

5. O lord of the world, O king, Pushpatketa, and Raka and Malini, slender waisted, vied with one another in pleasing him.

6. Being pleased with them, the high-souled sage conferred boons on them—and on each of them sons like Lokapalas according to their desire.

7. He begot on Pushpatketa two sons, the lords of the Rakshasas, Kumbhakarna and the ten-headed (Ravana) both unequalled in prowess on earth.

8. On Malini he begot one son named Bibhishana, on Raka Khara and Surpanakha.

9. In beauty Bibhishana surpassed them all, he grew very pious and used to perform rites.

10. That foremost of Rakshasas, the ten-headed (Ravana) became the greatest of them all, highly energetic, powerful and gifted with great strength and prowess.

11. The Rakshasa Kumbhakarna was the most powerful in battle, he was fierce, terrible and a perfect master of the arts of illusion.

12. Khara was proficient in archery, infirmal towards Brahmanas and used to eat flesh, Surpanakha used always to put impediments in the performance of ascetic observances.

13. All those heroes, well-versed in the Vedas and intent on the performance of religious rites, lived with their father in the Gandhamadana mountain.

14. There they saw Vaishravana seated with their father possessed of wealth and carried by men.

15. Possessed by jealousy they made up their mind to perform devout penances, and they pleased Brahma with severest ascetic penances.

16. Subsisting on air only surrounded by five sacred fires and engaged in meditation the ten-headed Ravana remained standing on one leg for a thousand years.

17—18. Lying down on earth and with restricted diet Kumbhakarna was engaged in penances, the wise and noble Bibhishana, fasting and living on dry leaves, engaged in meditation and practised devout penances for as long a period.

19. Khara and Surpanakha with delighted hearts waited upon and protected them who were thus engaged in devout penances.

20. After the completion of a thousand years the invincible ten-headed, cutting off his ten heads, made them an offering to the sacred fire. The Lord of the universe was pleased with this act.

21. Thereupon Brahma, going there himself, made them desist from ascetic observances by promising to confer upon each one of them boons separately.

Brahma said :—

22. I am pleased with you desist, O sons and pray for boons, all your desires, with the exception of immortality only, will be fulfilled.

23. As you have given your heads to fire from great ambition, they will again adorn your body as before, according to your desire.

24. There will be no disfigurement in your person, you shall be able to assume any person according to your desire, you,

shall always vanquish your enemies in battle

Ravana said:—

25 May I never meet with defeat at the hands of Gandharvas celestials Kinnaras Asuras, Yakshas, Rakshas Nagas and all other creatures

Brahma said.—

26 You shall have no fear from those of whom you have mentioned except from men may good betide you, this has been ordained by me

Markandeya said.—

27 Thus accosted the ten headed Ravana was greatly delighted on account of his perverted understanding the man eating (demon) disregarded human beings

28 In the same way the grandfather addressed Kumbhakarna also his reason being clouded by darkness he prayed for long lasting sleep

29 Saying 'So it shall be' he said to Bibhishana — pray for a boon O my son, I have been repeatedly pleased with you

Bibhishana said —

30 Even in great calamity may I have no inclination for impiety ignorant as I am O lord may the light of divine knowledge appear before me

Brahma said —

31 O repressor of your enemies as your mind is not inclined to impiety although you are born as a Rakshasa, I grant you immortality

Markandeya said —

32 Having obtained this boon the ten headed Ravana defeated Kuvera in battle and wrested from him the sovereignty of Lanka

33 That Divine one leaving Lanka and followed by Gandharvas Yakshas Rakshas and Kinnaras went to live on the mountain Gandhamadana

34 By force Ravana took from him the chariot Pushpaka Vaishravina then cursed him — This will not carry you

35 It will carry him who will kill you in battle as you have insulted me who am your adorable you shall soon die

36 Always wending the way of the pious the virtuous souled Bibhishana endued with great glory followed him O great king

37 Then pleased with his younger brother the Divine king of wealth, conferred

upon him the command of the Yaksha and Rakshasa hosts

38 The man eating and highly powerful Rakshasas and Pishachas having assembled together, installed the Ten-headed Ravana as their king

39 The terribly powerful, Ten headed (Ravana) assuming form at will and capable of going through the sky, attacked the gods and demons and took away by force from them their valuable property.

40 Because he had terrified all creatures he was called Ravana And the Ten-headed demon, capable of having any might at will, struck terror even to the very gods

Thus ends the two hundred and seventy-fourth chapter, the story of Ravana in Ramopakshyana Parva of Vana Parva

CHAPTER CCLXXV

(RAMOPAKSHYANA PARVA)—

Continued

Markandeya said:—

1 Thereupon the Brahmarshis, the Sddhas, the celestials, saints, with Hanuman as their spokesman sought the protection of Brahma

2 The highly powerful Ten headed son of Visrava cannot be slain for the boon, that was given him before by you

3 The mighty powerful one is oppressing the creatures in every possible way therefore save us O lord there is none else except you to save us

Brahma said —

4 O Vibhvasu he cannot be slain in battle either by the celestials or the Asuras I have already ordained what is necessary for this purpose But his death is near

5 I for this purpose and at my command the four headed god has already been incarnated Vishnu the foremost of repressors, shall accomplish this

6 In their presence then the Grandfather said to Salva — You also take your birth on earth with all these celestials.

7 You all beget on monkeys and bears heroic and powerful sons capable of assuming forms at will to help Vishnu

8 At this the celestials the Gandharvas and the Danavas quickly assembled to consult as to how they should be born on earth according to their respective parts.

9 In their presence the Deity, conferring boons commanded a Gandharvi named Dundubhi saying — "Go there for accomplishing this object."

10. Hearing the words of Grand-father, Dundubhi became born on earth as the haunch backed Manthara.

11. And all the leading celestials, Sakra and others begot offspring on the wives of the foremost of monkeys and bears

12 They all took after their fathers, in strength and fame, they were capable of breaking down mountain summits and their weapons were trees of Sala and Tala

13. Their bodies were as hard as adamant and they were all endued with very great strength, they were all skilled in the art of warfare and could summon any amount of strength at their will

14 They were gifted with the strength of an Ayuta elephants and were like the wind in speed, some of them lived wherever they liked, others lived in woods.

15. Having ordained all this the worshipful creator instructed Manthara as to what she should do.

16 Understanding his words she, quick as thought, did accordingly. She moved about here and there fanning quarrels.

Thus ends the two hundred and seventy fifth chapter, the origin of monkeys, in Ramopakshyana of Vana Parva

CHAPTER CLXXVI.

(RAMOPAKSHYANA PARVA) —

Continued.

Yudhisthira said:—

1. Your worshipful self has related (to me) separately of the birth of Rama and others. O Brahmana, I am (now) desirous of hearing of the cause of their exile to the forest.

2 O Brahmins, why the heroic sons of Dasharatha, the brothers Rama and Lakshmana, departed to the forest, together with the renowned Manthila (Sita, daughter of the king of Mithila).

Markandeya said:—

3 O King, Dasharatha, always devoted to religion, and given to (the performance of) religious ceremonies, and engaged in ministering to the comforts of his elders was (very) glad at the birth of his sons.

4 Those sons of his, gradually grew up in strength, obtained mastery over the Vedas together with all their mysteries, and became skilled in the science of weapons

5. When after having observed the Brahmacharya vows, they got married, Dasharatha, O king, became (very) pleased and happy.

6 (And) among them, his intelligent eldest son, who gladdened the heart of his father, and delighted his subjects, was named Rama on account of his sweet disposition

7. Then that wise monarch considering himself far too advanced in age (to look after worldly affairs), consulted with his righteous ministers and priests,

8 For the installation of Rama as the prince regent, O Bharata. And all those best of advisers thought that it was the proper time (for the purpose).

9-13 O descendant of the Kurus, king Dasharatha was greatly pleased on beholding his son (Rama) of red eyes and mighty arms, endued with the gait of an elephant mad (with exuberance of spirits) of long arms and broad chest, having blue and curly hair, blazing with beauty, brave as Sakra in battle, versed in all the religious duties, wise as Vrihaspati, an object of adoration with all his subjects, proficient in every science and art, of subdued passions, pleasant to the eye of even his enemies, the chastiser of the wicked, the protector of the virtuous, endued with high intellect, invincible, ever victorious and never vanquished and the enhancer of the joy of (his mother) Koushly.

14 That highly energetic and powerful one (Dasharatha), the king of the qualifications of Rama, was well pleased and (thus) addressed his priest, "All hail to you

15 O Brahmana. This night the constellation Pushya being in the ascendant, will be a highly auspicious time. Let therefore my attendants collect materials (for the inauguration) and let Rama also be invited"

16 Hearing these words of the king, Manthara (the maid of Kaikeyi) went to Kaikeyi, and addressed her these words suited to the occasion.

17. O Kaikeyi, your great ill luck has to-day been proclaimed by the king. O unfortunate one, may a fierce and deadly venomous snake bite you.

18 It is indeed Koushly who is fortunate in as much as her son will be installed. Where is your good fortune if you son will not obtain the kingdom?

shall always vanquish your enemies in battle

Ravana said —

25 May I never meet with defeat at the hands of Gandharvas celestials Kinnaras Asuras Yakshas, Rakshas, Nagas and all other creatures

Brahma said —

26 You shall have no fear from those of whom you have mentioned except from men may good betide you this has been ordained by me

Markandeya said. —

27 Thus accosted the ten headed Ravana was greatly delighted on account of his perverted understanding the man eating (demon) disregarded human beings

28 In the same way the grandfather addressed Kumbhakarna also his reason being clouded by darkness he prayed for long lasting sleep

29 Saying So it shall be he said to Bibhishana — pray for a boon O my son I have been repeatedly pleased with you

Bibhishana said —

30 Even in great calamity may I have no inclination for impiety ignorant as I am O lord may the light of divine knowledge appear before me

Brahma said —

31 O repressor of your enemies as your mind is not inclined to impiety although you are born as a Rakshasa, I grant you immortality

Markandeya said —

32 Having obtained this boon the ten-headed Ravana defeated Kuxera in battle and wrested from him the sovereignty of Lanka

33 That Divine one leaving Lanka and followed by Gandharvas Yakshas Rakshas and Kinnaras went to live on the mountain Gandhamadana

34 By force Ravana took from him the chariot Pushpaka Vaishtanya then cursed him — This will not carry you,

35 It will carry him who will kill you in battle as you have insulted me who am your adorable you shall soon die

36 Always wending the way of the pious the virtuous souled Bibhishana endued with great glory followed him O great king

37 Then pleased with his younger brother, the Divine King of wealth, conferred

upon him the command of the Yaksha and Rakshasa hosts

38 The man eating and highly powerful Rakshasas and Pishachas having assembled together installed the Ten headed Ravana as their king

39 The terribly powerful, Ten headed (Ravana) assuming form at will and capable of going through the sky attacked the gods and demigods and took away by force from them their valuable property

40 Because he had terrified all creatures he was called Ravana And the Ten headed demon, capable of having any might at will, struck terror even to the very gods

Thus ends the two hundred and seventy fourth chapter the story of Ravana in Ramopakshyana Parva of Vana Parva

48 And dismissing his ministers he asked her in private "O gentle sister who has made you so by despising and disregarding me?"

49 Who is he that having got a sharp spear has rubbed it all over his body? Who is he that is sleeping in peace and security, keeping a fire near his head?

50. Who is he that has trodden over a terrible snake? Who is he that has thrust his hand into the jaws of a mired lion?

51 While he was saying thus, sparks of flame issued out from his organs of senses like those that are emitted from the hollows of a tree on fire at night.

52 Then his sister informed him of the prowess of Rama causing the defeat of the Rakshasas led by Khar and Dushana.

53 Then king (Ravana) settling as to what course to adopt, and making arrangements for the protection of his capital and consoling his sister, rose up in the air.

54 Crossing the mountains Irikuta and Kala he beheld the mighty ocean of deep waters, the abode of the Makaras (alligators).

55 Then Dushanana (Ravana, who had ten mouths) crossing it (the ocean) reached Gokarna the beloved place of the high-souled wielder of the Trident (Shiva).

56 Then the ten-headed one went to his late minister Maricha who had long before at that very place adopted the mode of life led by the ascetics through fear of Rama.

Thus ends the two hundred and seventy-sixth chapter, the exile of Rama into the forest, in the Rama Upakhyana of the Vana Parva.

CHAPTER CCLXXVII

RAMA UPAKHYANA PARVA —

Continued

Markandeya said:—

1 Seeing Ravana come, Maricha accorded to him a respectful welcome by offering fruits and roots.

2 When he (Ravana) had been seated and rested awhile, that Rakshasa (Maricha) well aware of the proper mode of speech sat beside Ravana who was himself an eloquent speaker, and humbly addressed him thus:

3 "Your complexion is not in its natural state. Is it all right with your Kingdom? Do thy subjects render obedience to you (now) as they did before?"

4 O lord of the Rakshasas, what business has brought you here? Know it to be already performed even if it be very difficult of fulfilment."

5 Ravana, whose heart was distracted with grief and anger, briefly told him of the acts of Rama and the steps that were to be taken.

6 On hearing Ravana, Maricha shortly told him "You must not provoke Rama, for I am well aware of his prowess."

7 Is there any body who can stand the fury of the arrows of that high-souled one? That most heroic mortal is the cause of my leading this ascetic life.

8 What wicked-minded creature has given you this advice which will lead you to the very mouth of destruction? (On hearing Maricha) Ravana reproachfully replied to him in anger.

9 "If you do not comply with my behests, you shall surely meet with death." Maricha then considered (within himself) death is preferable at the hands of a superior being.

10 Since death is certain I shall do what he desires. Then Maricha replied to the king of the Rakshasas.

11 "What service shall I have to render to you? I shall (surely) do it even if I am not equal to it." (Thereat) the ten-headed one replied to him "go and tempt Sita."

12 Wearing the form of a deer with golden horns and a golden skin. It is certain that on beholding you she will send Rama after you.

13—14 When the descendant of Kakasitha (Rama) will go away (after you) Sita will be under my control. I will then forcibly take her away. (And then) that wicked-minded being (Rama) will die in consequence of the loss of his wife. Render to me this help. Thus spoken to, Maricha having performed his last rites (in anticipation of sure death),

15 And with a heavy heart followed Ravana who was going before him. Then having got to the hermitage of Rama of untiring action,

16 They both did as was arranged previously. Ravana, assuming the shape of an ascetic with his head shaven and holding (in his hands) a tri-headed staff,

17 And Maricha in the guise of a deer appeared on the scene. And Maricha showed himself to the princess of Videha in the form of a deer.

19 On hearing these words of (Van-
thari) Kaikeyi with her waist resembling
the middle of a Drumburi decked with all
sorts of ornaments and wearing a highly
beautiful appearance

20 Sought her lord in a secluded place
and making a show of love smilingly spoke
these sweet words —

21 O king you are (always) firm in
your promise I formerly you promised me
a boon Do you grant it now and thereby
save yourself the sin of an unredeemed
promise

The King said. —

22 "I am ready to grant you any boon
you like Is there anybody to be slain that
does not deserve death or is there any one
to be set at liberty who is imprisoned ?

23 Whom shall I heap riches upon
and whom shall I deprive of his wealth ?
Everything on earth belongs to me except
what is possessed by the Brahmanas

24 I am in this world the king of all
kings and the guardian of the four orders.
O fortunate one express your desire with-
out delay

25 Listening to these words of the king
and binding him to his promise she, well
aware of her influence over him spoke
these words —

26 Let Bharata be installed with the
materials brought for Rama and let Raghava
depart to the forests

27 O the best of the Bharatas on
hearing this disagreeable speech of terrible
significance the king weighed down with
grief, could not speak anything

28 Learning that his father has been
thus promise bound and considering that
the king's truth ought to remain inviolable
the virtuous and powerful Rama went into
the forests

29 And may you be blessed he
(Rama) was followed by the prosperous
Lakshmana the foremost of bo men and
his wife Sita the princess of Videha and
daughter of Janaka

30 Then Rama having departed to the
forest Dasharatha following the eternal
law of time gave up the ghost

31 And seeing that Rama had left for
the forest and that the king had breathed
his last Kaikeyi craving Bharata to be
brought addressed to him these words

32 Now that the king has gone to
heaven and Rama and Lakshmana have
left for the forest accept this auspicious
and extensive kingdom with all its thorns
we ded out

33 (In reply) the virtuous (Bharata)
said to her You have committed a very
cruel deed by killing your husband and
exterminating the family actuated by greed
of wealth alone

34 O accursed (woman) of (our) family,
hurling darts upon my head fulfil your
desire now Saving this to her mother, I
gave free vent to his tears

35 And vindicating his character before
all the subjects he set out desirous of
bringing back his brother Rama

36 Placing Kousala and Sumitra and
Kaikeyi in vehicle at the van (of his train)
he set out with a sorrowful heart accom-
panied by Satrugatya,

37 Vashistha, Vimaradeva thousand of
other Brahmanas and by the people of the
cities and the provinces, with an eager
desire to bring Rama back

38 (And he) found Rama together with
Lakshmana in the (mountain) Chitrakuta
bow in hand and wearing the garb of
ascetics

39 (But) being distressed by Rama who
was bent on obeying his father's words he
(Bharata) began to reign at Nandigram
placing his brother's shoes before him

40 And Rama too afraid of the return
of the people of the cities and provinces
entered into the mighty forest of Dandaka
near the hermitage of Sarabhangha

41 Paying his adorations to Sarabhangha
and taking refuge in the Dandaka forest he
began to dwell on the banks of the beauti-
ful river Godavari

42 While dwelling there Rama had
great intimacy with Khira who had his abode
in the Janasthura on account of Surpanakha

43 The descendant of Rughu devoted
to virtue slew fourteen thousands of Raksha-
sas on earth for the protection of the
ascetics

44 And the intelligent Raghava having
slain the highly powerful Khira and
Dushasana restored peace to that sacred
forest

45 Those Rakshasas being slain
Sirpanakha with her nose and lips cut off
returned to Lanka the abode of her brother
(Ravana)

46 Then that Rakshasa woman senseless
with grief and with marks of dry blood on
her face, approaching Ravana fell down at
his feet

47 Seeing her thus mutilated Ravana
became senseless with rage and fired with
anger and gnashing his teeth rose up from
his throne

48 And dismissing his ministers he asked her in private "O gentle sister, who has made you so by despising and disregarding me?"

49 Who is he that having got a sharp spear has rubbed it all over his body? Who is he that is sleeping in peace and security, keeping a fire near his head?

50. Who is he that has trodden over a terrible snake? Who is he that has thrust his hand into the jaws of a maimed lion?

51. While he was saying thus, sparks of flame issued out from his organs of senses like those that are emitted from the hollows of a tree on fire at night

52. Then his sister informed him of the prowess of Rama causing the defeat of the Rakshasas led by Khar and Dushana

53 Then king (Ravana) settling as to what course to adopt, and making arrangements for the protection of his capital, and consoling his sister, rose up in the air

54 Crossing the mountains Trikuta and Kaila he beheld the mighty ocean of deep waters, the abode of the Makaras (alligators)

55 Then Dushanana (Ravana, who had ten mouths) crossing it (the ocean) reached Gokarna the beloved place of the high-souled wielder of the trident (Siva),

* 56 Then the ten-headed one went to his late minister Maricha who had long before at that very place adopted the mode of life led by the ascetics, through fear of Rama.

Thus ends the two hundred and seventy-sixth chapter, the exile of Rama into the forest, in the Rama Upa'nyasa of the Vana Parva

CHAPTER CCLXXVII

RAMA UPAKHYANA PARVA —

Continued

Markandeya said:—

1 Seeing Ravana come, Maricha accorded to him a respectful welcome by offering fruits and roots

2 When he (Ravana) had been seated and rested awhile, that Rakshasa (Maricha), well aware of the proper mode of speech, sat beside Ravana, who was himself an eloquent speaker, and humbly addressed him thus

3 "Your complexion is not in its natural state Is it all right with your Kingdom? Do thy subjects render obedience to you (now) as they did before?"

4 O lord of the Rakshasas, what business has brought you here? Know it to be already performed even if it be very difficult of fulfilment."

5 Ravana, whose heart was distracted with grief and anger, briefly told him of the acts of Rama and the steps that were to be taken

6 On hearing Ravana, Maricha shortly told him "You must not provoke Rama, for I am well aware of his prowess.

7 Is there any body who can stand the fury of the arrows of that high-souled one? That most heroic mortal is the cause of my leading this ascetic life.

8 What wicked-minded creature has given you this advice which will lead you to the very mouth of destruction?" (On hearing Maricha) Ravana reproachfully replied to him in anger

9 "If you do not comply with my behests, you shall surely meet with death" Maricha then considered (within himself) 'death is preferable at the hands of a superior being.

10 Since death is certain I shall do what he desires" Then Maricha replied to the king of the Rakshasas

11 "What service shall I have to render to you? I shall (surely) do it even if I am not equal to it" (Thereat) the ten-headed one replied to him "go and tempt Sita

12 Wearing the form of a deer with golden horns and a golden skin It is certain that on beholding you she will send Rama after you

13—14 When the descendant of Kakusha (Rama) will go away (after you) Sita will be under my control. I will then forcibly take her away (And then) that wicked minded being (Rama) will die in consequence of the loss of his wife. Render to me this help" Thus spoken to, Maricha having performed his last rites (in anticipation of sure death),

15 And with a heavy heart, followed Ravana who was going before him. Then having got to the hermitage of Rama of untiring action,

16 They both did as was arranged previously Ravana assuming the shape of an ascetic with his head shaven and holding (in his hands) a trihead staff,

17 And Maricha in the guise of a deer appeared on the scene And Maricha showed himself to the princess of Videha in the form of a deer

18 Driven by destiny Sita sent Rama in pursuit of him. And Rama (too) with a view to please her soon taking up his bow,

19 And instructing Lakshmana to protect her went in pursuit of that deer. Equipped with his bow quiver and sword, and with his fingers encased in the skin of a *Godha*

20 Rama ran after that deer as Rudra followed the stellar deer (i.e. Prajapati who in the guise of a deer followed his daughter but Siva cut off his head which became the constellation called *Mrigasira* i.e. the deer-head). And that Rakshasa now appearing before him and then disappearing from his view,

21 Allured Rama to a great distance. Rama, then, knew what that deer really was. The intelligent Raghava knowing him to be a Rakshasa,

22 Look up an arrow of infallible energy and killed him who wore the shape of a deer. Struck by Ram's arrow, he, imitating the voice of Rama

23 Began to cry piteously calling upon Sita and Lakshmana. And (when) the princess of Videha heard those piteous cries,

24 She was about to run towards the direction from which the sound came. Then Lakshmana spoke to her 'O timid lady there is no reason for your fear. Who is able to strike Rama?

25—26 O lady of sweet smiles you will in a moment see your lord Rama. Thus addressed she, who was weeping aloud from the weakness natural to her sex began to suspect Lakshmana adorned with a spotless character. And that chaste woman, devoted to her husband began to level against Lakshmana these harsh words —

27 'O fool the desire which you cherish in your heart shall never be gratified. I will rather kill myself with a weapon,

28—29 Or throw myself from the summit of a mountain, or enter into fire thus forsaking my husband Rama live with such a mean wretch as you like a tigress under the protection of jackal. Thus addressed by her, Lakshmana who was devotedly attached to Rama,

30 And who possessed a noble character, shutting up his ears (with his hands) and armed with bow went out following the footprints of Rama

31 And without casting a single look upon her whose lips resembled a (ripe) *Bimba* fruit (he) set off (in search of Rama)

In the meantime, the Rakshasa Ravana appeared (before Sita)

32 Assuming a genteel appearance though inwardly very wicked and like a fire hidden under ashes. Disguised as an ascetic he (showed himself there) in order to carry off that lady of blameless character

33 On perceiving him the virtuous daughter of Janaka welcomed him by offering fruits roots and a seat

34 But that foremost of the Rakshasas disregarding all those things and assuming his natural shape began to cheer up the Princess of Videha saying

35 "O Sita I am the lord of the Rakshasas and celebrated under the name of Ravana. My beautiful city is named Lanka and is situated on the other side of the ocean

36 There amongst beautiful damsels you will shine with me. O lady of beautiful lips, do become my consort and abandon the ascetic *Bhagava*

37 Addressed in this strain, the daughter of Janaka, endued with beautiful lips shut up her ears (with hands) and said Do not say such words again

38 Even if the firmament with all its stars fall down, even if the earth be reduced to atoms and even if the fire be deprived of heat and turn cold, I will not forsake the descendant of Ragu

39 Is it possible for a she elephant who has enjoyed the company of the mighty ranger of forests with rent temples, to live with a (miserable) hog?

40 How can a lady who has tasted of the sweet wine prepared out of honey or flowers be tempted to drink the (wretched) wine prepared from peutrid rice?"

41 Having spoken thus, she with her lips trembling in ire and repeatedly shaking her hands entered the hermitage

42 (But) Ravana, pursuing that lady of beautiful lips, cut off her retreat. And harshly scholded by Ravana she fell into a swoon

43 But (he) seizing her by the hair (of her head) rose up in the air. Then a vulture *Jatayu*, living in a mountain, saw that helpless lady crying in distress uttering the name of Rama while being carried off (by Ravana)

Thus ends the two hundred and seventy-seventh chapter, the death of Maricha in the *Ramaupakhyaana* of the *Vana Parva*.

CHAPTER CCLXXVIII.

(RAMOPAKSHYANA PARVA)—

Continued.

Makandeya said —

1 The highly-powerful lord of the vultures, Jatayu, the son of Aruna and the brother of Sampati was a friend of Dasharatha's

2 (When) that bird saw his daughter-in-law in the arms of Ravana he furiously rushed against the lord of the Rakshasas

3 The vulture then said to him "let go the princess of Mithila, leave her O night-ranger, how can you carry her off when I am alive ?

4. If you do not release my daughter-in-law you must not escape with your life" Saying thus, he began to pierce the lord of the Rakshasas with his claws.

5 By striking him with wings and beak several times, he (frightfully) lacerated (Ravana) And blood began to gush (out of his body) as copiously as waters from a mountain spring

6 Thus struck by the vulture, the well-wisher of Rama, he (Ravana) taking up his sword cut off the wings of that feathery creature

7. Having killed that king of the vultures resembling a mountain peak penetrating through the clouds, the Rakshasa with Sita on his lap rose up (in the air)

8 Wherever the Princess of Vidha beheld a hermitage, a lake, or a river, she threw down there an ornament

9 That intelligent lady saw on a mountain-peak five foremost of monkeys and there she threw down a highly beautiful piece of cloth.

10 And like lightning (playing) among the (dark) clouds that beautiful and yellow (cloth) fluttering through the air fell down among those five (dark-coloured monkey-)

11. Ranging through the air like a bird he (Ravana) soon cleared a great distance and beheld his beautiful and lovely city adorned with many gates,

12 Surrounded by high ramparts and built by Vishakarma And then the lord of the Rakshasas entered his city, Lanka, with Sita.

13 The princess of Vedeha being thus carried off, the intelligent Rama having slain the great deer on his way back met his brother Lakshmana

14 Beholding his brother, (Rama) said to him with a rebuke "How could you leave alone the princess of Videka in the forest frequented by the Rakshasas ?

15 And he was greatly afflicted with grief thinking of his being allured to a great distance by the Rakshasa assuming the form of a deer and of the arrival of his brother (leaving Sita alone)

16 Having quickly come up to Lakshmana whom he was still reproving, he said "O Lakshmana, is the princess of Videha still alive ? I am afraid I shall see her no more."

17. Lakshmana then informed Rama of every thing that Sita had said to him, especially the harsh words with which she subsequently rebuked him

18 Rama then with a burning heart quickly proceeded towards the hermitage and (on the way) he beheld the vulture, huge as a mountain, in his last moments

19 Suspecting him to be a Rakshasa, the descendant of Kakushtha drawing his bow powerfully, rushed at him with Lakshmana

20 The spirited (vulture) then said to Rama and Lakshmana "All hail to you, I am the king of the vultures and a friend of Dasharatha's"

21 Thus addressed by him, they put their auspicious bows aside and said "who is this one that is mentioning the name of our father ?"

22. Then they both beheld the bird with its wings cut off, and the vulture related to him as to how he came by death while attempting to rescue Sita

23 Rama then asked the vulture as to the way taken by Ravana But the vulture indicated it by a nod of the head and then passed away

24 Knowing from the sign made by the vulture that it was the south (towards which Ravana had gone) the descendant of Kakushtha out of regard for his father's friend, caused his last rites to be performed

25 Then beholding (on their way) many hermitages, scattered all over with seats of Kusha grass and umbrellas of leaves broken jars of water, devoid of inmates, and abounding with hundreds of jackals,

26 Those tormentors of foes afflicted with distraction and grief at the abduction of Sita proceeded towards the south of the forest Dandaka

27. In that great forest Rama together with the son of Sumitra (Lakshmana) saw many herds of deer flying in all directions.

29 And they heard a terrible uproar of various creatures like that which is heard during a forest fire spreading far and wide. In a moment they saw a headless trunk of terrible appearance.

30 Dark as clouds and huge as a rock with shoulders broad as a Sala tree of gigantic arms, having large eyes on his breast, and a large mouth situated on his capacious belly.

31 And that Rakshasa with great ease seized Lakshmana by the hand (thus overpowered), O Bharata Lakshmana was instantaneously seized with dismay.

32 He (the monster) then turning his eyes towards Rama, began to draw Lakshmana (forcibly) towards that portion of his body where his mouth was situated. And Lakshmana afflicted with grief said to Rama 'look at my (sad) plight.

33 Your exile from the kingdom, the death of our father, the loss of the princess of Videha and (lastly) this my dangerous condition have quite overpowered me.

34 Alas, I shall never behold your return to Koshala with Vaidehi and your installation in the kingdom of our sire and grandsire as the ruler of the entire earth.

35 Blessed indeed are they who will behold thy face resplendent as the moon emerged from the clouds and bathed in the coronation water sanctified with Kusha, fried paddy and black pease.

36 In this strain the intelligent Lakshmana gave vent to his lamentations piteously. Then, the descendant of Kakustha, dauntless even in the very face of danger, thus spoke to him.

37 'O bravest of men, do not give way to sorrow. This (monster) can do you nothing when I am present. Cut off his right hand with sword and I shall hack his left.

38 While thus speaking Rama cut off his (left) hand with a sharp sword (as easily) as if it were a stalk of the corn.

39 The heroic son of Sumitra, seeing Raghava stand by him hacked his right hand with his sword.

40 Then Lakshmana again and again smote him in his sides and the huge headless monster fell dead on the ground.

41 Then a being of celestial appearance issued out of his body and stationing himself in the air appeared as resplendent as the sun in the heavens.

42 Then the eloquent Rama asked him 'tell me who you are. How did such a thing come about? All this appears to me highly marvellous.

43 To him that being replied 'O king I am the Gandharva Viswavyasa. I had to assume the shape of a Rakshasa owing to an imprecation of a Brahmana.

44 Sita has been abducted by Ravana who lives in Lanka. Go to Sugriva who will help you (to recover her).

45 In the vicinity of the (mountain) Rushyamukha there is a lake named Pampa of suspicious waters, teeming with swans and cranes.

46 There, adorned with a golden garland dwells Sugriva the brother of Vali the king of monkeys with four counsellors.

47 Do you go to him and inform him of the cause of your sorrow. Being in the same predicament as you are he will help you.

48 I thus far I am able to say that you will see the daughter of Janaka again. It is certain that the abode of Ravana is known to the monkey king.

49 Saying thus that highly resplendent celestial being vanished and the light-powerful Rama and Lakshmana both were struck with wonder.

Thus ends the two hundred and seventy eighth chapter, the destruction of the headless monster in the Ramopakhyana of the Vana Parva.

CHAPTER CCLXXIX

(RAMOPAKSHYANA PARVA)—

Continued

Markandeya said :—

1 Then Rama, distracted with grief at the abduction of Sita got to the Lake Pampa situated at a short distance, and full of several kinds of lotuses.

2 In that forest fanned by cool and pleasant breezes charged with the odour of ambrosia the thoughts of his dear wife crept into the mind of Rama.

3 O king of kings, smitten with cupid's arrows by thinking of his beloved spouse he lamented (profusely). Then the son of Sumitra thus spoke to him.

4 'O respecter of those that deserve honour, this state of your mind is as unworthy of you, as diseases in a self-contained old man of regular habits.

5 You have received intelligence concerning Ravana and the princess of Vidha. (Now try to) liberate her by exertion and wisdom.

6 Let us go to Sugriva, the foremost of monkeys who dwells in (yonder) mountain. Cheer yourself up since I, your disciple servant and assistant, am near."

7 By these and various other words of the same significance spoken by Lakshmana, the descendant of Raghu recovered his natural calmness and became mindful of his business.

8 And both those heroic brothers Rama and Lakshmana bathing in the waters of the Pampi and offering oblations to their ancestors left (for Rishyamukha).

9 Then, having reached the (mountain) Rishyamukha full of various roots, fruits and trees, those heroes saw at the summit of the mountain five monkeys.

10 Sugriva, (then), sent his minister, the intelligent monkey Hanumana huge as a mountain, to (receive them).

11 Having first conversed with him, they both came to Sugriva. O king Rama then contracted a friendship with the monkey king.

12 When Rama had unfolded his intentions to him, he (Sugriva) showed to him the piece of cloth dropped among the monkeys by Sita while being carried off (by Ravana).

13 Having obtained this token, Rama installed Sugriva the monkey-king, in sovereignty over all the monkeys on earth.

14 (And) the descendant of Kakustha promised to kill Vali in battle, and O king, Sugriva also pledged himself to liberate Sita.

15 Having come to this (mutual) understanding, and reposing confidence in each other, they all arrived at Kiskindhya and desirous of battle remained prepared (for counter with Vali).

16 Having reached Kiskindhya, Sugriva sent forth a yell like the roar of a torrent. Vali could not brook that, but Tara (his wife) stood in his way, saying:

17. "From the manner in which this powerful monkey Sugriva is roaring, I think he has received assistance. (Therefore) do not go out."

18 Thereupon, (her) husband, the eloquent Vali, the monkey-king who wore a golden garland replied to Tara endued with a face resplendent as the moon, the lord of the stars.

19. "You are acquainted with the voice of all creatures, (therefore) by the exercise of your intelligence ascertain, whose assistance, this being who bears the relation of brother to me, has obtained

20 The wise Tara, resplendent as the lord of the stars, reflecting a moment thus replied to her husband "O lord of the monkeys listen to all this."

21 That bowman, Rama, the highly-energetic son of Dasharatha, whose wife has been carried off (by Ravana) has formed an offensive and a defensive alliance with Sugriva.

22 His brother, the intellectual Lakshmana of mighty arms, the ever-victorious son of Sumitra, stands by him for the furtherance of Sugriva's aims.

23 Moreover, Moonda, Dwivida, Hanumana the son of the wind god, and Jambuvana, the king of the bears, all these counsellors of Sugriva stand up for him.

24 All these are endued with magnanimity, intellect and great strength, and being backed up by the strength of Rama are surely able to kill you."

25 (But) the lord of the monkeys, disregarding her beneficial words, was filled with jealousy and suspected that her heart was inclined towards Sugriva.

26 Having spoken harshly to Tara he (Vali) issued out of his cave and coming up to Sugriva who was near the Malayavan (mountain) addressed him thus —

27. "You who are (very) fond of life, were frequently defeated by me before, (but) considering the relationship you bear to me, I allowed you to escape (without taking your life). Then, why are you rushing into death so soon?"

28 Thus addressed (by Vali), Sugriva, the slayer of his foes, as if addressing Rama himself, spoke to his brother these significant words, (well) suited to the occasion.

29 "O monarch, deprived of my wife as well as of my kingdom by you, what need is there for my life? Know that it is for this (i.e. death) that I have sought you."

30 Addressing each other in these and various other words in the same strain, both Vali and Sugriva were engaged in battle with Salas, Salas and stones, which served the purpose of arrows.

31 Both smote each other and both struck down each other on the ground, both moved about with wonderful (dexterity) and both dealt blows (at each other).

32 Both those warriors torn with (each other's) nails and teeth were besmeared with blood and shone like two blooming Kimsuka flowers.

33 (On account of their similarity in appearance) no difference (in aspect) could be discovered between those fighters.

Hanuman then placed a garland round the neck of Sugriva

34 Thereupon that hero adorned with that garland on his neck shone like the beautiful and mighty Malaya mountain encircled with the clouds

35 Recognizing Sita by that mark the mighty bowman Rama drew his excellent bow aiming at Vali as his mark

36 The twang of his bow was like (the roar of) an engine And pierced through the heart by the arrow Vali became alarmed

37 With his heart riven (by Rama's arrow) Vali began to vomit blood through his mouth and there he saw Rama standing (before him) together with the son of Sumitra

38 Rebuking the descendant of Kakutha (for taking his life without cause) he fell down senseless on the ground Tara then beheld him (Vali) of iron like complexion, lying (slain) on the earth

39 Vali being thus slain, Sugriva obtained possession of Kiskindhya and (the hand of) the widowed Tara also endured with a face lovely as the lord of the stars

40 And the intelligent Rama too worshipped by Sugriva in every way, lived on the auspicious plateau of the mountain Malayavan for four months

41 (On the other hand) the lustful Ravana too having repaired to his capital Lanka, placed Sita in a retreat (beautiful) like the Nandana (gardens)

42 Situate within the Asoka garden resembling an asylum of ascetics (And there) with her body reduced to a skeleton thinking of her husband and wearing the garb of ascetics,

43 And engaged in austerities and observing fasts that large eyed lady began to dwell sorrowfully subsisting on fruits and roots

44 In order to guard her the lord of the Rakshasas appointed Rakshasa women holding (in their hands) barbed darts, swords maces, axes clubs and flaming brands

45 And some (of them) had two and some three eyes (some) had their eyes on the forehead (some) were possessed of long tongues and some none (some) had three breasts (some) one leg (some) three braids of matted hair and (some) only one eye

46 These and other (Rakshasa) females with flaming eyes and hair stiff as that of a camel surrounded Sita very watchfully day and night

47 And those terrible looking Pisacha women of dreadful voice always spoke in that large eyed lady in harsh words (such as)

48 'Let us devour her mangle her, and tear her to pieces, who is living here despising our lord'

49 Thus repeatedly threatened and censured Sita afflicted with grief for her husband replied to them with a deep sigh

50 'Worshipful ladies eat me up soon I have no need of life without the lotus eyed (Rama) of curly and blue hair

51 Separated from my beloved so dear to my life I will rather live without food and waste away my frame like a serpent living near a fatal tree,

52 Than live with any other person except the descendant of Raghu Know this to be my firm resolve, and now do, whatever you like, with me'

53 The Rakshasa women of harsh voice hearing those words of hers went to the king of the Rakshasas in order to tell him all that were spoken by her (Sita)

54 They all having gone (to Ravana), a pious Rakshasa woman Trijata by name who spoke sweet words (thus) consoled the princess of Videla

55 'Sita I shall tell you something O friend believe me O lady of fair hips, drive away your fears and hear these my words

56 There is an old and intelligent Rakshasa chief named Avindhya He seeks Rama's welfare and for your sake has told me (these words)

57 Having reassured and consoled Sita address her in these my words (that I tell you now), saying Your husband the heroic Rama followed by Lakshmana, is all right

58 The illustrious descendant of Raghu has contracted friendship with the king of the monkeys as powerful as Sakra himself and is ready for your deliverance

59 O timid lady, you have no fear from Ravana who is cursed by all the world (because) O daughter, you are protected by Nalakuvera's imprecation

60 Formerly this sinful wretch was cursed for having committed rape on his (own) daughter in law, Rambha (Therefore) this lustful being is not capable of forcibly violating any woman

61 Your intelligent husband accompanied by the son of Sumitra and protected by Sugriva will soon arrive (here) and deliver you hence

CHAPTER CCLXXX
(RĀMOPAKHYANA PARVA)

—Continued.

62 I have dreamed in awfully-terrible dream of evil omen in indicative of the destruction of this evil minded destroyer of the race of Pulastya

63 This night ranger is terribly wicked minded and is prone to mean deeds and on account of his innate bad nature he terrifies all (creatures)

64 He challenges all the gods having lost his sense through Fite I have in my dream seen all the indications of his destruction

65 (I have in my dream seen) the ten-headed monster dancing repeatedly in a car drawn by asses with his head shaven and his body saturated with oil and be smeared with mud

66 (I have also seen) Kumbhakarna and others stark naked besmeared with blood and with their heads shaven taking to the southern direction

67 I have beheld only Vibhushana with a white umbrella (over his head) and a turban and graced with white garlands and unguents ascending the mountain Sheta

68 And I saw his four consellers adorned with white garlands and unguents on the mountain Sheta these only will be saved from this terrible calamity

69 The earth with all its oceans will be covered with Rāma's weapons, and your husband will fill the whole world with his renown

70 I have (in my dream) beheld Lakshmana burning all the points (with his arrows) and eating rice mixed with honey and soiled with milk mounted on a heap of bones

71 And I have seen you also lamenting covered all over with blood and protected by a tiger, repeatedly run towards the southern direction

72 O princess of Videha, O Sita, being reunited with your husband the descendant of Rāghu followed by Lakshmana you will soon experience happiness

73 And that damsel gifted with eyes beautiful as those of a fawn hearing these words of Irjāta became hopeful of her reunion with her husband

74 And when those terrible looking and cruel Pishacha women returned, they saw Sita seated with Irjāta as before

Thus ends the two hundred and seventy ninth chapter, the consolation offered to Sita by Irjāta in the Rāma Upak, and of the Vana Parva

Markandeya said :—

1—2 Then Ravana smarting under the shafts of Cupid, saw Sita—afflicted with sorrow for her husband melancholy, wearing an unclean garb, having a jewel only for her ornament, lamenting (profusely) devoted to her husband waited upon by the Rākshasa females and seated on a stone—and approached her

3 And he, whom the gods, the demons, the Gandharvas, the Yakshas and the Kimpurusas could never conquer in battle inflamed with lust, repaired to the Asoka gardens,

4 Attired in a celestial garment, wearing a handsome appearance, adorned with jewelled ear rings, decked with a beautiful garland and a crown, and looking as (handsome as) the very embodiment of Spring

5 Being dressed carefully he looked as (beautiful as) the Kalpa tree But with all his rich dress he appeared as terrible as a brian tree in the midst of a cremation ground

6 That night ranger approaching the slender-waisted lady looked like (the grim) planet Saturn before (the beautiful) Rohini

7 Having greeted that lady of beautiful hips, terrified like a helpless doe, he (Ravana) smarting under the shafts of that god having the flower for his emblem, addressed her thus —

8 Sita you have favoured too much your husband up to this time O lady of slender form be now favourably disposed towards me Let thy person be well dressed

9 O excellent lady live under my protection and O fair complexioned damsel, adorned with rich ornaments and dresses be the first lady among all the females (of my harem)

10 Many daughters of the celestials and the Gandharvas are in my household and I possess several daughters of the Danavas and the Daytjas

11 One hundred and forty millions of Pishachas, twice as many man eating Rākshasas of terrible deed execute my commands,

12 And thrice as many Yakshas carry out my orders Some only are under the sway of my brother (Kuvera) the lord of wealth

13 O gentle lady gifted with fair thighs, the Gandharvas and the Apsaras attend upon me in my drinking hall as they do my brother

14 (Again) I am the son to that Brahminne sage, the Munī Viśvāva and am celebrated under the name of the fifth Lokapala (regent of the universe)

15 O lady I have as plenty of eatables foods and drinks as the lord of the celestials himself

16 Let all your troubles of a forest life be over O fair hipped damsel be my consort as Mandarini herself

17 Thus spoken to the princes of Videha endued with a beautiful face turning away (from Ravana) and considering him as something more insignificant than a straw thus replied to him

18—20 And that fair hipped lady, the princess of Videha to whom her husband was as her god drenching her solid breasts with copious flow of insuspicious tears which she incessantly shed spoke these words to that mean wretch O lord of the Rakshasas, unfortunate as I am I have been compelled to listen to such painful words repeatedly uttered by you May you be blessed, you who take so much delight in sensual pleasure Withdraw your mind (from me)

21 Being the wife of another and always attached to my husband I am not to be won over (by you) And this helpless woman cannot be a suitable wife to you

22 What pleasure will you derive from violating an unwilling woman? Your father is equal to the lord of (all) creatures a Brahmana, and begotten of Brahma

23 26 Being equal to Lokapala why have you no regard for virtue? Dishonouring that king your adorable brother the lord of wealth and friend of Maheswara how it is that you do not feel shame? Saying (all) this that lady of delicate limbs Sita, with her breasts and neck trembling (in emotion) and covering her face with her clothes began to weep profusely And while that fair lady was weeping her long well woven, black, and glossy braid hanging down from her head looked like a black snake Hearing those cruel words spoken by Sita Ravana

27 Of malicious intelligence although thus rejected (by Sita) spoke to her these words again O Sita let that god having the Makara for his emblem consume me

28—29 But O fair hipped lady of sweet smiles I will by no means enjoy you against your will What am I able to do

since you even to this day cherish Ram, who is but a man (and therefore) our food'

30 Thus addressing that lady of faultless proportions the lord of the Rakshasas vanished at that very spot and went whither he liked

31 And the princess of Videha weighed down with grief continued to dwell there surrounded by Rakshasa women and kindly treated by Irigri

Thus ends the two hundred and eightyeth chapter the colloquy between Sita and Ravana in the Rama Upakhyaṇa of the Vanā Parva

CHAPTER CCLXXXI (RAMOPAKSHYANA PARVA)—

Continued

Markandeya said :—

1 (On the other hand) while the descent of Raghu together with Lakshmana properly served by Sumitra, was dwelling on the plateau of the Malayana mountain, he cast his eyes (one night) on the azure firmament

2—3 From that mountain beholding on the clear cloudless heavens, the resplendent moon surrounded by planets, stars, and constellations, and (fanned) by a cool breeze laden with the fragrance of lilies lotuses and other flowers of the same kind that destroyer of foes was suddenly awakened (to a recollection of Sita)

4 Afflicted at the thoughts of Sita confined in the abode of the Rakshasa (Ravana) the virtuous (Rama) thus addressed the warlike Lakshmana in the (next) morning

5 O Lakshmana, do you repair to Kiskindhya and there seek out the ungrateful self seeking and licentious lord of the monkeys

6 That stupid wretch of his race whom I have installed on the throne (of Kiskindhya) and to whom all the monkeys, apes and bears pay their homage,

7 And for whose sake, O mighty armed perpetrator of Raghu's race I have, with your assistance slain Vali in the pleasure gardens of Kiskindhya

8 I deem it the worst of monkeys to be highly ungrateful on earth because, O Lakshmana that wretch has now forgotten me reduced to such a plight'

9 I consider, that, through scantiness of intellect he does not care to fulfil his promise disregarding me who have done him (such) a good turn

10. If he indulges in sensual pleasures without making any exertions (for the discovery of Sita), you are to send him to the path of Vali, the common goal of all creatures.

11. But if that foremost of monkeys be devoted to our cause, then O descendant of Kakustha, bring him hither. Go soon and make no delay."

12. Lakshmana, (ever) obedient to the behests and devoted to the welfare of his superiors, thus addressed by his brother, took his beautiful bow together with string and arrows and (soon) set out (for Kiskindhya).

13. And reaching the gate of Kiskindhya he entered (the city) unopposed. The monkey-king deeming him to be angry advanced (to meet him).

14. And with a humble mind, the monkey-king accompanied by his consort, welcomed him joyously and respectfully.

15-16. (Then) the diaphanous son of Samitza made him acquainted with the words told by Rama. And O king of kings, hearing all this in detail, Sugriva, the lord of the monkeys together with his consort and attendants joined his palms with humility and joyfully said Lakshmana, the most diant of men, these words.

17. "O Lakshmana, I am neither evil-minded nor ungrateful nor cruel. Listen, what pains I have taken in the direction of the discovery of Sita.

18. I have sent (many) intelligent monkeys in all the directions and have appointed a month for the return of them all.

19. O mighty hero, the entire earth with its forests, mountains, cities, seas, villages, towns, and mines will be ransacked by them.

20. That month will be complete in another five nights. And then you will, together with Rama hear that great and joyful news (about the discovery of Sita)."

21. Thus addressed by the intelligent monkey-king, the magnanimous Lakshmana, giving up his anger, adored Sugriva.

22. Accompanied by Sugriva he then returned to Rama who was dwelling on the pleasure of the mountain Malayavana and approaching him related the success of his mission.

23. Thousands of monkeys soon began to return after searching the three quarters, excepting those who were sent towards the south.

24. And they told Rama "Although we have searched the (entire) sea girt earth, we

have not found either the princess of Videha or Rama."

25. And though sorely grieved (at this unpleasant news) the descendant of Kakustha dragged his existence hopeful of the success of those great monkeys who were despatched towards the south.

26. When two months had passed away, (some) monkeys hastily approaching Sugriva told him these words.

27. "O chief of the monkeys, the great and extensive orchard, Madhuvana which was (so) carefully preserved by Vali and is well-guarded by you also, is being pillaged by the son of Pavana,

28. Angada, the son of Vali, and other foremost of monkeys who, O monarch, were despatched by you to search the southern direction."

29. Hearing of this act of indulgence on their part, he (Sugriva) thought they were successful for such behaviour could be possible for those servants whose efforts were crowned with success.

30. Then that intellectual and foremost of monkeys informed Rama of this. And Rama too inferred (from the statement of Sugriva) that Sita must have been seen (by the monkeys).

31. (Meanwhile) those monkeys with Hanumana at their head, having rested themselves approached the monkey-king who was with Rama and Lakshmana.

32. O Bharrata, observing the gestures of Hanumana and the colour of his face, Rama became thoroughly convinced of the discovery of Sita.

33. The monkeys, headed by Hanumana, and successful in their mission, duly bowed down to Rama, Lakshmana, and Sugriva.

34. (Then) Rama, holding (in his hand) his bow together with arrows, addressed those assembled (monkeys) thus:—"Will you make me hear his? Have you been successful?"

35. Having killed my enemy in battle and delivered the daughter of Janaka, will you enable me to reign at Ayodhya?"

36. Deprived of my wife and honor, I do not wish to live any longer as the princess of Videha is not rescued and my enemies are not slain."

37. Rama having said this, Hanumana the son of the wind, thus replied to him. "O Rama I am giving you good news. The daughter of Janaka has been seen by me

38 Searching the southern direction with all its mountains, forests, and mines, we got fatigued and then after the expiration of the appointed time we saw a great cave.

39 We then entered it (the cave) extending over many a Yojana dark, woody, deep, and infested by insects.

40 Having traversed a great way through it we saw the splendour of the sun and a beautiful palace within it.

41 O scion of Raghu's race that palace belonged to the Daitya Maya. There a female ascetic Pribhabati by name was engaged in austerities.

42 She gave us many sorts of eatables and drinkables. Regaining our strength after partaking of food we proceeded along the route indicated by her.

43 And issuing out of the cave (we) beheld near the briny ocean the Sahya the Malaya and the mighty Dardura mountains.

44 Then ascending the Malaya mountain (when) we beheld the abode of Varuna (i.e. the ocean-god) we became sorely grieved, afflicted, and dejected and gave up all hopes of life.

45 Considering that this mighty ocean was many hundred Yojanas in width and the abode of whales, alligators and fishes, we became sorely grieved.

46 Then we sat down resolving to die of starvation. Then in the course of our conversation, we happened to talk of the vulture Jatayu.

47 Then we beheld an awe inspiring and a terrible looking bird huge as a mountain-peak and looking like another son of Vinata (Garuda).

48 And desirous of devouring us he approached us and spoke these words: who is it that is speaking of my brother Jatayu?

49 I am his elder brother Sampati by name and the lord of birds. Once desirous of competing with each other we soared toward the sun.

50 In consequence of which my wings were burnt but those of Jatayu were not. That was the last time when I saw my dear brother the king of the vultures.

51 My wings being burnt I fell down and have been since lying on this mighty mountain. He having said this we told him of the death of his brother.

52 And we informed him briefly of your calamity. Hearing this very disagreeable news O king Sampati

53 Became dejected at heart and O tormentor of foes, he asked: who is this Rama? Why was Sita abducted? And how was Jatayu slain?

54—55 O best of monkeys, I am desirous of hearing all this. I then fully informed him of the calamity that has befallen your worshipful self and of the cause of our resolve to die of starvation. But that monarch of birds started us up with these words:

56 Rama is indeed known to me. His mighty capital, I think can be seen across the sea (situate) in a valley of the Trikuta mountains.

57 The princess of Vidhya must be there. I have no doubt on this point. Hearing him thus speak, we got up soon.

58 And, O tormentor of foes, held a consultation together as to how to cross the sea but none had courage enough to attempt it.

59 Then inspired with the energy of my father, whom I invoked, I crossed the vast ocean a thousand Yojanas wide, after having killed a Rakshasa woman (on my way) who lived in the waters.

60 I (then) discovered the chaste Sita in the Ravana's hoarse old observing austerities and fasts, eager to behold her husband.

61 With clotted hair, covered with dirt, melancholy lean and lank, and devoted to asceticism. Knowing her to be Sita by these unusual signs.

62 I approached her, and bowing down to that worshipful lady who was alone, said: Sita I am Rama's messenger a monkey and the son of Pavana (the wind-god).

63 Desirous of seeing you, I have come here ringing through the firmament. Those princes the brothers Rama and Laksmana are all right.

64 Being well cared for by Sugriva and the monkeys. O Sita both Rama and the son of Sumitra have enquired of your welfare.

65 And Sugriva too being a friend (of them) has enquired of your welfare. Your husband will soon arrive (here) accompanied by all the monkeys.

66 O divine lady, believe in me. I am a monkey and not a Rakshasa. Reflecting a moment on what I said, Sita replied to me.

67 From what has been said by Ayudhya I know you to be Hanuman. O (monkey) of mighty arms Ayudhya is an old and a revered Rakshasa.

therefore, in your opinion should be taken in order to cross it ?

25 Thereat very many & if concited monkeys said we are capable of crossing the sea. But this could not serve the purpose fully (as all the monkeys were not able to cross the sea)

26 Some proposed to cross by boats and some by various kinds of rafts. But Rama, having consoled them all said 'This will not do

27 O heroes all the monkeys will not be able to cross the sea which is a hundred *Yojanas* in width. Therefore your proposal can not be agreeable to reason

28 (Moreover) there are not plenty of boats to land our troops. Again (the interests of) trade should not suffer at the hands of men like us

29 Our army is vast. The enemy will be able to destroy it if it can detect a (single) weak point in it. (Therefore) in my opinion it is not desirable to cross the sea by rafts and boats

30 I will, however pray to this Lord of waters (to show me) a means (to cross the sea) and by observing fasts will lie down on the shores. He will then surely show me (a means)

31 If, however he does not show me a way (to cross the ocean) I will burn him up with irresistible and mighty weapons surpassing fire itself in fury

32 Saying this, the descendant of Ragh together with the son of Sumitra performed *achamana* (i.e. touched water thrice as a purificatory ceremony) and duly laid themselves down on a bed of Kusha grass on the sea-shore

33 Then that Lord of all the rivers the Ocean, surrounded by aquatic animals showed himself to the descendant of Ragh in a dream

34 And addressing him in such sweet words as O son of Kousahira (the Ocean) surrounded by hundreds of mines of gems thus spoke (to Rama)

35 'O most valiant of men tell me what assistance I shall render to you. I belong to the race of Ikshvaku and can therefore claim kinship with you.' Rama (then) replied to him

36 "O lord of all the rivers I desire that you will grant for my army a way, marching through which I may kill the ten-headed wretch of Pulistya's race

37 If you do not grant the passage prayed for, I will dry you up with arrows inspired with mantras and shot from celestial weapons

38 Hearing Rama say so the abode of Varuna (i.e. the Ocean) sorely grieved said these words with joined palms

39 I am neither desirous of throwing any obstacles in your way nor am I inclined to your mischief. O Rama, hear these words and then do what is fit

40 If, at your command I grant you a passage for the transport of your troops, then others too from the strength of their bows, will command me to do so

41 There is a powerful monkey (in your army) Nala by name, who is a skilful mechanic and the son of the god Ishta, the architect of the universe

42 And whatsoever he may throw into my waters whether it be a piece of wood or a straw or a stone I will support them all and which will be bridge to you"

43 Saying this the Ocean vanished. And then Rama said to Nala build a bridge across the sea. For, in my opinion, you are able to do it"

44 The descendant of Ikshvatu by this means caused a bridge ten *yojan* in breadth and a hundred *yojanas* long to be erected (over the sea)

45 And having constructed the bridge which to this day is known on earth by the name of Nala's bridge, Nala (endued with a bulky) huge a rock came out at the command of Rama

46 While Rama was there the virtuous Vibhishana, the (youngest) brother of the Rakshasa king accompanied by four advisers came to him

47 And the magnanimous Rama welcomed him with due honours. But Sugriva had his misgivings, considering that he might be a spy

48 The descendant of Raghu, however, observing the sincerity of his intentions and many signs of good conduct (in him) was perfectly satisfied (that he was not a spy) and adored him

49 And he installed him in sovereignty over all the Rakshasas and made him his junior adviser and a friend of Lakshmana

50 O king of men in accordance with the instructions of Vibhishana, he crossed the sea with his troops by means of the bridge within a month

51 Then, having reached Lanka he caused its numerous and extensive gardens to be ravaged by the monkeys.

52 And Vibhishana arrested two of Ravana's ministers, Suka and Sarana, who, disguised as monkeys, came there as spies.

24 Then Laksmana with Vibhishana and the lord of the bears (Jambavan) marching ahead demolished the impregnable southern gate of the city

25 Rama then martyred Lanka with a hundred thousand crores of monkeys skilled in battle and these noble young camels in the reddish complexion which they had

26 Thirty millions of grey coloured bears having long arms and thighs broad as, and supporting themselves on their broad haunches prepared themselves (for battle)

27 And the sun with his rays shadowed by the dust raised by the monkeys leaping up and down and crosswise could not be seen

28—29 And the walls (of Lanka) covered all over with monkeys ended with complexions (yellow) as the ears of paddy (grey) as shining flowers (crimson) as the morning sun and white as flax, assumed a tawny hue And O king the Rakshasas together with their wives and elders were wonder struck (at this unusual sight)

30 And they (the monkeys and the bears) broke down pillars made of gems and the terraces and spires of the palaces Pulling down and breaking to pieces the engines and their propellers they threw them away

31 And seizing the Sataghnis together with discs, clubs and stones, they threw them violently into Lanka uttering loud yells

32 The night wanderers that were stationed on the walls attacked by the monkeys fled hurriedly by hundreds

33 Then at the command of the king hundreds and thousands of Rakshasas of unnatural shapes and who could assume any form they liked issued out (of the city to meet the enemy)

34 Discharging a (perfect) deluge of arrows, and displaying great prowess they graced the walls on diving away the dwellers of forests

35 And those terrible looking night rangers resembling heaps of flesh made the walls clear of monkeys

36 And there with their bodies pierced by lances many foremost of monkeys fell (dead) and several night rangers also crushed by pillars broken in the course of battle breathed their last

37 And the battle raged on between the heroic Rakshasas who led to devouring (the monkeys) and the monkeys both parties dragging one another by the hair of the head and mangling one another with nails and teeth

38 The Rakshasas and the monkeys with terrific yells and roars killed and struck down one another on the ground but (still) they did not give up the fight

38 Rama too then, poured down showers of arrows like the very clouds And those arrows reaching Lanka killed many night rangers

40 And that mighty bowman, the indefatigable son of Sumitra also, naming (particular) Rakshasas who were stationed in the forts killed them with Narachas

41 Then by order of Rama the forces retired (from the battle field) after having achieved success (in battle) and demolished (the defences of) Lanka and thereby making all the objects (of that city) easy of being aimed at

Thus ends the two hundred and eighty third chapter, the entry of Rama into Lanka in the Rama upakhyaṇa of the Vana Parva

CHAPTER CCLXXXIV

(RAMOPAKHYANA PARVA)

—Continued

Markandeya said —

1—2 Then when those troops were in their quarters, Parvana Patani Jambha, Khara Krodhivira Hari Praraja, Aruja, Praghasa and many other minor Rakshasas and Pishachas under the sway of Ravana entered amongst them

3 And remaining invisible, as those wicked souled creatures were thus stealthily entering Vibhishana, knew all this and did away with their power of invisibility

4 O king when disclosed to view all of them being slain by the powerful and long-leaping monkeys fell dead on the ground

5—6 Unable to brook this, the mighty Ravana skilled in the art of war like a second Usana (Sukracharya) marched out surrounded by his dreadful Rakshasa and Pishacha troops and drawing up his army in that array known by the name of Usana attacked all the monkeys

7 And the descendant of Raghu also, seeing the ten headed advance, opposed the night ranger by drawing up his army after the manner recommended by Vrihaspati

8 Then Ravana, coming up to Rama, began fighting with him And Lakshmana fought with Indrajita

9 Sugriva with Virupaksha, Nilharvata with Tara, Nala with Tunda and Patusha with Panasha

10 On that field of battle, he who considered another match for him, advanced against and began fighting with him depending on his own prowess of arms

11. And that battle so frightful to cowards, and which makes one's hair stand erect, was as furious as that fought between the gods and the demons in days of yore

12 Ravana afflicted Rama with a down-pour of darts, lances and swords and the descendant of Raghu too oppressed Ravana with sharpened iron darts having keen points.

13 Similarly, Lakshmana wounded the exerting Indrajit, and Indrajit Lakshmana, by various darts capable of piercing the vital parts.

14. And Vibhisana discharged at Prabhasta and Prabhasta at Vibhisana, showers of sharpened arrows furnished with plumes of birds.

15 (And thus) there ensued an encounter among those powerful warriors skilled in wielding mighty weapons, which (encounter) sorely afflicted the three worlds with their mobile and immobile creatures.

Thus ends the two hundred and eighty fourth chapter, the single combat between Rama and Ravana, in the Ramopakshyana of the Vana Parva.

CHAPTER CCLXXV

(RAMOPAKSHYANA PARVA)—

Continued.

Markandeya said —

1. Then Prabhasta, harsh in battle, rushing against Vibhisana all on a sudden, and sending forth a terrible yell, smote him with his mace.

2 (But) the intellectual Vibhisana of mighty arms, although struck with that mace (hurled) with a terrible force, did not tremble in the least and stood firm as the Huma-vana mountains

3 Then Vibhisana taking up a huge and mighty Javelin studded with a hundred bells and inspiring it with the mantras hurled it at the head of Prabhasta

4. (And that Javelin) falling with a (great) force like that of the thunderbolt cut off the head of Prabhasta, who thereupon looked like a tree broken by the wind.

5. Seeing that night-ranger (Prabhasta) thus slain in the encounter, Dhumraksha rushed furiously against the monkeys.

6 The monkey-chiefs, on beholding that his terrible-looking soldiers, resembling the clouds, were rushing against them, fled from (the field of) battle

7. Seeing those foremost of monkeys run away all on a sudden, Hanumana, the bravest of monkeys rallied them and stood ready (for battle).

8 (And), O king, beholding the son of Pavana remaining on the battlefield, all the monkeys rallied with great haste.

9 Then there arose a great and tumultuous uproar, causing the hair stand on end, as the soldiers of Rama and Ravana rushed against one another.

10 (And) in that battle which raged hot and furious, making the field muddy with blood, Dumraksha began to oppress the monkey army with (showers of) arrows

11. Then the son of Pavana, Hanumana, the vanquisher of his foes, quickly seized that leader of the Rakshasas who was advancing (against the monkey host)

12 And there took place, between the Rakshasa and the monkey warrior, each desirous of vanquishing the other, as dreadful a battle as that (fought) between Indra and Pradhata (in olden days).

13 The Rakshasa smote the monkey with clubs and pikes and the monkey struck the Rakshasas with trees furnished with branches and trunks

14 Then the angry Hanumana the son of Pavana, fired with a mighty rage destroyed Dhuraksha together with his horses charioteer, and car.

15 And seeing that foremost of Rakshasas, Dhuraksha, (thus) killed, the monkeys giving up their fear, slew many other soldiers

16 Thus slain by the powerful and victorious monkeys the Rakshasas lost their hearts and fled to Lanka in (great) fear

17 And the surviving might-wanderers, who fled (from the battle field), reaching the city, informed King Ravana of all that had happened

18 Hearing from them that the valiant monkeys, had in battle, killed Prabhasta and the mighty Bowman Dhuraksha together with (all) their forces, Ravana,

19. Drawing a heavy sigh and rising from his excellent throne said "The time for Kumbhakarna to act, is come"

20. Saying this, he awakened Kumbhakarna by means of various instruments emitting loud sounds, from his deep and prolonged sleep.

21. And when Kumbhakarna, who was aroused by great exertions was comfortably seated, recovered consciousness and self-possession, the terrified lord of the Rikshasas

22 The tenheaded (Ravana) addressed Kumbhakarna endued with a giant strength thus — O Kumbhakarna, you are indeed happy who enjoy such a (prolonged) sleep,

23 Unaware of this dreadful calamity (we have been visited 'with) This Rama together with the monkeys having crossed the sea by means of a bridge,

24 And disregarding us all is waging a terrible war I have stealthily abducted his wife, named Sita, the daughter of Janaka

25 And in order to recover her he has come here having constructed a bridge over the vast ocean He has killed Prabhata and many other kinsmen of ours

26 O scourge of your enemies there is no other person capable of slaying him than you O bravest of the brave do you (therefore) march out this day donning your mail

27 And, O tormentor of foes slay in battle all your enemies, Rama and others the two younger brothers of Dusharna, Vajravega and Prathamana,

28 Accompanied by a mighty army will follow you Thus addressing the mighty Kumbhakarna, the lord of the Rakshasas pointed out to Vajravega and Pisamathana what they should do

29. And those two heroes the younger brothers of Dusharna saying to Rama It shall be so (ie your orders shall be carried out) soon marched out of the city with Kumbhakarna at their head

Thus ends the two hundred and eighty fifth chapter the march of Kumbhakarna to battle in the Ramopakshyana of the Yama Pir

CHAPTER CCLXXXVI

(RAMOPAKSHYANA PARVA) —

Continued

Markandeya said —

1 Then having marched out of the city with his followers Kumbhakarna beheld the victorious monkey army lying before him

2 Having observed (carefully) the monkey host with the desire of finishing out Rama (among it) he saw Lakshmana standing (ready for fight) before him

3 The monkeys, (then), coming up to him completely surrounded him and began to smite him with numerous huge trees

4 (And) giving up their fear some began to tear him with nails and several monkeys fought him by resorting to various ways (of battle)

5 And they hurled at him foremost of Rikshasas various terrible weapons, thus struck he only laughed (at them) and fell to eating up the monkeys,

6 Named Vahi, Chindavita, and Vyrvahu Seeing that terrible act of the Rakshasa Kumbhakarna

7 Fara and others were greatly alarmed and sent forth a loud wail Hearing the loud cry of the monkey chiefs,

8—13 Sugriva fearlessly rushed at Kumbhakarna Then that high-minded king of the monkeys coming up to Kumbhakarna with great speed struck him furiously on the head with a Sala tree And though that large hearted monkey, Sugriva, endued with a great speed, broke that Sala tree on the head of Kumbhakarna, yet he could not afflict him (in the least) Then suddenly awaking at the touch of the Sala tree, Kumbhakarna, with a terrible yell, stretching forth his arms, seized Sugriva by main force Seeing Sugriva (thus) seized by the Rakshasa Kumbhakarna the warlike son of Sumitra, the delighter of his friends rushed (to his rescue) And coming up, that slayer of hostile warriors, Lalashman, sent after him an impetuous and mighty dart furnished with golden wings That arrow piercing through his armour and his body,

14 And covered with blood, penetrated into the earth His heart being (thus) riven, he let go the monkey king.

15 (And then) that mighty Bowman, Kumbhakarna, taking a stone as his arrow, rushed at the son of Sumitra, aiming that huge stone at him

16 When he was (thus) advancing, (Lakshmana) quickly cut off his upraised arms with a pair keen edged razors He then became four handed

17 (But) the son of Sumitra, displaying his skill in arms cut off all those arms, holding stones in arrows by razors

18 His body then assumed formidable proportions and his head and arms began to multiply in large numbers The son of Sumitra, then pierced Kumbhakarna, looking like heaps of rocks, by that weapon presided over by Brahma

19 And he, endued with vast strength struck by that celestial weapon, fell dead on the battle (field) like a gigantic tree

having its spreading branches burnt up by (the fire of) the thunderbolt

20 Seeing the mighty Kumbhakarna (powerful) as (the Asura) Vira, lying dead on the ground, the Rakshasas ran away in (great) terror.

21 Then the two younger brothers of Dushana, seeing those warriors fly away, rallied them, and rushed furiously against the son of Sumitra

22. Seeing Vajravega and Pramathin advance against him in great wrath, the son of Sumitra with a loud shout assailed them both with shafts

23 Then, O Partha, there ensued an awfully-terrible encounter, making the hair stand erect, between the younger brothers of Dushana and the intelligent Lakshmana.

24 And he (Lakshmana) covered the Rakshasas with a heavy downpour of arrows, and those two (Rakshasa) heroes also in great wrath overwhelmed Lakshmana with showers (of arrows)

25 That furious battle between Vajravega and Pramathin (on one hand) and the mighty-armed son of Sumitra (on the other) lasted for a moment only.

26 Then Hanuman, the son of Pavana taking up a mountain peak rushed at, and took the life of, the Rakshasa Vajravega

27 (And) the monkey Nila, endued with a vast strength rushing towards Pramathin, the younger brother of Dushana crushed him with a huge rock

28 Then there again raged a terrible encounter between the forces of Rama and Ravana smiting one another

29 The monkeys slew hundreds of Rakshasas and the Rakshasas too killed many dwellers of forest. But the number of Rakshasas killed was greater than that of the monkeys

Thus ends the two hundred and eighty sixth chapter, the slaughter of Kumbhakarna in the Rama Upakhyaana of the *Yana Parva*

CHAPTER CCLXXXVII

(RAMOPAKHYANA PARVA)—

Continued

Markandeya said:—

1 Then, hearing that the mighty bowman Prahasta the highly energetic Dhumraksha and Kumbhakarna together with his followers had been killed in battle,

2 Ravana spoke to his heroic son Indrajita (thus) — O destroyer of foes, slay Rama together with Sugriva and Lakshmana

3 O my dutiful son, by conquering the thousand-eyed wielder of the Vajra (thunder-bolt), the husband of Sachi, in battle, you have acquired a blazing renown for me.

4. Remaining (either) invisible or visible, O slayer of foes, O the best of those that wield weapons, kill my enemies by celestial weapons granted to you as boons.

5 O sinless one, not to speak of their followers, even Rama, Lakshmana, and Sugriva can not endure the touch of your weapons.

6. O sinless and mighty-armed one, bring to a (successful) termination the hostilities which even Prahasta and Kumbhakarna could not effect in battle.

7 My son, destroying, to day, my enemies together with their followers, increase my delight as you did before by conquering Vasava."

8 O king, thus addressed (by his father), Indrajita replied "it shall be so" and donning his armour and riding on his car, he soon marched towards the battle field.

9 Then that foremost of Rakshasas distinctly announcing his name, challenged Lakshmana bearing auspicious signs, to battle.

10 (And) like a lion (pursuing) a fawn, Lakshmana taking up his bow together with arrows and terrifying his adversary by striking his arm with his palms, rushed towards him

11 Then, there ensued a terrible and mighty encounter between those two (warriors) desirous of overcoming each other, both skilled in celestial weapons and setting at defiance the prowess of each other

12 When the son of Ravana, the strongest of the strong could not get the better of his adversary by his arrows, he began to make vigorous exertions.

13 Then he (Indrajit) began to hurl violently at Lakshmana, many javelins. But the son of Sumitra severed them to pieces as they were coming up to him, with sharpened arrows.

14 (Thus) cut down by sharpened darts they fell down on earth. Then the renowned Angada, the son to Vali, uprooting a tree, and

15 Coming up with great speed, struck him (Indrajit) on the head (But) the mighty Indrajit nothing daunted at this, took up a lance (and)

16 Wished to hurl it at him. (But) Lakshmana severed that lance (Then) the son of Ravana (seeing) the heroic Angada stand close to him,

17. Struck on the left side of that foremost of monkeys with a mace Disregarding that stroke, the mighty son of Vali,

18 Angada wrathfully hurled a Sala stem at Indrajit And that tree, hurled wrathfully by Angada for killing Indrajita,

19 O Partha, destroyed his car together with the charioteer and horses His horses and driver being slain, he jumped down from the car,

20 And O king restoring to his power of illusion, the son of Ravana vanished at that very spot Knowing that the Rakshasa capable of spreading various illusions, had disappeared,

21-24 Rama coming up to that place (where the battle was raging) began to carefully protect his army He (Indrajita) then, aiming at Rama and the highly powerful Lakshmana began to pierce them, with arrows obtained as boons, all over their bodies Then both the heroic Rama and Lakshmana, began to fight the son of Ravana, who remained invisible by his powers of illusion, by means of arrows But Indrajit discharged at the bodies of those lions among men incessant showers of arrows by hundreds and thousands Seeing that he (Indrajita) remaining invisible, poured down showers of arrows,

25. The monkeys taking up huge stones entered into (every part of the) firmament But the Rakshasa being invisible, pierced them and the two (brothers Rama and Lakshmana), with arrows

26 Hidden by illusion, the son of Ravana sorely afflicted them (the monkeys) And the two brothers the heroic Rama and Lakshmana, wounded all over with shafts fell down on earth, as if the sun and the moon had fallen from the firmament

Thus ends the two hundred and eighty seventh chapter, Indrajit's fight, in the Ramopakshyana of the Vana Parva

CHAPTER CCXXXVIII

RAMOPAKSHYANA PARVA)—

Continued

Markandeya said:—

1 Seeing those two brothers, Rama and Lakshmana drop down on earth the son of Ravana tied them in a net work of arrows granted to him as boon

2. Those heroes, those valiant of men, thus covered by that net-work of arrows on the field of battle looked like a couple of birds confined in a cage.

3-4 Seeing those two (brothers) lying stretched on the ground, pierced with hundreds of arrows, Sugriva, the king of the monkeys together with Susena, Manda, Dwivida, Kumuda Angada, Hanumana Nila Tara Nala and (other) monkeys stood surrounding them

5 Then the successful Vibhisana arriving at that place and restoring those two heroes to consciousness by means of the weapon (named) Prajna brought them back to senses

6 Then Sugriva soon drew out the arrows (from their bodies) And by that highly-potent medicine, Visalya, applied with the celestial mantras,

7 Those two foremost of men recovered their senses (And) the arrows being extracted from their bodies, those mighty car-warriors sat up, and became, in a moment free from pain and fatigue.

8 O Partha, seeing Rama, the descendant of Ikshaku perfectly free from pain Vibhisana, with joined hands said these words,

9 'O tormentor of foes, at the command of the king of kings a Gulyaka has come (to you) from the Sheta mountains, with this water

10 O crusher of foes, Kuvera, the king of kings has sent you this water in order that you may behold all invisible beings

11 If you wash your eyes with this, you, and any man whom you may give this will be able to see all invisible creatures"

12 Saying "be it so" Rama took that water and purified his eyes with it (Then) the high-minded Lakshmana,

13 Sugriva, Jamvuyana, Hanumana, Angada, Manda, Dwivida, Nila and almost all the foremost of monkeys did the same

14 (Thereupon) what Vibhisana had said (exactly) came about. And, O Yudhis-thira, soon their eyes became capable of perceiving objects beyond the reach of the senses.

15 On the other hand, the successful Indrajit, having informed his father of what he had done, soon returned to the field of battle

16 (And) as he (Indrajita) desirous of battle was advancing wrathfully, the son of Sumitra, at the advice of Vibhisana rushed at him

17. And desirous of slaying Indrajit, who was elated with success, and who had not yet completed his daily sacrifice, Lakshmana, at a hint (from Vishnupada) assailed him wrathfully with arrows.

18. Then between those (warriors) each desirous of vanquishing the other, there took place an exceedingly wonderful battle like that (which had taken place) between Sakra and Parshada.

19. Then Indrajit pierced the son of Sumitra by sharpened arrows capable of penetrating into the vital parts. And the son of Sumitra too wounded the son of Ravana with arrows having the touch of fire.

20. Pierced by the arrows of the son of Sumitra, Indrajit, being senseless with rage, discharged at him eight darts (fierce) as poisonous snakes.

21. Listen, attentively as I tell you, how the heroic son of Sumitra killed (Indrajit) by means of three arrows of fiery energy.

22. By one of these (arrows), he severed from his body that arm which wielded the bow, by the second, he cut down to the ground that arm which wielded the arrows,

23. And by the third arrow of keen edge and bright lustre he cut off his head having a beautiful nose and decked with earrings.

24. Deprived of head and arms, the trunk looked terrible. Having slain him (Indrajit), the strongest of the strong, (Lakshmana) killed his charioteer with weapons.

25. Then the horses dragged away the car into Lanka, and Ravana then saw that his son was not on the car.

26. Knowing (from this) that his son was killed, Ravana, his mind being agitated with fear and afflicted with grief and sorrow was actuated with the desire of killing the daughter of the king of Mithila.

27. And that evil-minded one, taking his sword, furiously rushed at Sita, who was living in the Asoka gardens longing for the sight of Rama.

28. Now hear how Asandhya, seeing the evil-minded one bent on this reprehensible act, softened down his wrath by showing these reasons.

29. (He said) "Placed as you are on the throne of this renowned and mighty empire, you should not kill a woman. This woman (to all intents and purposes) is already slain

in as much as there is a presence in your power.

30. In my opinion, she would not be killed if her body were destroyed. Kill her husband, and then she will be killed too.

31. Even the very lord of a hundred sciences is no match for you in prowess. You have several times struck terror into the hearts of Indra together with the celestials in battle."

32. With these and similar other words, Asandhya pacified the wrath of Ravana who accepted his advice.

33. Then resolving to set out (for the field of battle) litely that night Ravana put his sword into sheath and ordered (his attendants) to prepare his car.

Thus ends the two hundred and eighty eighth chapter, the destruction of Indrajit, in the Ramopakhyana of the Vājā Parva.

CHAPTER CC.LXXXIX.

(RAMOPAKHYANA PARVA).—

Continued.

Markandeya said :—

1. Then, angry at the death of his dear son, the ten-necked, ascending his car, studded with gems and gold set out (for the field of battle).

2. Surrounded by dreadful Rakshasas holding in their hands various weapons, he fighting with the monkey-chiefs rushed upon Rama.

3. As he (Ravana) was furiously advancing, Maandra, Nala, Nila Anagadi, Hanuman and Jambuvana together with their forces surrounded him.

4. Those foremost of bears and monkeys destroyed, with trees, the forces of the ten-necked in his (very) presence.

5. Then, seeing that his troops were being destroyed by the enemy, Ravana, the king of the Rakshasas began to create illusions with which he was gifted.

6. (Thereupon) hundreds and thousands of Rakshasas, armed with arrows, lances and double-edged swords, issuing out of his body appeared (on the scene).

7. (But) Rama destroyed all those Rakshasas with celestial weapons. Thereat the lord of the Rakshasas created (new) illusions again.

8. (And) O Bharata, the ten-headed creating several Rakshasas wearing the shape of Rama and Lakshmana, rushed upon them.

9 Then those night rangers adverse to Rama and Lakshmana, armed with bows rushed against Rama

10 (Then) the dauntless son of Sumitra the descendant of Ikshvaku said to Rama these heroic words

11 'Kill those wicked souled Rakshasas wearing your shape' (Thereupon) Rama destroyed those Rakshasas resembling him in shape and (various) others also

12 Then, Matahi the charioteer of Sakra, came to Rama with a car of sunlike splendour and yoked with tawny coloured horses

Matahi said —

13—16 This excellent and victorious car yoked with this team of tawny horses belongs to Maghavana (Indra) O descendant of Kakustha O foremost of men riding on this splendid car Sakra slew in battle numerous Dasyas and Danavas Therefore O most valiant of men ascending this car guided by me do you soon kill Ravana in battle Do not make any delay Thus addressed, the descendant of Raghu, suspecting that this might be another illusion produced by the Rakshasas doubted the truthful words of Matahi Vibhisana then said to him O foremost of men this is no illusion of the wicked souled Ravana

17 O highly resplendent one therefore do you soon ascend this car of Indra Thereupon the descendant of Kakustha gladly saying to Vibhisana be it so

18 And riding on that car rushed in great wrath against the ten necked (And) when Ravana flew (towards Rama) all the creatures began to wail loudly

19 And in the heavens the celestials sent forth roars like lions and sounded large drums Then there took place a terrible encounter between the ten necked and the prince (Rama)

20 And that (fight) between them is without its parallel elsewhere The might ranger hurled at Rama an awfully-terrible

21 Javelin like the Thunder bolt of Indra and resembling the upraised Brahma danda (But) Rama quickly cut off that javelin with sharpened darts

22—23 Seeing that terrible feat Ravana was seized with dismay (But) the ten-necked (soon) became wrathful and discharged at Rama thousands and tens of thousands of sharp arrows and numerous other weapons, (such as) maces battle axes,

24 Various kinds of darts Sataghnis and sharp arrows Seeing the terrible illusions spread by the ten necked Rakshas

25 26 The monkeys got alarmed and ran away in all directions Thereupon the descendant of Kakustha, taking from his quiver an excellent arrow adorned with beautiful feathers, golden wings and a beautiful face adjusted it to the Brahma weapon When Rama inspired that arrow with the Mantras peculiar to the weapon of Brahma,

27—28 All the celestials and the Gandharvas with Indra at their head were highly delighted The gods the Danavas, and the Kinnaras seeing the display of that Brahma weapon began to consider that a little only of their Rakshasa enemy's life was left to him Rama then discharged that arrow of unrivalled splendour,

29 Dreadful, resembling the upraised Brahma danda and destined to slay Ravana And O Bharata, soon as Rama discharged it by drawing to a great length (his bowstring),

30 The lord of the Rakshasas together with his horses and charioteer, enveloped in a great and blazing fire was burnt up

31 Then the celestials accompanied by the Gandharvas and the Charanas beholding Ravana slain by Rama of untiring exertions were highly delighted

32 Then then the five elements (i.e. earth water, air, fire and space) forsook Ravana and he was deprived all of the worlds by the energy of the Brahma weapon

33 The ingredients of his body together with his flesh and blood were all so totally consumed by the Brahma weapon that the ashes even could not be seen

Thus ends the two hundred and eighty ninth chapter the destruction of Ravana, in the Ramopakhana of the Vana Parva

CHAPTER CCXC

(RAMOPAKHYANA PARVA)—

Continued

Markandeya said : —

1 Having killed the mean minded Ravana the lord of the Rakshasas and the enemy of the gods great indeed was the joy of Rama and the son of Sumitra

2 The ten necked being slain, the celestials with the Rishis at their head eulogised the mighty-armed one by uttering blessings indicative of victory

3 All the gods together with the Gandharvas and the inhabitants of the celestial regions delighted Rama gifted with eyes resembling lotus petals by (charming)

hymns (in his praise) and showering flowers (over his head)

4. If living thus worshipped Rama, they returned to their respective abodes. And O being of everlasting fame, it then appeared as if a great carnival was being held in the firmament.

5. Then the highly-renowned lord Rama, the destroyer of his enemies' cities, having slain Ravana, gave Lanka to Vibhisana.

6. Then Avindhya, the wise and old adviser of Ravana, preceded by Sita who was herself preceded by Vibhisana, set out from Lanka.

7. And he (Avindhya) with great humility, said to the high-souled descendant of Kakustha,

8. "O high-souled one, accept this divine lady, the daughter of Janaka, of spotless character." Hearing these words, Rama, the descendant of Kakustha got down from that excellent car and saw Sita weeping profusely.

9. And beholding her of faultless proportions, seated in the vehicle weighed down with grief, covered all over with dirt, having matted locks, and wearing a dirty cloth,

10. Rama, suspecting the loss of her virtue, addressed the daughter of the king of Mithila thus—"O Princess of Vidaha, go (wheresoever you like)! You are now liberated (from your captivity). I have done my duty.

11. O gentle creature, I have killed that night-ranger thinking that myself being your husband you should not grow old in the abode of the Rakshasa.

12. How can men like us, well acquainted with moral duty, accept for even a moment, a woman carried off by another?

13. O daughter of the king of Mithila, whether you are of pure or impure character, I dare not enjoy you, who are now like sanctified butter lapped by a dog?

14. That divine lady, hearing these cruel words (of Rama) was sorely afflicted with grief and suddenly fell down (to the ground) like a plantain tree torn up by the roots.

15. And the lively colour of her face sprung from her delight (at seeing Rama) as quickly disappeared as breath on a mirror.

16. Then, hearing these words of Rama all the monkeys together with Lakshmana became motionless as death itself.

17. Then the pure-minded and the four-faced god (Vishnu) the creator of the

universe, who spring from a lotus (on the navel of Vishnu) appeared before the descendant of Raghu on a chariot.

18. (Then) Sakra, Agni, Vayu, Yama, Varuna, the divine lord of the Yakshas, the seven holy sages (whom Brahma created first of all),

19. And king Dasharatha also in his celestial appearance and robes and mounted on a highly-resplendent and bright car (appeared on the scene).

20. Then the firmament crowded with the gods and the Gandharvas shone like the autumnal sky studded with stars.

21. Then rising in the midst of them, the blessed and renowned princess of Vidaha spoke these words to the broad-chested Rama.

22. "O prince, I do not blame you, (for) you are conversant with the ways of men and women. (Yet) listen to these my words.

23. The air which is always in motion, moves within (the hearts of) all the creatures. If I have sinned, let it forsake my life.

24. And not only let air, but let fire, water, space, and earth forsake my life if I have erred.

25. As, O hero, I have thought of no other person than you even in my dream, so you only be my husband as ordained by the gods."

26. Then a sacred and auspicious voice, joyful to the high-souled monkeys, was heard in the firmament which made the whole universe bear testimony to it.

Vaiyu said —

27. O descendant of Raghu, (what Sita has said) is true. I am the wind (god) and ever in motion. O king, the princess of Mithila is pure. Reunited with your wife.

Agni said —

28. O son of Raghu's race, I am in the body of every creature. O descendant of Kakustha, the princess of Vidaha is thoroughly guiltless.

Varuna said —

29. O descendant of Raghu, the humours in animal bodies owe their existence to me. (Therefore) I ask you to accept the princess of Mithila.

Brahma said :—

30. O descendant of Kakustha O son of good character, this (behaviour) is not surprising on your part, (because) you are

honest and know the duties of the royal sages (Now) hear these my words

31 O hero this enemy of the gods the Gandharvas the Uragas the Yakshas the Danavas and the Mahirshis has been destroyed by you

32 Formerly he was made, through my favour indestructible of all the creatures And for some reason I spared that sinful wretch for some time

33 It was for his own destruction that Sita was carried off by that wicked souled (wretch) (But) I protected her (from being violated) through Nilakuber's curse

34 For, he (Ravana) was formerly cursed by that person (Nilakuber) to the effect that if he would enjoy any woman against her will his head should surely be split into a hundred fragments

35 O highly resplendent one O creature of divine effulgence, you need not entertain any doubt on this point You have (indeed) done a great service to the gods (by slaying Ravana)

Dasharatha said —

36 My son I am pleased with you May you be blessed I am your father Dasaratha O foremost of men I command you to govern your kingdom

Rama said :—

37 O king of kings if you are my father I bow down to you I will repair to the beautiful city of Ayodhya at your command

Markendeya said —

38—39 O best of the Bharatas well pleased with Rama the corners of whose eyes were red his father again said to him ' O highly resplendent one now that the fourteen years (of your exile) are complete repair to Ayodhya and reign there Then bowing down to the gods and congratulated by his friends

40 He was united with his wife like Mahendra with the daughter Puloma That tormentor of foes then conferred a boon on Avindhya

41 He then honoured, and gave riches to the Rakshasa woman Irigata Then Brahma together with (all) the celestials headed by Sakra said to him

42 ' O son of Kousalya what desirable boons shall we bestow on you to day ? (Thereupon) Rama asked for these boons viz devotion to virtue victory over his enemies

43 And the revival of those monkeys killed by the Rakshasas, And when Brahma had said be it so,

44 O mighty monarch, the monkeys brought back to life, rose up And the highly fortunate Sita also, conferred on Hanumana this boon, saying

45—46 ' My son, you will live as long as Rama's achievements and through my favour O yellow-eyed Hanumana, celestial dishes and drinks will ever be within your reach Then in the very sight of those heroes of untiring achievements,

47 All the gods with Sakra at their head vanished away Then the charioteer of Sakra seeing Rama united with the daughter of Janaka,

48—49 Was well pleased and addressed him in the midst of friends, these words ' O truly powerful one, as you have done away with this distress of the gods, the Gandharvas the Yakshas, the mortals, the Asuras, and the serpents, therefore always the Asuras, Gancharvas, Yakshasas, Rakshasas and the Pannagas

50 And all the world will speak (well) of you so long as the world will exist Saying these words to Rama, the foremost of the wielders of weapons, and taking leave of,

51 And paying his respects to him (matati) set out (for the celestial regions) on that car of sunlike splendour Then Rama with Sita in this front, and accompanied by the son of Sumitra,

52 And by all the monkeys with Sugriva at their head and preceded by Vibhisana and taking steps for the protection of Lanka,

53—55 Recrossed the abode of the Makaras (i.e. the ocean) by means of the same bridge And one that self contained (Rama) surrounded by his chief advisers in order of precedence rode on that sky ranging car Puspaka moving anywhere at will Then that virtuous lord of the earth together with all the monkeys took up his (temporary) quarters on that portion of the sea shore where had lain down before (on a bed of Kusa grass to invoke the aid of the ocean) Then the descendant of Raghu bringing all those (monkeys) together at the due time worshipped them all

56 He then dismissed them all after having satisfied them with gifts of gems Those foremost of monkeys the apes with tails like cows and the bears having departed,

57 Rama re entered Kiskindhya with Sugriva (And on his way from the seashore to Kiskindhya) Rama in company with Vibhisana and Sugriva,

58 Riding on the car Puspaka showed the princess of Videha all the woods* Having reached Kiskindhya, Rama, the most efficient of all sitters,

59 Made the successful Angada prince-regent (He) then together with all these and accompanied by the son of Sumitra,

60 Set out for his capital by the same route by which he had come Having reached Ayodhya the king

61 Sent Hanumana as his messenger to Bharata (Hanumana) then communicated to him the happy news on having observed his external signs and (gesture)

62-64 And the son of the wind god having come back (Rama himself) went to Nandigrama He there saw Bharata covered with dirt, attired in barks of trees and seated on the throne with (Rama's) shoes before him Then, O best of the Bharatas the mighty descendant of Raghu together with the son of Sumitra experienced a great delight on being joined with Bharata and Satrugna And Bharata and Satrugna too being united with their eldest brother,

65 And beholding the princess of Mithila rejoiced exceedingly Having paid his respects to Rama who had returned (from exile) Bharata with great pleasure made over the kingdom, to him, which he governed as a trustee (for Rama)

66 Then Vasistha together with Vama-deva installed that hero, at the eighth muhūrta (a muhūrta is equal to two dandas that is 48 minutes), of day under the constellation Sravana

67 Being installed (on the throne) Rama gave his permission to that foremost of monkeys Sugriva together with his friends and also to Vibhisana the son of Pulastya to return to their homes

68 Having entertained those two (friends) Sugriva and Vibhisana who were well pleased and exceedingly glad, with various sorts of foods and drinks and having done his duty suitable to the occasion he dismissed them with a heavy heart

69 And having worshipped the car Puspaka the descendant of Raghu, gladly gave it back to Kuber

70 Then assisted by that divine sage (Vasistha) he safely celebrated ten horse sacrifices on the banks of the (river) Gomati by offering to the Brahmanas presents thrice (as much as usual)

Thus ends the two hundred and nineteenth chapter the installation of Rama, in the Ramopakhyana of the Vana Parva

CHAPTER CCLXI

(RAMOPAKHYANA PARVA)—

Continued

Markandeya said —

O mighty-armed one thus, in days of old Rama of unrivalled energy had experienced such a terrible disaster owing to his being exiled in the forests

1 O most valiant of men, do not (therefore) lament (over your misfortune), for O tormentor of foes, you are a Kshatriya. You are journeying along the path which calls forth the prowess of arms and which is calculated to lead to sure success

3 (By following this path) you have not incurred even an atom of sin The gods together with Indra and the Asuras have (sometimes) to adopt this path

4 (It was by adopting this path) that the wielder of the thunder bolt (Indra) together with the Marutas slew Vritra the invincible Namuchi and the Rakshasa female Dirghajuhv

5 In this world he, that is backed up, has all his desires gratified What is there that can not be overcome by him in battle whose brother is Dhananjaya?

6 This Bhima of terrible prowess is the strongest of the strong and the two youthful and heroic sons of Madravati are mighty bowmen

7 Why, then, O tormentor of foes do you grieve, since you have such supporters, as are capable of vanquishing the forces of the wielder of the thunderbolt together with the Marutas?

8 O best of the Bharatas with these mighty bowmen of celestial appearance you will surely conquer in battle all your enemies

9-10 Just see these high minded (brothers of yours) after achieving terrible feats (of arms) have rescued this daughter of Drupada carried off by the evil minded Sundara pulled up with pride and power. (And they) have also vanquished and reduced to subjection king Jayadratha

11 Again, the princess of Videha was rescued by Rama with almost no allies after having slain in battle the terribly powerful ten necked

12 Consider this, O king, by (the exercise of your) intelligence, that his (Rama's) only allies were the bears and the monkeys born in other orders of creation

13 Therefore, O best of the Kurus, O most exalted of the Bharatas, do not grieve

8 That intellectual (monarch) who had an only infant son having lost his eyes a neighbouring enemy who bore him an old grudge taking advantage of his blindness seized his kingdom

9 (Deprived of his kingdom) he (Draupatsena) accompanied by his wife with the infant returned to the woods And having gone to a great forest he observant of rigid vows began to practise asceticism

10 His son Satyawana (by name) born in the city and brought up in the hermitage is my fit husband and I have wedded him in my mind

Narada said —

11 Alas O king Savitri has done a very foolish act in as much as she has through ignorance chosen for her husband Satyawana endowed with (high) qualities

12 It is because his father is (ever) truthful and his mother speaks the truth that the Brahmanas have named him Satyawana (i.e. truthful)

13 In his boyhood he was very fond of horses made horses of clay and painted them therefore he is (sometimes) called Chitrasya (i.e. one who paints horses)

The King said —

14 Is now the prince Satyawana who is attached to his father energetic intelligent forgiving and brave?

Narada said —

15 He is energetic as Vivasvat (the sun) wise as Vivaspati hero as Mahendra and forgiving as the earth

Asvapati said —

16 Is the king's son Satyawana chaste, devoted to the Brahmanas handsome large hearted and of amiable appearance?

Narada said —

17 With regard to chastity consensus rate with his means he is equal to Rantidra, the son of Sankruti and he is as devoted to the Brahmanas and as truthful as Sivi, the son of Usinara

18 The hero Satyawana is equal to Yayati in magnanimity is as lovely to look at as the moon and is as beautiful as either of the twin Asvins

19 He is (more over) possessed of self restraint is meek heroic truthful of subdued senses faithful to his friends, free from malice modest and patient

20 To be brief men of great asceticism

and of high character so that he (Satyawana) is ever plain and firm in honour

Asvapati said —

21 O adorable one you have described him as possessed of all noble qualities Now tell me of his defects, if there be any

Narada said —

22 He has only one defect which has eclipsed all his qualities and which even by the most vigorous exertions can not be rooted out

23 He has only one defect and no other Satyawana who has a little of life in store for him, will within a year from this day, breathe his last

The king said —

24 O beautiful Savitri go and seek another for your husband He has a great defect which les surpassing all his merits

25 The divine Narada who is honoured by the celestials tells me that within a year, he of short life will give up the ghost

Savitri said —

26 The die falls but once and the daughter can once be bestowed The words I bestow are uttered but once, and once only these three things occur

27 Whether his life be long or short whether he be gifted with (noble) qualities or destitute of them I have for once, chosen him for my husband and will not select any other a second time

28 Having (first) settled a thing in mind it is then expressed in words and is ultimately given effect to by (external) acts My (own) mind is a proof of this

Narada said:—

29 O best of men your daughter is firm in her resolve It is impossible to wear her away from virtue

30 The qualities that are present in Satyawana are wanting in any other person Therefore I commend the bestowal of your daughter (on Satyawana)

The king said —

31 The words of your respectable self are true and should never be dishonoured Since O adorable one you are my preceptor I will do as directed by you

Narada said —

32 May your daughter Savitri be given away without any obstruction I shall now go away May you be all happy

Markandeya said —

33. Saying this, Narada, soaring upwards, returned to heaven. And the king too began to make preparations for the marriage of his daughter.

Thus ends the two hundred and ninety-third chapter, the history of Śaśtri in the Pativraṭa Mahatmya of the Vana Parva

CHAPTER CCLXLIV

(PATIVRAṬA MAHATMYA PARVA)

—Continued—

Markandeya said —

1. The monarch, reflecting on the words (of Narada) with regard to his daughter's marriage, began to make preparations for the wedding.

2. Then, inviting all the old Brahmanas and the Riturajas together with the priests, the king accompanied by his daughter set out on an auspicious day.

3. Having reached the hermitage of Dyumatsena (situate) in the sacred forest, the king (Asvapati) accompanied by the Brahmanas advanced on foot to meet that royal sage.

4. And there (in the hermitage) he saw that highly wise and old king seated on a mat of Kusa grass under a Śula tree.

5. The King (Asvapati) having in conformity with usage paid his respects to that royal sage, introduced himself (to him) by an appropriate speech.

6. And the king (Dyumatsena) versed in religion, having offered to the monarch (Asvapati) a seat, (the oblation called) Arghya, and a cow asked him what brought him there.

7. He (Asvapati) then expressed all his intentions and purposes in detail with regard to Satjavana.

Asvapati said —

8. O royal sage this fair damsel, named Savitri, is my daughter. O virtuous one, do you accept her for your daughter-in-law in conformity with the usage of your order.

Dyumatsena said:—

9. Exiled from my kingdom we have taken refuge in the woods, and have been, like a cetica, practising virtue with subdued passions. How will (therefore), your daughter unworthy of a forest life, put up with (its) hardships living in the forest?

Asvapati said —

10. Nestler happiness nor misery has any permanent. My daughter and myself are aware of this. Therefore O king, you should not use such words towards me. Having (previously) made up my mind, I have come here.

11. You should not dishearten me since I have saluted you through friendship. As I have come here actuated by love, you ought not to refuse me.

12. You are my friend and I am your equal, and we are suitable to each other. He pleased (therefore) to accept my daughter as your daughter-in-law and wife of good Satjavana.

Dyumatsena said:—

13. Formerly I cherished a desire of forming an alliance with you. (But) deprived of my kingdom (afterwards) I hesitated (to do it).

14. Yet, what I desired before, be accomplished this very day. You are a welcome guest to me.

15. Then those two monarchs, inviting all the Brahmanas dwelling in the hermitages, caused the wedding to be celebrated agreeably to the usage.

16. Having given away his daughter with suitable robes, Asvapati with a merry heart left for his own abode.

17. Satjavana having obtained a wife graced with all the (noble) qualities and she (Savitri) too having got a husband after her own heart, rejoiced exceedingly.

18. Her father having departed, she cast off all her ornaments and put onarks of trees and cloths dyed red.

19. By her ministrations, good qualities, affections, self control, and good services to all, she pleased every one.

20. By ministering to her physical comforts and by (covering her with) all sorts of robes, she delighted her mother in law. And she pleased her father-in-law by worshipping him as a god and by controlling her words.

21. Similarly, by agreeable words, by skillfulness, by sweet disposition and by ministering to him in private she delighted her husband.

22. Thus, O Bharata, these good people engaged in asceticism continued to dwell for some time in that hermitage.

23. And Savitri too, whether asleep or awake, could not forget the words of

Narada which were present in her mind day and night

Thus ends the two hundred and ninety fourth chapter the history of Savitri in the Pativrata Mahatmya of the Vana Parva

CHAPTER CCXIV

(PATIVRAJA MAHAHMYA PARVA)

—Continued.

Markandeya said :—

1 After the lapse of a long while O king the time for Satyavata's death at last arrived

2 Savitri counted each day as it passed away, (for) the words of Narada were always present in her mind

3 Having ascertained (by calculation) that her husband's death would take place on the fourth day (thence) that observant of the Prativraja vow, fasted day and night

4 Aware of her vow the king (Dyumat-sena) became very sorry and rising up consoled Savitri with these words

Dyumat-sena said —

5 Princess the vow you have taken is very difficult to observe for it is extremely hard to fast continuously for three nights

Savitri said —

6 O sire you need not be sorry I will be able to complete the vow I have undertaken this vow with a firm resolve, and determination is the (sole) cause of success in every undertaking

Dyumat-sena said —

7 I can by no means tell you to give up your vow Men like us should rather encourage you to complete it

Markandeya said :—

8 Saying this the high minded Dyumat-sena ceased and Savitri thus remaining (without food) looked like a wooden doll

9 O best of the Bharatas thinking that her husband would die to-morrow, Savitri stricken with grief and observing fasts passed the night in great sorrow

10 Then, when the sun rose a couple of hands (on the horizon) Savitri performed her morning devotions and offered oblation to the blazing fire

11 She then bowed down to all the aged Brahmanas, her father in law and mother in law, one after the other and stood humbly before them with joined hands

12 And all the ascetics living in the hermitage pronounced for the welfare of Savitri, the benediction that she might never be a widow

13 Savitri who was buried in contemplation, saying in her mind be it so" bowed down to the words of the ascetics

14 And with a heavy heart the princess pondering on the words of Narada (नारदाऽपि) awaited the hour and the moment (of her husband's death)

15 Then O best of the Bharatas her father in law and mother in law gladly told the king's daughter who was seated alone, these words

The Father-in-law said —

16 You have performed the vow as directed It is now the time to eat Do what you think proper

Savitri said —

17 Having observed the desired vow I appointed the time when the sun would go down for my meals (Even now) this is the determination of my heart

Markandeya said —

18 When Savitri was saying this about her meals Satyavata, taking his hatchet on his shoulders left for the woods

19. (Thereupon) Savitri said to her husband you should not go alone I will go with you I do not feel inclined to be separated from you

Satyavata said —

20 Dearest you have never visited the woods before The path is very rugged (Moreover) lean and weak as you have been by the observance of fasts and vow how will you be able to walk?

Savitri said —

21 Neither do I feel exhaustion nor lassitude on account of the fast (Moreover) I am very eager to go Do not (therefore) prevent me

Satyavata said —

22 Since you are so eager to go I will fulfill your desire (But) take leave of my parents (first) so that no blame can be attached to me

Markandeya said —

23 (Then) bowing down to her mother-in law and father in law she of great vows said (to them) my husband is going to the great forest for gathering fruits

24 It is my desire that your worshipful self and my father-in law will (kindly) permit me to accompany him. I can not bear to be separated (from him) this day.

25 As your son is going to the forest for the sacrificial fire and for his superiors, you ought not to prevent him. Had it been for any other (business) he should have been prevented.

26 I have not walked out for a little less than a year. Great indeed is my desire to witness the woods.

Dyumatsena said —

27 From the very time that Savitri was made my daughter-in law by her father, I do not remember her to have ever made any request to me.

28 So let what my daughter in law desires be fulfilled. Daughter, act in such a manner that Satyavan does not neglect his business on the way.

29 Thus permitted by both the renowned (Savitri) with a smiling (countenance) though with a sorrowful heart accompanied her husband (to the woods).

30 And that large eyed lady beheld, on all sides romantic and charming forests frequented by swarms of peacocks.

31 And Satyavan said these sweet words to Savitri: "behold these streams of sacred waters and these excellent blossoming trees."

32 That blameless girl however, began to watch all the movements of her husband, but remembering what the sage (Narada) had said, she considered him as already dead.

33 With her heart divided into two parts she (with one of these) replying to her husband and (with the other) awaiting the (fatal) hour, followed him slowly.

Thus ends the two hundred and ninety fifth chapter, the history of Savitri, in the Pativrata Mahatmya of the Vana Parva.

CHAPTER CCLXVI

(PATIVRATA MAHATMYA PARVA)

—Continued.

Markandeya said:—

1 Accompanied by his wife the powerful Satyavan (first) gathered fruits and filled his bag, he then began to cut down the trees.

2 As he was felling the branches he began to sweat and had an headache in consequence of the labour.

3 Oppressed with toil, he came to his dear wife and said to her thus:

Satyavan said —

I have a headache on account of this exercise.

4 And, O Savitri, my limbs and heart are aching. O lady of restrained speech, I feel unwell.

5 It seems (to me) that my head is being pierced by arrows. Therefore, O blessed lady, I feel inclined to sleep, for I am quite unable to stand.

6 (Thereupon) Savitri, coming up to her husband sat down on the ground with his head on her lap.

7 Then that devout lady, remembering the words of Narada, began to calculate the moment, the hour, the time and the day.

8 And in a moment she saw a person attired in red garments, wearing a diadem, of an enormous structure, having the splendour of the sun,

9 Of a dark and yellow complexion, endued with red eyes with a noose in his hands, dreadful to look at, standing beside Satyavan, and gazing at him.

10 Beholding him she gently placed her husband's head on the ground. Then rising suddenly she, with a trembling heart and joined palms, said these words in a great sorrow.

Savitri said —

11 From your superhuman appearance I know you to be a god. Kindly tell me, O god of gods, who you are and what is your desire.

Yama said:—

12 O Savitri, you are devotedly attached to your husband and are of ascetic virtue. And it for this reason that I address you. Know me. O auspicious girl, to be Yama.

13 The years of this prince, your husband, being numbered, I will bind (him with this noose) and take him hence. Know this to be my intention.

Savitri said —

14 We fear, O god, that your emissaries come to take away men. How is it that your worshipful self has come in person?

Markaundeya said —

15 Thus addressed by her the divine lord of the Pitris in order to please her began faithfully to relate everything about his intentions

16 And he said I have come here personally considering that my emissaries are not fit to bring such a devotional and handsome person endowed with qualities, vast as a sea

17 Then Yama powerfully drew out of the body of Satyavan a person of the measure of the thumb bound him with the noose and brought him under control

18 The life being taken out the body deprived of breath destitute of lustre and devoid of motion became disagreeable to the eye

19 Binding it thus Yama proceeded towards the south and weighed down with grief the exalted Savitri also devotedly attached to her husband and successful in her vow followed him

Yama said —

20 Go back O Savitri and perform the last rites of your husband Your debt to your husband is discharged You have come as far as is possible (for you) to do

Savitri said —

21 I ought to follow my husband thither where he is being carried to or whither he goes of his own accord (Because) this is the eternal duty

22 There shall be no obstacle to my course on account of my asceticism my devotion to superiors my affection for my husband my observance of vows and your grace

23 It is asserted by the wise versed in true knowledge that one contracts a friendship with another by going only seven paces with him I will tell you something keeping this friendship in view Pray listen to it

24 Men wanting in self control do not observe (the proper rites and sacrifices) even in the forest Nor do they go through and discharge the necessary duties of these three modes of life, namely conjugal or domestic life life of celibacy and study in the house of the preceptor and thirdly a life of the total renunciation of the world Conjugal life or domesticity leads to true religionment It is for this reason that the wise assert that domesticity (which leads to righteousness) is the best of all (other modes of life)

25 By discharging faithfully the necessary duties of this one mode of life (the conjugal

life) we have all attained to the path (of righteousness) and therefore we do not covet the second and the third modes of life (i.e. celibacy and renunciation of the world) It is therefore that domesticity with its necessary duties is considered by the wise as the foremost of all (other lives)

Yama said —

26 Do go back I have been delighted with your words couched in (proper) letters and accents and resting on reason Do you ask for a boon with the exception of your husband's life O lady of fruitless proportions, I will give any boon (you desire)

Savitri said —

27 My father in law has been driven away from this kingdom and has lost his eyes He now leads a forest life in our hermitage I let that king through your grace be restored to his sight and be as powerful as the sun or fire

Yama said —

28 O blameless girl I give you this boon that what you have asked of me, will take place I see you are wearied with your journey Do not proceed further Go back Do not take any more trouble

Savitri said —

29 I do not feel fatigue as I am with my husband I will surely follow the same path as my husband does I will surely go thither where you are taking my lord to O best of the celestials listen again to what I say

30 (It is asserted by the wise) that even a single interview with the virtuous is highly desirable Friendship with them is much more so Communion with the righteous is never without fruit So one should always associate with the virtuous

Yama said —

31 The words spoken by you are pregnant with great import They augment the wisdom of even the learned and are delightful to the mind Therefore O damsel, with the exception of Satyavan's life do you ask for a second boon

Savitri said —

32 Let that king my intellectual father-in-law regain his kingdom that he lost before And may that worshipful one never fail to properly discharge his duties This is the second boon that I pray for

Yama said —

33 That monarch will be soon restored to his kingdom and be ever firm in his duties

Princess, I have now gratified your wish. Do not proceed further, go back, do not allow yourself to be any more weary.

Savitri said :—

34 You have controlled all the creatures by your ordinances, and you carry them away not according to your caprice but those regulations. Therefore, O god you are styled Yama (ie one who governs by ordinances). Hear (again) these my words.

35 The eternal duty of the righteous is mercy and charity, benevolence and favour towards all creation in thought, word and deed.

36 In this world, it is generally the case that men here are destitute of energy and skill. (But) the righteous show mercy even to their enemies when the latter throw themselves into their protection.

Yama said :—

37 The words uttered by you appear (to me) as delicious as water to a thirsty person. (Therefore), O auspicious girl, do you ask again for any other boon that you like than the life of Satyavan.

Savitri said :—

38 My royal father is childless. Let him have one hundred sons, begotten by him, who will perpetuate his family. This is the third boon that I ask of you.

Yama said :—

39 O auspicious girl, your father shall have one hundred highly-energetic sons, the perpetrators of his race. Princess, your desire is now gratified. Do retrace your steps. You have come too far.

Savitri said :—

40. It appears no distance to me since I am beside my husband. My mind travels a greater distance. (Now) listen, as you proceed on, to the words that I will presently utter.

41. You are the powerful son of Vivasvata and are therefore called by the wise Vivasvata. You judge all the creatures impartially and rightfully and for this reason, O lord, you are styled the lord of justice.

42. People do not place so much reliance on their own selves as on the virtuous. Therefore everybody wishes particularly to cultivate intimacy with the righteous.

43 And friendship alone generates the confidence among all creatures. It is therefore that people repose confidence specially in the virtuous.

Yama said :—

44 O auspicious and fair damsel, I never before heard such words as you have (just now) spoken from any other person than you. I am pleased with these. Do you ask for a fourth boon with the exception of Satyavan's life and then retrace your steps.

Savitri said :—

45 Let me have one hundred strong and powerful sons, born of Satyavan's loins and begotten of both of us, who will perpetuate our line. This is the fourth boon I pray for.

Yama said :—

46 Lady, you shall have one hundred strong and powerful sons who will cause your delight. Princess, do not take any further trouble, go back, indeed you have come a great way.

Savitri said :—

47. The pious are ever unceasingly devoted to religion. They do neither feel lassitude nor affliction. The intercourse of the pious with the virtuous is (ever) productive of good. And the righteous apprehend no fear from the virtuous.

48 Indeed, the righteous by their truthfulness make the sun move and it is the pious who by asceticism support the earth. O king, it is the righteous that are the cause of the past and the future. And the pious remaining in the midst of the righteous do never feel languor.

49 Knowing that this is the eternal custom of the good and the virtuous, pious people devote themselves to acts of self-sacrifice for others without expecting any return.

50. Good acts done to the virtuous are never fruitless. Such acts never destroy our honour or interest. Since the righteous are characterised by such (noble) conduct they become protectors (of all creatures).

Yama said :—

51 The more you address me in words pregnant with religious meaning, delightful to the mind, full of sweet phrases and of grave import, the more I am inclined to respect you. O lady, devotedly attached to your husband, crave an incomparable boon.

Savitri said :—

52 The boon that you have (just) given me can not bear fruit (without my union with my husband). Therefore, O bestower of honour, among other boons

(that you have already granted me) I crave this boon that Satyavan may be brought back to life. I am as good as dead without my husband.

53 I do not want happiness bereft of my husband. Without my lord I do not crave heaven itself. Deprived of my husband I do not long for prosperity. And bereft of my husband I am unable to bear life.

54 You have granted me the boon that I shall have one hundred sons and yet you are carrying away my husband. Now I pray for this boon that Satyavan may be alive again and then your words will prove true.

Markandeya said —

55 Thereupon, Yama the son of Vivasvata and the lord of justice saying 'be it so' and unloosing his noose, cheerfully spoke to Savitri thus —

56 "O chaste and gentle lady, I release your husband. You will be able to take him back. He will be free from disease and (ever) successful (in his undertakings).

57 He as well as you will live four hundred years. By his devoutness and by celebrating many sacrifices he will win a great renown in the world.

58 And Satyavan will beget on you one hundred sons. And those Kshatriya sons (of you) together with their sons and grandsons will be kings.

59—60 And bearing your name will ever be renowned. Your father also will beget a hundred sons on your mother Malavi, and those Kshatriya brothers of you resembling the celestials together with their sons and grandsons will be celebrated under the name of the Malavas.

61 Having conferred these boons on her and having thus made her retrace her steps, the lord of justice (Yama) returned to his own abode.

62 Then Savitri having regained her husband returned to the place where her husband's ashy pale corpse lay.

63 Beholding her husband on the ground she approached and took hold of him. She then sat down placing his head on her lap.

64 Having regained his consciousness he looked at her again and again like one returned from a distant clime (after a long time) and (then) endearingly addressed her thus:

Satyavan said —

65 Oh I have slept for a long time. Why did you not awaken me? Where is that dark complexioned person who was dragging me away?

Savitri said:—

66 O best of men, you have (indeed) slept long on my lap. That god, the divine Yama, who governs all creatures, has departed.

67 O blessed one, you are (now) soothed and O prince you have awakened from sleep. If you are able rise up. Look the night is far advanced.

Markandeya said —

68 Having regained his consciousness, Satyavan got up like one who had enjoyed an undisturbed sleep and seeing all the sides covered with woods he said —

69 "O slender-waisted damsel, I set out with you for gathering fruits. And when I was hewing down the woods my head ached.

70 Sorely distressed with headache I could not stand up long, and (therefore) lay down on your lap. O auspicious girl, I remember all this.

71 Embraced by you, sleep gently came upon me. I then saw it was intensely dark, and also a highly effulgent person.

72 O slender waisted lady, tell me if you are aware of all that happened—whether what I saw was a dream or a reality.

73 Thereupon Savitri replied to him "prince, the night is deepening tomorrow, I will disclose to you faithfully all that occurred.

74 Get up, get up, may you be all hale. O thou of good devotion, come and see your parents. The sun has long gone down and the night is deepening.

75 The night wandering creatures of harsh voices are joyfully roving about. And the rustling of leaves consequent on the footsteps of beasts are heard.

76 Jackals of frightful appearance stationed in the south and east have set up terrible howls which make my heart tremble.

Satyavan said —

77 The forest envelope I with a dense darkness has worn a threadful appearance. You will therefore neither be able to discern the paths nor to go.

Savitri said —

78 There is a withered tree in a burning state in this forest which caught fire to day.

And the flames stirred up by the wind are seen now and then

79 Fetching some fire (from that tree) I will kindle a fire all around There are plenty of logs here. (So) give up your uneasiness

80 If you do not venture to go (I will do all this) I see you are unwell You will not be able to discern the paths as a dense darkness is hanging over these woods

81 We shall, with your leave go to-morrow when the forest will be visible O sinless one, we shall remain here for the night if you wish

Satyavan said —

82 I have recovered from the headache and my limbs are in a sound condition I am therefore through your favour, desirous of seeing my parents

83 Never before did I return to the hermitage after the lapse of the proper time My mother is used to shut me up in the asylum even before the evening sets in

84 Even if I go out during the day my parents are filled with anxiety And my father together with all the inhabitants of the hermitage searches for me

85 Several times before this my parents afflicted with grief rebuked me saying you have been long out

86 I am now reflecting as to what a state they will be reduced for my sake Surely, they will be sorely afflicted on account of my absence

87 Sometime ago one night the cheerful old couple being greatly distressed and weeping profusely said to me repeatedly —

88 Dear son, bereft of you we can not endure life for a single moment Surely we must not survive you

89 You are the only support of these blind ones The perpetuity of our line our funeral oblations our fame, our descendants, (all) depend on you

90 My father is old and so also is my mother and surely I am their only saviour To what a state will they be reduced if they miss me during the night?

91 I blame that sleep in consequence of which my harmless parents are in agonising suspense for my sake

92 And (on account of which) I also placed in this critical position am filled with anxiety Without my parents I do not care to bear life

93 I am sure, that by this time my blind father with his mind torn with grief is

enquiring of the dwellers of the hermitages about me

94 I do not, O auspicious girl, grieve so much for myself as for my father and my weak mother (ever) devoted to her husband

95—96 Surely, they will experience a deep sorrow for my sake I know that my life will last so long as theirs that I should support them and do only such acts as are agreeable to them

Markandeya said.—

Saying thus that virtuous one devoted to and fond of his parents,

97—98 Raising his arms began to bewail loudly in great sorrow Seeing that her husband was oppressed with such a deep sorrow the virtuous Savitri wiping the tears from his eyes spoke to him thus ' If I have practised asceticism if I have done charitable acts, if I have offered oblations (to the fire),

99 Then, may this night be conducive to the welfare of my father in law, mother-in law and my husband I do not remember to have offered a falsehood even in jest

100 By virtue of that truth may my father in law and mother in law remain alive this day

Satyavan said —

I am impatient to see my parents (There fore) O Savitri let us start immediately

101 If I find my parents overtaken by any calamity, then, O fair girl I swear by my own self I shall not bear life

102 If you are devoted to virtue if you wish to see me alive, if it is your duty to do what is agreeable to me (then) let us return to the hermitage (at once)

103 Thereupon the fair Savitri rose up and adjusted her hair She (next) taking her husband by his arms made him arise

104 Satyavana too having risen, rubbed his limbs with his hand Then looking around all sides he cast his eyes on the fruit bag

105 And Savitri said to him ' gather fruits to-morrow I shall carry your hatchet which is conducive to your devotion and welfare '

106 (Having said this) she hanging the bag on the branch of a tree, and taking the hatchet, returned to her husband .

107 Then (at) lady of fair thighs, placing her husband's left hand on her left shoulder and embracing him by her right hand proceeded slowly like an elephant,

Satyavan said —

108 Timid girl the paths are well known to me as I go by them often. Further, by the moon light falling between the trees I can discern them.

109 We have now reached the path we came by for gathering fruits. O auspicious girl go along the way we took (in the morning) without hesitation.

110 Near yonder Palasatree the road has branched off into two. I follow the path that lies to the north of it. Be quick.

111 I am now all right, have regained my strength, and am very desirous of seeing my parents. Saying this, he quickly proceeded towards the hermitage.

Thus ends the two hundred and ninety sixth Chapter, the history of Savitri in the Pativrata mahatmya of the Vana Parva.

CHAPTER CCLXLVII

(PATIVRATA MAHATMYA PARVA)

—Continued—

Markandeya said —

1. In the meantime the highly powerful Dyumatsena, being restored to his sight, could behold everything with a clear vision.

2. O most exalted of the Bharatas accompanied by his wife Savitri he visited all the hermitages (in search of his son) and was greatly afflicted for his sake.

3. The (old) couple at that night walked about searching (for their son) in all the hermitages, rivers, woods and lakes.

4. And as soon as they heard any sound considering that it was (caused by the footsteps of) their son they raised up their heads and said "there comes Satyavan accompanied by Savitri."

5. And with their feet torn, cracked, wounded, and bleeding, and pierced by thorns and Kusha blades they ran about like mad men.

6. Then all the twice born ones dwelling in the (neighbouring) hermitages approached and surrounded them. And soothing the old couple they brought them back to their own hermitage.

7. There the aged ascetics surrounding the old man together with his wife began to console him with stories of wonderful import about the kings of by gone ages.

8. Although the old couple eager to behold their son, was thus comforted, the re-

membrance of the sorrowful days of their son as an awakened deep sorrow in them.

9. And weighed down with affliction, they again began to give vent to their grief in mournful accents saying "alas, O son O chaste daughter-in-law where are you? Then a truthful Brahman told them these words.

Savarcha said —

10. Satyavan is surely alive, because his wife Savitri is devoted to asceticism, is self controlled and is well behaved.

Goutama said. —

11. I have read the Vedas together with all their branches, and have laid up a great store of asceticism. I have led a life of celibacy, have gone through the Bramhacharya mode of life and have appeased the fire and my superiors.

12. I have observed all the vows with a devout spirit, and agreeably to the ordinances I have very often subsisted on air alone and observed fasts.

13. By virtue of this asceticism I am aware of the doings of other people. Know this to be certain that Satyavan is alive.

The disciple of Goutama said. —

14. The words that have come out of the mouth of my preceptor can never be false, I therefore Satyavan is (surely) alive.

The Rishi's said. —

15. As his wife Savitri bears all the auspicious signs indicative of her exemption from widowhood, it is certain that Satyavan lives.

Bharadwaja said —

16. As his wife Savitri is possessed of devotion, self control and good behaviour, it admits of no doubt that Satyavan is alive.

Dalbhya said —

17. Considering that you have regained your sight and that Savitri has gone out without meals after the performance of her vow, it is certain that Satyavan is alive.

Mandavya said —

18. From the manner in which birds and beasts are sending forth their voices in the still atmosphere and since you have regained your sight making you useful for worldly purposes it is sure that Satyavan lives.

Dhousmya said —

19. Your son Satyavan is surely alive in as much as he is endued with all the noble qualities beloved by all and bears signs indicative of a long life.

Markandeya said:—

20. Thus consoled by those truthful sages, and reflecting on the words they said, Dyumatsena became a little pacified.

21. A moment after, Savitri accompanied by her husband Satyavan arrived at the asylum during the night and entered it cheerfully.

The Brahmanas said:—

22. O lord of the earth, we all congratulate you heartily on your union with your son and your recovery of eye sight.

23. Your meeting with your son, your sight of Savitri, and your restoration to sight, these three blessings will make you prosper.

24. What we have said, shall undoubtedly come to pass. You will soon rapidly grow in prosperity.

Markandeya said:—

25. I then, O Partha, all those twice-born ones, kindled a fire and took their seats before the king Dyumatsena.

26. Soivya, Satyavan, and Savitri who all stood on one side, gladly sat down with the permission of them all.

27. I then O Partha all those inhabitants of forest, who were seated with the king, actuated by curiosity asked the king's son.

The Rishis said:—

28. O renowned prince, why did you not make your appearance with your wife earlier? Why did you come so late at night? What obstacle stood in your way?

29. O Prince, we can not make out why you have given so much pain to your father, mother and ourselves also. You ought to relate all this.

Satyavan said:—

30. Taking leave of my father I went out with Savitri. While cutting down the woods in the forest my head began to ache.

31. Afflicted with the pain I slept a long while. Thus far only do I remember. Never before did I sleep for so long a time.

32. Considering that you all should not be troubled on my account, I came so late at night. There is no other reason (for my late arrival).

Gautama said:—

33. You, then, do not know how your father Dyumatsena has suddenly recovered his eyes. Let, therefore, Savitri relate it.

34. We are desirous of learning all this from you who are surely acquainted with the

mysteries of good and evil. For, O Savitri, we know you are as resplendent as Savitri herself (the wife of Brhima).

35. You are (undoubtedly) aware of the cause of this. Therefore speak truly. If you have nothing to conceal, then relate it to us.

Savitri said:—

36. It is as you know it to be. Your desire can never prove fruitless. I have nothing to conceal from you. Now hear the true cause of this.

37. The high-souled Narada had foretold the death of my husband. To-day being the appointed time, I did not leave his company.

38. When he fell asleep Yama in person together with his attendants approached him and tying him (with the noose) proceeded towards the region inhabited by the Pitris.

39. I then began to eulogise that lord god, with truthful words, who conferred on me five boons. Hear of these (boons) from me.

40. I have obtained two boons for my father-in-law, viz recovery of his sight and I ngdom. I have (further), obtained for my father a hundred sons and an equal number of sons for myself.

41. (Again) my husband Satyavan has been blessed with a life of four hundred years. I observed the vow for the sake of my husband's life.

42. I have now faithfully described to you in detail the cause which ultimately turned my great sorrow into a crowing bliss.

The Rishis said:—

43. O chaste girl, you are of gentle disposition, observant of vows, possessed of virtue and have sprung from a noble line. And it is by you that the line of this best of kings, overwhelmed with calamities and drowned in a deep gulf (of obscurity) has, (at last), been rescued.

Markandeya said:—

44. The assembled sages, then, having eulogised and paid their adorations to that most exalted lady and having taken leave of that most excellent of kings together with his son, soon left for their respective asylums in peace and and with merry hearts.

Thus ends the two hundred and ninety-seventh chapter, the history of Savitri in the Pativrata Mahatmya of the Vana Parva.

CHAPTER CCLXLVIII

(PATIVRATA MAHATMYA PARVA)

—Continued

Markandeya said —

1 The night having come to a close, when the sun's disc had appeared (on the horizon), all those ascetics, whose only wealth was devotion having performed their matins congregated (at the asylum of Dyumatsena)

2 Those great sages were never satisfied in relating again and again of the high fortune of Savitri, to Dyumatsena

3 Then, O king, it so chanced that all the subjects came from Salwa and informed Dyumatsena of the death of his enemy at the hands of his own minister

4. And they related to him all that had taken place saying hearing the death of the usurper together with his friends and allies at the hands of his own minister and of the dispersion of his troops,

5 All the subjects have in one voice declared for you, their legitimate king and they have also said whether you are blind or not you shall be (their) king

6 O king, we have been despatched to you on the strength of this determination (on the part of your subjects to install you king) These cars and these four kinds of troops have arrived for you

7. (Therefore), O monarch, do set out May you prosper Your restoration has been proclaimed in the city May you for ever occupy the position filled by your sire and grandsire

8 And seeing the king restored to sight and healthily, they with their eyes expanded in wonder, bowed down their heads to him

9 Then the king having greeted all the aged Brahmanas inhabiting the territory, and in his turn being greeted by them, set out for his capital

10 And Savitja together with Savitri surrounded by troops went in a palanquin adorned with splendid sheets, and carried by men.

11 Then the priests joyfully installed Dyumatsena as king and his high souled son as prince regent

12 After a long time Savitri was delivered of a hundred heroic and lustrous sons who never retreated from battle

13 She had also one hundred highly powerful uterine brothers begotten by Asvapati, the king of Madra, on Malavi.

14 Thus Savitri rescued from misfortune her own self, her father, mother-in-law father-in-law and her husband's line

15 Similarly, the auspicious, Des of excellent character from your misfortune, Savitri did

16 Thus, O that high souled Pandava (Yudhisthira) affliction continued to

17. The man who is spirit, to the excellence ever meets with happiness never experiences sorrow

Thus ends the two hundred and eighth chapter the history of Pativrata Mahatmya of the Va

CHAPTER CCLXLIX

KUNDALA HARANA PARVA

Janam-jaya said —

1 O Brahman (you say) at that time Lomasha conveyed to Yudhisthira, the son Pandu a message from Indra in these words of grave consequence

2 "I will remove that great terror which you do not reveal to any one when Dhananjaya departs from this place"

3 Now tell me, O best of devotees, what this great fear was which Yudhisthira entertained in respect of Karna, and why he did not reveal it to any one

Vaischampayana said:—

4 O best of kings, I will relate that history to you, as asked by you O best of the Bharatas, listen to my words

5 On the expiration of the twelfth year of their forest life when the thirteenth had set in, Sakra the well wisher of the Pandavas, resolved to ask Karna for his ear rings

6 But Vivismita (the sun) aware of the intentions of Mohendra about the ear rings, O mighty Monarch, appeared before Karna

7 And when that truthful hero devoted to the Brahmanas was comfortably lying down on a costly bed furnished with a rich sheet,

8 The resplendent god the sun, O king of kings, moved with great kindness consequent on paternal affection, shewed himself, at night, in a dream, O Bharata.

2. By virtue of the reverence that I always feel for you, you are, O lord of splendour, dearer (to me) than my sons, my own self and my friends.

3. O author of light, you are more aware that high-souled one, listen to a higher regard for words of mine that shipper.

4. Consider, Karna, Sakra with the desire of voted to the Pandavas will come to the disguise of a Brahmana in order to have your ear-rings.

12. This noble conduct on your part that when asked by the pious you give away to them whatsoever they ask but never beg, is known to Sakra himself and the world at large.

13. O son, you bestow on the Brahmanas wealth or any other thing asked by them and never refuses anything to any one.

14. The vanquisher (of the Asura) Paka, who is well aware of this, will come to you in person, in order to beg your ear-rings and armour.

15. When he will ask for the ear-rings, you must not part with them but entreat him to the best of your power to make him desist, because that will tend to your greatest good.

16. O son, when he will tell you about the ear-rings, you will, by showing various reasons, refuse him over and over again and offer him various other sorts of riches.

17. And you will try to appease Purandara, desirous of getting the ear-rings, by offering gems, women, cows, various sorts of riches and by citing precedents.

18. If, O Karna, you part with those auspicious ear-rings with which you were born, your life will be shortened and you will be subject to death.

19. O bestower of honours, arrayed in your armour and ear-rings you will be unslayable by your enemies in battle. Know these my words to be certain.

20. These two jewelled ear-rings have derived their origin from ambrosia. Therefore, they should be carefully preserved by you, if you have any love for your life.

Karna said:—

21. Who are you, that, showing so great an affection for me, are addressing me thus? Tell me, O god, if you desire, who you are in the shape of a Brahmana.

The Brahmana said:—

22. O child, I am the god of hundred rays (sun). Out of affection I give you this

1. Act in obedience to my advice as it is highly beneficial to you.

Karna said:—

23. It is (no doubt) highly fortunate for me that the lord god of splendour, desirous of my welfare, speaks to me to-day. Listen to my words.

24. I am adoring you, who are the giver of boons and out of love am saying to you this. If I am at all dear to you, I should not be prevented (by you) from observing this vow.

25. O Vivavasu, all the world is aware of this vow on my part that I am surely ever ready to give my very life to the best of Brahmanas.

26. If, O best of sky-rangers, Sakra disguised as a Brahmana comes to me to beg (the ear-rings) for the good of the sons of Pandu,

27. Then, O best of the celestials, I will give the ear-rings and the excellent armour. In that case my renown which has spread over the three worlds, will not be at a discount.

28. It is not at all proper for men like us to save life by a degrading act. Death coupled with honour and meeting with the approbation of the world is preferable.

29. Therefore I will give the ear-rings together with the armour to Indra if the slayer of Vala and Vritra comes to me to beg.

30. The ear-rings for the good of the sons of Pandu, then the whole world will be redolent of my fame and will proclaim his infamy.

31. O Brahmana, I long for renown in this world even at the sacrifice of my life. Men having renown attain to heaven while those having none are lost.

32. Even like a mother fame keeps people alive, but a man given to infamy is as good as dead even though his frame be not destroyed.

33. O Vivavasu, O lord of the worlds, that fame is the very life of man is evident from the (following) ancient sloka (verse) sung by the creator himself.

34. "In the next world fame leads men to supreme bliss while in this pure fame prolongs life."

35. So, I will win an everlasting renown by giving (my ear-rings) born with my body. By duly bestowing on the Brahmanas (gifts) sanctioned by ordinances,

36. By sacrificing my life in battle on performing unachievable feats and by con-

quering my enemies I will win nothing but fame

37 By sparing the affrighted in battle who crave their lives and delivering old men children and the twice-born ones, from great danger

38 I will win a great renown in this world and have access to the highest heaven (in the next) know this to be my solemn determination that I will preserve my fame even at the sacrifice of my very life

*Thus ends the two hundred and ninety-ninth chapter the colloquy between Karna and Surya, in the Kundala Harana of the Vana Parva **

CHAPTER CCC.

(KUNDALA HARANA PARVA) —

Continued

Surya said:—

1 O Karna never do such acts as will lead to the injury of your own self, your friends, your sons, your wives, your mother, and your father

2 O best of those that bear life creatures do not wish to sacrifice their bodies for renown in this world and everlasting fame in heaven

3 There is no doubt that the everlasting renown which you long for at the cost of your life, will deprive you of it

4 O most exalted of men so long as a person is alive his father mother, son and other relations in this world are useful to him

5 The kings also O best of men can avail themselves of their prowess so long as they are alive Do understand it O highly resplendent being fame is serviceable to living beings only

6 As regards a dead person whose frame has been reduced to ashes what necessity is there for fame? It is not the dead but living persons that can enjoy fame

7 The fame of a dead person is like a garland (round the neck) of a man whose life is extinct For the reason that you are a worshipper of mine I am telling you all this for your good,

8 And for this further reason that all my devotees should be protected by me Considering O mighty armed one that this person is a great devotee to me,

9 I have been inclined to revere you Therefore accept my advice A deep mystery ordained by fate underlies all this It

14 Thus Savitri rescued from misfortune her own self, her father, mother in-law, father in-law and her husband & 1 ne

10 O best, similarly, the suspicious D— learn this which It is why I do not will, however know it

11 O Rüdha's son, I again what I have already said tion to it You will by no means give ear rings to the wielder of the thunderbolt when he will beg them (of you)

12 Adorned with your beautiful ear-rings you shine like the moon in the azure sky between the Vishakha constellations, O highly effulgent creature

13 Know that fame is useful to a person so long as he is alive Therefore, O son, you must refuse the lord of the celestials when he will beg the ear rings

14 O sinless one, you will be able to do away with the eager desire of the lord of the gods for the ear rings by repeatedly addressing him in various words coupled with reason

15 O Karna, remove the desire of Purandara by sweet and reasonable words of great consequence

16 O most valiant of men you always challenge Savyachi (ie Arjuna who can draw the bow with his left hand) and the warlike Savyasachi too, will no doubt, encounter you in battle

17 But arrayed in your ear-rings Arjuna even with the assistance of Indra himself shall not be able to defeat you in battle

18 Therefore, O Karna if you are at all desirous of defeating Arjuna in battle, do not give your auspicious ear rings to Sakra

Thus ends the three hundredth chapter, the colloquy between Karna and Surya in the Kundalaharana of the Vana Parva

CHAPTER CCCI

(KUNDALAHARANA PARVA) —

Continued

Karna said —

1 O god, O lord of splendour and scorching rays you are as much aware of my being a worshipper of yours (as of the fact) that there is nothing which I can not part with

2. By virtue of the reverence that I always feel for you, you are, O lord of splendour, dearer (to me) than my wife, my sons, my own self and my friends.

3. O author of light, you are no doubt aware that high-souled persons cherish a high regard for their devoted worshipper.

4. Considering that Karna is your devoted worshipper and that he knows no other god in heavens, you have given me these instructions.

5. Again with bended head and repeated prayers do I implore you and tell you this, O lord of scorching rays, that you will (graciously) pardon me

6. I do not fear death so much as falsehood. Especially for the sake of all the righteous twice-born ones ever,

7. I am ready to sacrifice my life without (the least) hesitation. As to what you have said to me about the Pandava Falguna,

8. O author light, (I ask you) to dispel your sorrow caused by mental uneasiness regarding Arjuna and myself. (Because) I will surely defeat Arjuna in battle.

9. O god, you are no doubt aware of the great strength of my weapons which I have obtained from the son of Jamadagni (ie Parasuram) and from the high souled Drona

10. O best of the gods, permit me now to observe the vow on my part that I may bestow my very life upon the begging wielder of the thunderbolt

Surya said :—

11. O highly-powerful son, if you bestow your beautiful ear-rings to the wielder of the thunderbolt, you should, in order to secure victory, say to him.

12. "O lord of hundred sacrifices, I can only part with my ear rings under a condition. As you cannot surely be slain by any creature when furnished with your ear-rings,

13. So the destroyer of the Danavas, O son, wishing your death at the hands of Arjuna in battle, wants to rob you of your ear rings

14. Worshipping again and again with agreeable and truthful speeches the lord of the celestials, Purandara, the possessor of infallible weapons, you will say to him,

15. "O thousand eyed lord, I will give you the two ear-rings and the excellent ar-

mour, if you will bestow on me an infallible dart destructive of enemies."

16. It is under this condition only, O Karna, that you will give your ear-rings to Sakra. Then you will be able to destroy your enemies in battle.

17. O mighty-armed one, that arrow of the lord of the gods does not return to the hand of the person who discharges it, without destroying hundreds and thousands of enemies.

Vaishampayana said :—

18. Saying this, the lord of thousand rays suddenly became invisible. (The next day) Karna after having performed his devotions told the sun of the dream.

19. And Vriśha (Karna) faithfully related to him everything in detail, viz. his meeting with the sun and the conversation that took place between them during the night.

20. Hearing all this, the divine lord Bhanu, the subduder of Swarbhanu (Rahu) spoke to Karna with a smile, "it is all true"

21. Then the son of Radha, the slayer of enemies, knowing all this to be true, awaited (the arrival of) Vasava, with the desire of obtaining the dart.

Thus ends the three hundred and first chapter, the colloquy between Karna and Surya in the Kundalaharana of the Vana Parva.

CHAPTER CCCII

KUNDALAHARANA PARVA—

Continued.

Janamejaya said —

1. What was that secret which the god of hot rays did not give out to Karna? Of what nature were that coat of mail and those two ear-rings?

2. O righteous one, where did that armour and those two ear-rings of his spring from? O being whose wealth is devotion, I am curious to learn all this. Therefore relate to me all this.

Vaishampayana said —

3. O king, I am now relating to you the secret of the god having his rays for wealth, and also of what sort the armour and the pair of ear-rings were

4. Formerly, O monarch, there came a highly-energetic Brahmana to Kuntibhoja. He was tall in stature, wore beard and matted locks, carried a staff in his hand,

5 Was agreeable to look at, and of faultless proportions and seemed as if burning in splendour His complexion was yellow and he spoke sweet words He was possessed of devotion and he studied the Vedas

6 That Brahmana of great and excellent devotion said to king Kuntibhoja O being that is free from pride I am desirous of eating at your house (the food) obtained as alms

7 I can if you like it dwell at your house under the condition that neither you nor your attendants will cross me in any way

8 I will go out and come in at my pleasure And O king with regard to my food or bed no body shall disturb me

9 (Then) Kuntibhoja gladly said these words 'be it so and even more than this And he told him again thus

10 "O highly wise one I have a renowned daughter Pritha by name That damsel is endowed with good manners is observant of vows chaste and self controlled

11 She, without desiring you will wait on you and minister to your comforts And you also will be pleased with her (graceful) manners

12 Saying this and duly worshipping that Brahmana he (the king) went to his daughter Pritha endued with large eyes and said to her thus —

13 'This highly fortunate Brahmana O child, wishes to dwell in my house I have promised him this saying be it so

14 O child, you will minister to this Brahman with great skill And you will act in such a way as not to belie my words

15 What this highly energetic reverend and ascetic twice born one devoted to the study of the Vedas asks for, will be given him without any pride

16 A Brahman represents the highest energy and the highest devotion and it is in virtue of the devoutness of the Brahmanas that the sun shines in the heavens

17 Disregarding those that deserve honour the great Asura Vatripi as well Takshaka met with destruction by virtue of the curse of the Brahmanas

18 O child now this highly fortunate one is entrusted to your care You should be particularly careful in ministering to him

19 O daughter I am aware that since your very infancy you have been ever attentive to the Brahmanas all your superiors

20 All the servants friends relations, your mothers and myself You have a proper regard for every one

21 O girl of faultless proportions, on account of your good dealings no one in the city or in the palace even none of your servants is displeased with you

22 I have therefore thought you fit for the ministrations of the Brahmanas, who as a rule are of irritable temper O Pritha, you are a girl (yet) and my daughter by adoption

23 You have sprung from the race of the Vrisnis and are the beloved daughter of Sura Formerly, your father himself gladly made you over to me

24 You are the sister of Vasudeva and the foremost of my daughters You are my daughter in virtue of the promises made by your father that he should give his first born to me

25 Born in such a line and brought up in this race, you have like a lotus transferred from one lake to another, attained to one blissful state from another

26 O beautiful girl women, especially those that are born in low families although they are with great difficulty kept under restraint are generally of deformed character on account of their unripe age

27 O Pritha, you have been born in a kingly line and you are gifted with a wonderful beauty And O girl you are graced with every accomplishment

28 So, O damsel, O Pritha giving up your pride haughtiness, and the sense of your high position you will minister to this Brahmana capable of bestowing boons In that case you will surely be blessed

29 By acting in such a way O auspicious and sinless girl, you will certainly attain to blissfulness But if you stir up the wrath of this foremost of the twice born ones I will consume my entire race "

Thus ends the three hundred and second chapter the instructions (given) to Pritha (by her father) in the Kundala Harana of the Vana Parva

CHAPTER CCCIII

(KUNDALA HARANA PARVA)—

Continued

Kunti said —

1 O King of Kings agreeably to your promise, I will by restraining my senses wait upon and minister to that Brahman I am speaking no falsehood (in this respect)

2 To worship the Brahmanas is my habit And as this is agreeable to you, it will lead to my highest good

3 He will never (have any cause to) be angry with me whether the worshipful one comes in the morning, or in the evening or during the night or at midnight

4 O king of kings, O best of men, it is highly beneficial to me to worship the twice-born ones, to carry out your commands and to do good to you

5 O foremost of kings, rest assured of it I am telling you truly that the best of Brahmanas dwelling in your house will not in any way be dissatisfied

6 I will pay (particular) attention to what is agreeable to this Brahmana and to what is beneficial to you Therefore O king, give up your mental anxiety

7 The Brahmanas O lord of the earth, are highly fortunate and when pleased are capable of bestowing salvation But if displeased, they become (instruments) for destruction

8 I, who am well aware of this will propitiate this foremost of Brahmanas And O king, you will never for any act of mine, experience any trouble from that most exalted of Brahmanas

9 O foremost of kings owing to the faults of the kings the twice born ones become the instruments of their misfortune as formerly Chavana had become on account of the acts of Sukanya

10 Agreeably to your instructions with regard to this Brahmana, I will serve him with great regularity, O king of kings

11 And when she said thus repeatedly, the king encouraged and embraced her and then instructed her minutely as to what she ought to do

12 'O gentle and blameless girl, you will act in this way, without any fear, for my welfare, for your good and for the welfare of the race'

The King said —

13 *Saying this, the highly renowned Kuntibhoj, devoted to the Brahmanas, made over his daughter Pritha to that twice-born one,*

14 *(Saying), 'O Brahmana, this is my daughter (Pritha) of tender years and reared in luxury If she commits any fault, do not mind it*

15 *The highly renowned Brahmanas do not get angry with old men, ascetics, and children, even if they repeatedly offend them.*

16 *The twice born ones again ought to pardon even a very serious offence, and the best of Brahmanas should accept that worship which is offered to the best of one's ability and exertion*

17 *And that Brahmana having said 'be it so' the king with a merry mind placed at his disposal a suite of apartments white as the swan or the ray of the moon*

18 *And in the fire room the king placed a resplendent seat especially made for him and also all sorts of food and other articles of the same good quality*

19 *And driving away her idleness and pride, the princess began to exert herself with the utmost care for the service of the Brahmana*

20 *And going to the Brahmana there (in the fire room) the chaste Pritha, observant of purity duly ministering to him as if he were a god, pleased him highly*

Thus ends the three hundred and third Chapter, ministrations by Pritha to the twice born one in the Kundala Harana of the Vana Parva

CHAPTER CCCIV

(KUNDALA HARANA PARVA—

Continued

Vaishampayana said —

1 *O great monarch, that damsel observant of vows began with a pure heart to propitiate that vow observing Brahmana*

2 *O king of kings, that foremost of Brahmanas sometimes saying 'I will come in the morning' made his appearance in the evening or at night*

3 *(But) that damsel at all hours entertained him with excellent food, drink, and bed*

4 *And her hospitality towards him as regards his food, seat and bed increased rather than decreased day by day*

5 *Even if the Brahmana reproved sound fault with and spoke harsh words to her, Pritha did not do any thing disagreeable to him*

6 *At several times the Brahmana came after the appointed time or did never come at all, and (on many occasions) asked for food when it could only be procured, with utmost difficulty*

7. *(But at all the 6 times) Pritha said "everything is ready," and placed the meal before him And like a disciple, like a daughter, or like a sister, with a pure heart,*

8 That faultless jewel of a damsel O king of kings caused the satisfaction of that foremost of the Brahmanas as he liked

9 That most exalted of the twice born ones was highly pleased with her manners and character and on account of her ministrations tried his very best for her welfare

10 And O Bharata, her father asked her every morning 'O daughter, is the Brahmana satisfied with your ministrations?'

11 And that renowned damsel replied 'yes very much' Thereupon, the high-minded Kuntibhoja felt a great joy

12 When on the expiration of a whole year, that best of devotees could not find any cause to be dissatisfied with Pritha, devoted to his service,

13 That Brahmana, then, with a joyful heart said to her O gentle and graceful maid, I have been highly pleased with your ministrations

14 O auspicious girl ask for (such) a boon as is very difficult for men to receive in this world, by virtue of which you will be able to eclipse all the ladies in fame.

Kunti said —

15 O best of those versed in the Vedas all my desires have been gratified in as much as you as well as my father are pleased with me So, O Brahmana, I think I have already received boons

The Brahmana said —

16 O gentle girl of sweet smiles, if you do not desire for boons from me then take this Mantra for invoking the gods

17 Whatever god you may invoke by (uttering) this Mantra he will be, O gentle girl quite under your control

18 Whether he desires or not that god, (whom you may invoke) by virtue of the mantra (will come to you) in a gentle guise and like a slave will be subject to you

Vaishampayana said —

19 Then O king afraid of being cursed by that foremost of the twice born ones that faultless girl could not refuse him a second time

20 Then, O monarch, that Brahmana initiated that girl of faultless proportions into the Mantras, placed in the beginning of the Atharva veda

21—22 O lord of kings having thus initiated her (into the mantras) he said to Kuntibhoja O Monarch, being always duly worshipped and gratified by your daughter I have lived happily in your house

I will now depart Saying this he vanished away

23 The king was wonder-struck at beholding him vanish at that very spot He then properly adored Pritha

Thus ends the three hundred and fourth chapter the initiation of Pritha into the mantras in the Kundala Harana of the Vana Parva

CHAPTER CCCV.

(KUNDALA HARANA PARVA)—

Continued

Vaishampayana said —

That best of the twice-born ones having gone away on some other business, the maiden began to think of the efficacy or otherwise of the Mantras

22 'Of what manner are these Mantras imparted to me by that high souled one? I shall soon test their efficacy'

3 While thus musing (within herself) she suddenly perceived that she attained puberty Having attained maturity during her maidenhood, the girl was covered with shame

4 And as she was seated on a costly bed in her room she beheld the sun's disc rising in the east

5 And both the mind and the eye of that slender waisted girl were steadfastly fixed on the solar orb She did not feel satiety at beholding the beauty of the morning sun

6 She was then, all on a sudden gifted with celestial sight And she perceived the deity of divine form clad in armour and decked with ear rings

7 O lord of men her curiosity was then excited to test the efficacy of the Mantras, and the maiden made up her mind to invoke that god

8 Having gone through Pranayam she invoked the author of the day And O king, the sun too speedily appeared before her

9 His complexion was yellow like honey he had mighty arms and his neck resembled a conch And wearing bracelets and a dardem he came as if setting ablaze all the directions

10 Having recourse to Yoga he divided himself in twain, one of which began to impart heat and the other appeared (before Kunti) He then addressed Kunti in very sweet words thus —

11 Gentle lady, drawn by the power of your Mantras, I have come under your power. Now that I have been subject to your power, tell me, Queen, what I shall do I shall do whatever you may command me.

Kunti said —

12 O god, go to that place from which you have come. It is through curiosity that you have been invoked. O worshipful one, pardon me (for my folly)

Surya said —

13 O slender waisted damsel, I will go away as you tell me. (But) it is not proper to send away a deity in vain after having invoked him

14 O fortunate damsel, your desire is to have from Surya a son, of unrivalled prowess in the world and furnished with a coat-of-mail and ear-rings.

15 O maid, endued with the gait of an elephant, surrender yourself to me. O damsel, you will then, have a son as you desire.

16 O damsel of sweet smiles, I will go away after having enjoyed you. If you to-day do not comply with my words and gratify my desire,

17 I will angrily curse you, that Brahmana and your father also. And I will undoubtedly consume them all for your fault

18. I will severely chastise both your stupid father who is unaware of this offence on your part and that Brahmana who, without knowing your character and manners has imparted the mantras to you. All the gods in heaven with Purandara at their head,

19—20 O lady, seeing me deceived by you are laughing at me. Behold those celestials with your divine sight, which I bestowed on you before, in virtue of which you were able to see me.

Vaishampayana said —

21 Then the king's daughter, saw in the heavens those celestials stationed in their respective places, as she had seen before Aditya endued with rays and great effulgence.

22 Beholding them, the maiden was covered with shame. And being alarmed, the damsel spoke these words to Surya — 'O lord of rays, go to your own place. This outrage on your part is greatly distressing to me as I am a maiden.

23 Father, mother and other superiors only are competent to bestow my person. I will not surrender my virtue. In this world keeping their bodies (pure) is consider-

ed to be the highest duty on the part of women.

24. O deity possessed of the wealth of effulgence, in order to test the potency of the Mantras, I have, through mere childish curiosity, invoked you. O god, you should pardon me, considering that it has been done by a mere girl."

Surya said —

25 It is on the consideration that you are a mere girl, that I am entreating you (thus). But others can not expect this from me. O damsel, O Kunti, surrender your person to me. O timid girl, you will then surely attain to peacefulness

26 O timid girl, when you have invoked me by the help of the mantras, I should not go away in vain without enjoying you.

27. If, O damsel of faultless proportions, I go away (thus), I shall be the laughing-stock of the whole world and an object of ridicule with the celestials

23 Therefore, surrender yourself to me. You will then have a son like myself and will undoubtedly be extolled in all the worlds.

This ends the three hundred and fifth chapter, the invoking of Surya by Kunti, in the Kundalaharana of the Vana Parva.

CHAPTER CCCVI.

(KUNDALAHARANA PARVA)—

Continued

Vaishampayana said —

1. Though that high-minded damsel spoke very many sweet words (to Surya) she could by no means soften him of a thousand rays.

2 And when all the entreaties of that maiden to the dispeller of darkness were unavailing, afraid of her curse she long meditated thus —

3 "How may my unoffending father and that Brahmana be saved from the curse of the wrathful Vivasu on my account?

4. Although energy and asceticism are destructive of sins, yet even honest persons of tender years, through foolishness ought not to draw them near.

5. (By acting foolishly) I have been to-day seriously alarmed and have been placed entirely in the power (of Surya). How can

8. That faultless jewel of a damsel, O king of kings, caused the satisfaction of that foremost of the Brahmanas as he liked.

9. That most exalted of the twice-born ones was highly pleased with her manners and character and on account of her ministrations tried his very best for her welfare.

10. And O Bharata, her father asked her every morning 'O daughter, is the Brahmana satisfied with your ministrations?'

11. And that renowned damsel replied "yes very much" Thereupon, the high-minded Kuntibhoja felt a great joy.

12. When on the expiration of a whole year, that best of devotees could not find any cause to be dissatisfied with Pritha, devoted to his service,

13. That Brahmana, then, with a joyful heart said to her 'O gentle and graceful maid, I have been highly pleased with your ministrations.

14. O auspicious girl, ask for (such) a boon as is very difficult for men to receive in this world, by virtue of which you will be able to eclipse all the ladies in fame.

Kunti said —

15. O best of those versed in the Vedas, all my desires have been gratified in as much as you as well as my father are pleased with me. So, O Brahmana, I think I have already received boons.

The Brahmana said —

16. O gentle girl of sweet smiles, if you do not desire for boons from me, then take this Mantra for invoking the gods.

17. Whatever god you may invoke by (uttering) this Mantra, he will be, O gentle girl, quite under your control.

18. Whether he desires or not, that god, (whom you may invoke) by virtue of the mantra (will come to you) in a gentle guise and like a slave will be subject to you.

Valshampayana said —

19. Then O king, afraid of being cursed by that foremost of the twice-born ones, that faultless girl could not refuse him a second time.

20. Then, O monarch, that Brahmana initiated that girl of faultless proportions into the Mantras, placed in the beginning of the Atharva Veda.

21—22. O lord of kings, having thus initiated her (into the mantras), he said to Kuntibhoja "O Monarch, being always duly worshipped and gratified by your daughter I have lived happily in your house.

I will now depart". Saying thus he vanished away.

23. The king was wonder-struck at beholding him vanish at that very spot. He then properly adored Pritha.

Thus ends the three hundred and fourth chapter, the initiation of Pritha into the mantras, in the Kundala Harana of the Vana Parva.

CHAPTER CCCV.

(KUNDALA HARANA PARVA)—

Continued.

Valshampayana said —

That best of the twice-born ones having gone away on some other business, the maiden began to think of the efficacy or otherwise of the Mantras.

22. "Of what manner are these Mantras imparted to me by that high-souled one? I shall soon test their efficacy."

3. While thus musing (within herself) she suddenly perceived that she attained puberty. Having attained maturity during her maidenhood, the girl was covered with shame.

4. And as she was seated on a costly bed in her room she beheld the sun's disc rising in the east.

5. And both the mind and the eye of that slender-waisted girl were steadfastly fixed on the solar orb. She did not feel satiety at beholding the beauty of the morning sun.

6. She was, then, all on a sudden gifted with celestial sight. And she perceived the deity of divine form clad in armour and decked with ear-rings.

7. O lord of men, her curiosity was then excited to test the efficacy of the Mantras, and the maiden made up her mind to invoke that god.

8. Having gone through Pranayam, she invoked the author of the day. And, O king, the sun too speedily appeared before her.

9. His complexion was yellow like honey, he had mighty arms, and his neck resembled a conch. And wearing bracelets and a diadem he came as if setting ablaze all the directions.

10. Having recourse to Yoga he divided himself in twain, one of which began to impart heat and the other appeared (before Kunti). He then addressed Kunti in very sweet words thus —

11 Gentle lady drawn by the power of your Mantras I have come under your power. Now that I have been subject to your power, tell me, Queen, what I shall do I shall do whatever you may command me.

Kunti said —

12 O god, go to that place from which you have come. It is through curiosity that you have been invoked. O worshipful one, pardon me (for my folly)

Surya said —

13 O slender waisted damsel, I will go away as you tell me. (But) it is not proper to send away a deity in vain after having invoked him

14 O fortunate damsel, your desire is to have from Surya a son, of unrivalled prowess in the world and furnished with a coat of-mail and ear rings

15 O maid endued with the gait of an elephant, surrender yourself to me. O damsel, you will then, have a son as you desire

16, O damsel of sweet smiles, I will go away after having enjoyed you. If you to-day do not comply with my words and gratify my desire,

17 I will angrily curse you that Brahmana and your father also. And I will undoubtedly consume them all for your fault.

18 I will severely chastise both your stupid father who is unaware of this offence on your part and that Brahmana who, without knowing your character and manners has imparted the mantras to you. All the gods in heaven with Purandara at their head,

19—20 O lady seeing me deceived by you are laughing at me. Behold those celestials with your divine sight which I bestowed on you before in virtue of which you were able to see me

Vaishampayana said —

21 Then the king's daughter, saw in the heavens those celestials stationed in their respective places, as she had seen before Aditya endued with rays and great effulgence.

22 Beholding them the maiden was covered with shame. And being alarmed, the damsel spoke these words to Surya — "O lord of rays go to your own place. This outrage on your part is greatly distressing to me as I am a maiden

23 Father, mother and other superiors only are competent to bestow my person. I will not surrender my virtue. In this world keeping their bodies (pure) is consider-

ed to be the highest duty on the part of women

24 O deity possessed of the wealth of effulgence in order to test the potency of the Mantras, I have through mere childish curiosity, invoked you. O god, you should pardon me, considering that it has been done by a mere girl"

Surya said —

25 It is on the consideration that you are a mere girl, that I am entreating you (thus). But others can not expect this from me. O damsel, O Kunti, surrender your person to me. O timid girl, you will then surely attain to peacefulness

26 O timid girl, when you have invoked me by the help of the mantras, I should not go away in vain without enjoying you

27 If, O damsel of faultless proportions, I go away (thus) I shall be the laughing-stock of the whole world and an object of ridicule with the celestials

28 Therefore, surrender yourself to me. You will then have a son like myself and will undoubtedly be extolled in all the worlds

This ends the three hundred and fifth chapter, the invoking of Surya by Kunti, in the Kundalaharana of the Vana Parva

CHAPTER CCCVI

(KUNDALAHARANA PARVA)—

Continued

Vaishampayana said —

1 Though that high minded damsel spoke very many sweet words (to Surya) she could by no means soften him of a thousand rays

2 And when all the entreaties of that maiden to the dispeller of darkness were unavailing, afraid of her curse she long meditated thus —

3 "How may my unoffending father and that Brahmana be saved from the curse of the wrathful Vivavasu on my account?

4 Although energy and asceticism are destructive of sins, yet even honest persons of tender years, through foolishness ought not to draw them near

5 (By acting foolishly) I have been to-day seriously alarmed and have been placed entirely in the power (of Surya). How can

I myself (without the consent of my guardians) do this sinful act the surrender of my person (to him) ?

Vaishampayana said —

6 Afraid of (his) curse she reflected much in her mind Her limbs were quite paralysed and she was repeatedly at a loss as to how to act

7 O foremost of kings O lord of the world afraid of the censure of her friends and afflicted with the fear of curse she spoke to that deity these words tremulous with bashfulness

Kunti said —

8 O god my father is alive and so also my mother and friends And since they are (still) living, it is violation of duty (on my part) is not allowable

9 If, O god, I hold this unlawful intercourse with you then the reputation of this race will be destroyed for my sake

10 Or if you consider it a virtue I will then, O best of those that shed heat gratify your desire even without being given away to you by my friends

11 As O irrepressible one the virtue the reputation the renown and the life of all embodied beings are established in you may I remain chaste after having yielded my person to you

Surya said —

12 O beautiful damsel of sweet smiles neither your father nor your mother nor your superiors are competent to bestow you May you be happy Hear what I say

13 O damsel the term Kanya derived from the root Kama (to desire) is applied to a maiden because she desires (to have intercourse with) every body Therefore O fair hipped girl of excellent complexion she is free (to act as she chooses) in this world

14 You will O beautiful girl on no account fall away from virtue (by satisfying my desire) How can I who seek the welfare of everybody commit an act of sin ?

15 O fair complexioned girl it is the human nature that all men and women should be without restraint And it is asserted that the contrary (condition) is (its) perversion

16 You will also remain a virgin even after having held intercourse with me and your son will be of mighty arms and high renown

Kunti said —

17 O dispeller of all darkness if I have

a son by you, may he be heroic mighty-armed highly powerful, and furnished with a coat-of mail and ear rings

Surya said —

18 Gentle maiden your (son) will be mighty armed furnished with ear-rings, and an impenetrable and celestial armour made of Amrita

Kunti said —

19 If both the ear rings and the armour of the son you will beget on me, be made of Amrita,

20 Then O god, you may enjoy me as your worshipful self has said And may he (the son) be powerful beautiful, strong energetic and virtuous like you

Surya said —

21 O queen O beautiful and timid damsel I will bestow on him these ear-rings which were given to me by Aditi and also this excellent armour

Kunti said —

22 O adorable one, it is very well O lord of rays if I have such a son as you say, then I shall gratify your desire

Vaishampayana said

23 Having said to her 'be it so that ranger of sky the enemy of Sarbhanu with his soul absorbed in yoga entered into Kunti and touched her on the naval

24 Thereupon that damsel became stupefied by the energy of the sun and fell down on her bed insensible

Surya said —

25 O fair hipped maiden, I shall now disappear You will give birth to a son who will be the foremost of all wielders of arms

Vaishampayana said —

26 Then O king of kings that maiden said bashfully to the highly resplendent Surya who was about to go away 'may it be so

27 Thus the daughter of Kuntiraja, having bashfully asked for a son from Vivasvata fell down unconscious on her auspicious bed like a broken creeper.

28 And that deity of hot rays making her insensible by his energy placed himself within her by his yoga power But Bhṛṅgu did not corrupt her The girl, then (i.e. when the sun had departed) recovered her senses.

Thus ends the three hundred and sixth Chapter the enjoyment of Pritha by Surya in the Kundala Harana of the Vana Parva

CHAPTER CCCVII.

(KUNDALA HARANA PARVA)

Continued

Vaiṣampayana said —

1. Then, O lord of the earth, like the lord of the stars in the heavens, Pritha conceived a son on the first day of the lighted fortnight during the tenth month.

2. That fair hipped damsel afraid of the censure of her friends concealed her pregnancy, so that no body was aware of her real state.

3. And as that girl lived in the apartments of maidens, no other women knew her condition except her nurse's daughter who was well-skilled in ministrations.

4. (And) in time that damsel of excellent complexion by the favour of that god, Surya, was delivered of a son beautiful as a celestial.

5. And like his father he was clad in armour, adorned with brilliant golden earrings, endued with leonine eyes and bovine shoulders.

6. And as soon as her delivery took place that girl, in consultation with her nurse, placed her child in a water-proof basket, covered all over with sheets,

7. Made of wicker work, smooth, comfortable and furnished with a beautiful pillow. And with tearful eyes she consigned it to the (waters of) the river Asvā.

8. O king of kings, though she knew that it was not proper for a maiden to be big with child, yet from her affection towards the child she wept bitterly.

9. And hear the words which Kunti uttered while she, weeping bitterly, consigned the basket to the waters of the river Asvā.

10. "O son, may all the creatures inhabiting the firmament, the earth, the celestial regions, and the water contribute to your welfare.

11. May all your ways be auspicious and unobstructed. And, O son, may the minds of those that may meet with you, be not inclined to enmity towards you.

12. On the waters may king Varuna, the lord of waters, protect you. And similarly may Pavana (the wind god) who ranges in the sky and wanders everywhere protect you in the sky.

13. O son, may your father, the foremost of those that shed heat, and by whom you have been begotten on me by the ordinance of Destiny preserve you everywhere.

14. And may you be protected by the Adityas, the Vasus, the Rudras, the Sadhyas the Viswadevas, the Marutas and the cardinal points to, ether with their guardians and Indra.

15. And may all the gods protect you in every state whether favourable or adverse. Even in foreign countries I shall be able to recognise you on account of your coat-of-mail.

16. Blessed is indeed your divine father, Bhanu, having effulgence for his wealth, who by means of his celestial sight, beholds you going down the stream.

17. And O son of a deity, that lady is also blessed who will adopt you as her son and feed you from her breast when you are thirsty.

18—19. What a dream she has dreamed who will adopt for her son you who are resplendent as the sun, clad in a celestial armour, adorned with celestial ear rings, endued with broad and expansive eyes like lotuses, possessed of a complexion bright as the copper coloured lotus leaves, graced with a beautiful forehead and beautiful hair.

20. They are also blessed, O son, who will behold you crawl on the ground covered with dust and who will hear your sweet inarticulate speech.

21. Blessed are they too, who will see you arrive at manhood like a maimed lion of the Himalayan forests.

22. Having, O king, thus wept long and bitterly, Pritha then consigned the basket to the waters of the river Asvā.

23. And O monarch, accompanied by her nurse the lotus-eyed Pritha desirous of beholding her son again and again and overpowered with grief for her son and weeping piteously, at night.

24. Laid the basket (on the waters of the Asvā) and entered into the palace with a heavy heart lest her father might know (the secret).

25. (On the other hand) the basket came from the Asvā to the river Charmawati, from the Charmawati to the Jamuna and thence to the Ganga.

26. And that basket containing the child, borne along the waves of the Ganga arrived at the city of Champā in the Suta territory.

27. And that child was kept alive on account of the celestial mail and ear rings both made of Amrita and also on account of the ordinance of Destiny.

Thus ends the three hundred and seventh Chapter, the desertion of Karna by his mother in the Kundala Harana of the Vana Parva.

CHAPTER CCCVIII.

(KUNDALA HARANA PARVA)

—Continued

Vaishampayana said —

1. At this time one Adhiratha of the Suta tribe, and a friend of Dhritrashtra's accompanied by his wife came to the Janavi (Ganga)

2 O monarch, his wife named Radha was peerless in beauty on earth That highly fortunate lady had no son,

3 Although she made the very best endeavours to obtain one She, then, beheld drifting along the stream, a basket,

4 Containing things preventive of dangers and dyed with saffron And (that basket) was carried before her by the waves of the Janhavi

5 And that lady, impelled by curiosity had it seized She then told all to Adhiratha of the Suta caste

6 He (Adhiratha) then carried the basket from the water side and had it opened by instruments And therein he beheld a boy,

7 (Beautiful) as the morning sun, clad in a golden armour, and with a beautiful face adorned with brilliant ear-rings.

8 That Suta together with his wife with eyes expanded in wonder, took the infant on his lap, and spoke these words to her.

9. "O timid lady, since my very birth I have never witnessed such a marvel I think, this boy that has come to us, is begotten by a celestial

10 Surely, considering that I have no son, the gods have sent this child to me " O lord of the earth saying this, he made over the child to Radha

11 Thereupon Radha duly adopted that boy of celestial appearance and birth, endued with the splendour of the filaments of lotuses and possessed of excellent grace

12 She brought him properly up and that mighty boy too began to grow up Since that time he (Adhiratha) had other sons begotten by him

13 The twice born ones seeing the boy chld in a golden armour and adorned with golden ear-rings called him Vasusena.

14 Thus did the boy of immeasurable strength and splendour come to be known as the son of a charioteer and was styled Vasusena and Vriśa

15 That the powerful child, clad in celestial armour (known as) the eldest son of the charioteer (Adhiratha) was growing up in the country of the Angas, was known to Pritha through her spies

16 When the charioteer saw that his son in course of time had grown up, he sent him to the city of Hastina

17 There the powerful youth lived with Drona in order to learn weapons and made friends with Duryodhana

18 Having obtained from Drona, Kripa and Rama (i.e. Parasurama), all the four kinds of weapons, he (Karna) became celebrated in the world as a great bowman.

19 Having contracted a friendship with the son of Dhritarastra, he became hostile to the Parthas and was always desirous of fighting with the high souled Falguna.

20. And O lord of the earth, since they first saw each other, he (Karna) challenged Arjuna, and Arjuna too challenged him

21. And O great king, that Karna begotten by him on Kunti was growing up in the race of the Sutas, was, no doubt known to Surya.

22. Seeing that he was furnished with armour and ear-rings, Yudhishthira was much pained thinking that he was unslayable in battle

23 O king of kings, when at noon Karna rose from the water and worshipped the author of the day possessed of rays with joined palms,

24 The Brahmanas prayed to him for riches And at that time there was nothing that he would not bestow on the twice-born ones

25 (For this reason) disguised as a Brahmana Indra came to him and said give me alms " And the son of Radha replied to him "you are welcome "

Thus ends the three hundred and eighth chapter the obtaining of Karna by Radha in the Kundala Harana of the Vana Parva.

CHAPTER CCCIX.

(KUNDALA HARANA PARVA).—

Continued.

Vaishampayana said :—

1. Beholding the king of the celestials disguised as a Brahmana come (to him), (Karna) said "you are right welcome. But he could not divine his intentions.

2 Then the (adopted) son of Adhiratha said to that Brahmana "Between beautiful

damsels adorned with golden necklaces and villages full of cows which shall I give you?"

The Brahmana said —

3. I do not wish to have beautiful damsels with gold necklaces or other agreeable things. Give these (things) to those that beg them.

4. O sinless one, if you truly observe your vow then cut off (from your body) this armour and these ear-rings born with you and bestow them on me.

5. O tormentor of foes, I wish you will very soon give them to me, as I consider this one gain to be the best of all others.

Karna said —

6. O Brahmana, I will bestow on you homestead lands, beautiful women, cows and (sufficient) plots of land which will enable you to maintain yourself as long as you live.

Vaishampayana said —

7. O best of the Dharmas, though Karna thus entreated that twice-born one with various words, yet he (the Brahmana) did not crave any other boon.

8. I thought he tried his very best to propitiate him and though he worshipped him duly, yet that best of the twice-born ones did not beg any other boon.

9. When that most exalted of the twice-born ones did not ask for any other boon, the son of Kridhi then addressed him again with a smile,

10. "O Brahmana by virtue of my cort-
of-mind, which I have been born with and
of the two ear-rings which have sprung
from a murti, I am invulnerable by (all)
the worlds. I will not, therefore part with
them.

11. O most exalted of the Brahmanas,
may you be in peace except from
me the extensive and peaceful empire of the
world with its thorns (and darts) weeded out.

12. Divested of my ear-rings and the
armour with which I was born, O best of
the Brahmanas, I shall be liable to be killed
by my enemies.

Vaishampayana said :—

13. When the exalted charioteer of the
(Aśvini) Pinda did not ask for any other
boon, then Karna smilingly said to him
as in these words.

14. "O lord, O god of gods I knew before
that you (would come). O Śakra, it is not
proper for me to bestow on you a boon
needlessly,

15. (Because) you are the very lord of
the celestials. It is for you to confer boons
on me as you are the creator and lord of all
other creators.

16. If, O god I give you my ear-rings
and armour, I shall be liable to be killed
and you, too will be in object of ridicule.

17. Therefore, O Śakra, take my ear-
rings and excellent armour in exchange (for
boons to be conferred on me by you). Else I
will in no way, give (them to you).

Śakra said —

18. Before I came to you, Ravi (the
sun) was aware of my intentions. There is
no doubt that he has told you all.

19. O so, O Karna, let it be what you
desire. With the exception of my Dharma
(thunderbolt) tell me what you desire.

Vaishampayana said —

20. Hereupon, Karna gladly approach-
ed Vṛishat. And desirous of obtaining an
infallible dart, he, with his purposes
(nearly) gratified spoke.

Karna said —

21. In exchange for my armour and ear-
rings, O Vṛishat, bestow on me an infalli-
ble dart, destructive of hostile forces when
drawn up in battle-array.

22. Hereupon, O lord of the earth,
Vṛishat reflecting a moment within his mind
for the dart, spoke to Karna these words.

23. Bestow on me your ear-rings and
the armour born with your body and (then)
O Karna take the dart under the (following)
condition.

24. I am infallible dart, when I am en-
gaged in slaughtering the Dityas ruled
by my hand kids hundreds of enemies and
then return to my hand.

25. But, O charioteer so, hurried by
your hand I shall kill one powerful enemy
(at your, command and that is it, and I shall
then return to me.

Karna said :—

26. I am desirous of killing in mighty
encounter (only) one enemy, roaring and
furious who in my strike terror to me.

Śakra said :—

27. You will kill one powerful and
roaring enemy in battle. But he who
you seek (to kill) is protected by a lig-
ned to be invincible.

28. He is protected by Krishna who is
styled by the named with Vajra, the
unvanquished Bhar, and the invulnerable
Śakra.

Karna said —

29 Notwithstanding it is so, O adorable one, give me an infallible dart, destructive of a heroic person, wherewith I can kill a mighty (foe)

30 Cutting the ear-rings and the mail from my body, I will give them to you. But let not my limbs, thus wounded, look ugly

Indra said :—

31 O karna since you are desirous of observing the truth, you will not look ugly nor will there be any scars on your body

32 O best of speakers, O Karna, you will be again endued with the complexion and energy of your father.

33 If you hurl this infallible dart maddened with rage when your life is not in danger, and when you have other weapons with you, then it shall fall upon yourself

Karna said —

34 I tell you truly, O Sakra that according to your directions I will hurl this Vasavi weapon only when my life is in great jeopardy

Vaishampayana said —

35 Then, O lord of the earth accepting that blazing dart Karna began to cut off his body with sharp weapons

36 The gods the mortals, and the Danavas, seeing Karna cut off his own body began to roar like lions because no signs of contortions were visible on his face

37 Seeing that hero among men Karna, smile again and again even while cutting off his body, the celestial drums began to sound and celestial flowers were showered (upon his head)

38 Then Karna cutting off his excellent mail from his body, when it was still wet gave it to Vasavi. And he also cut off his ear-rings from his ear and gave them to him. It is on this account that he was styled Karna

39 Thus deceiving Karna but making him famous in the world Sakra smilingly considered that he had accomplished the purpose of the Pandavas. He then soared to the heavens

40 Hearing that Karna was thus deceived, all the sons of Dhritrastastra were dejected and became (as dispirited) as if their pride was wounded. He Puthis (on the other hand) hearing that the son of Suta was reduced to such a state rejoiced (greatly)

Janamejaya said —

41 Where did the heroic Pandavas dwell (at that time) and from whom did they receive this joyful news and what did they do after the twelve years of their exile? O adorable one, relate all this to me

Vaishampayana said —

42 Those heroic men having rescued Krishna, chastised the chief of the Sindhus, heard from Markandeya the old stories about the celestials and the Rishis and passed the entire period of their painful forest life, returned from their hermitage in Kamyaaka to the sacred Dayavana together with the Brahmanas their cars, followers, charioteers the citizens (who had followed them to the forest), and their cows.

Thus ends the three hundred and ninth chapter, the bestowal of his mail and ear-rings by Krishna (on Indra) in the Khandava Forest of the Vana Parva

CHAPTER CCCX

ARANYA PARVA.

Janamejaya said :—

1. Krishna being thus abducted the Pandavas experienced very great sorrow. What did they next do after having rescued her?

Vaishampayana said :—

2—3. Having felt great distress for the abduction of Krishna, the undeterminating king Yudhishthira together with his brothers leaving Kamyaaka returned to the charming and delightful Dwaraavana full of fruits and roots of delicious taste and abounding in various picturesque trees

4. And all the Pandavas together with their wife Krishna began to dwell there observant of vows, living on fruits, and partaking of frugal fares

5—6. And while king Yudhishthira the son of Kunti Bhimasena, Arjuna and the other two Pandavas the sons of Madri, were dwelling in Dwaraavana those powerful and virtuous observers of vows those tormentors of foes experienced, for the sake of a Brahmana a great trouble which resulted in their (ultimate) happiness.

7. I will now tell you of the trouble which those most exalted of the Kurus went through and which led to their ultimate happiness. Listen to it

8. Once the two sticks for making fire together with a churning rod of an ascetic

Brahmana stuck fast to the horns of a deer as it was butting about.

9 And O monarch, taking those (articles) away that great deer of exceeding fleetness, with great leaps very soon distanced itself (a great way) from the hermitage.

10. O best of the Kurus, beholding those (articles) carried away, that Brahmana desirous of preserving his Agnihotra speedily came there.

11. Where Ajatasatru together with his brothers was seated in the forest. And the Brahmana quickly approaching spoke (thus) sorrowfully.

12. "My fire-sticks together with the churning rod placed against a large tree were stuck to the horns of a deer as it was butting about.

13. And, O king, that great deer endowed with great speed, soon distanced itself (a great way) from the hermitage with long leaps.

14. And following the foot prints of that great deer, O king, O Pandavas, bring those (articles) to me so that my Agnihotra may not be stopped.

15. Hearing the words of the Brahmana, Yudusthira, the son of Kunti, became very sorry and taking his bow sallied out together with his brothers.

16. Taking great care for the sake of the Brahmana, all those foremost of men, taking up their bows and doning their corslets speedily went out in pursuit of the deer.

17. Beholding that deer at a short distance, those mighty car-warriors the Pandavas hurled barbed darts, javelins and arrows (at it) but they could not pierce it.

18. When they were thus exerting their utmost to slay it that great deer went out of sight. That deer disappearing (from sight) those high-souled ones became fatigued and disappointed.

19. And afflicted with hunger and thirst, the Pandavas coming to a banian tree in that forest sat down in its cool shade.

20. When they were seated, Nakula with a heavy heart and through impatience addressed his (eldest) brother, the best of the sons of the Kuru race, (thus) —

21. "In our race virtue has never been sacrificed nor there has been any loss of wealth through idleness. Again, we have never refused anything to any creature

How is it, then, O king, that this disaster has befallen us?"

Thus ends the three hundred and tenth chapter the serching about for the deer, in the Aranya of the Vana Parva.

CHAPTER CCCXI.

(ARANEYA PARVA)—Continued.

Yudhisthira said:—

1. There is no limit to misfortunes, and neither their effects nor their causes can be ascertained. It is Dharma who distributes the fruits of both virtue and sin.

Bhima said:—

2. We have met with this disaster, because I did not slay Pratikam when he dragged Krishna into the assembly hall like a slave.

Arjuna said:—

3. As I did not resent those very sharp and biting words, piercing the very bones, uttered by the son of Suta, so we have met with this calamity.

Sahadeva said:—

4. This calamity, O Bharata, has overtaken us because I did not kill Sakuni when he defeated you at the game of dice.

Vaishampayana said:—

5. Then, king Yudhisthira said to Nakula "O son of Madri, climbing this tree look around the ten points.

6. O affectionate one, as these your brothers are fatigued and thirsty, so see whether any water or trees growing by water side, are near."

7. Nakula too saying "be it so" soon ascended a tree. And casting his looks around said to his eldest brother thus —

8. "O king, I see numerous trees growing near water and also hear the cries of the Sarasas. Therefore, surely water must be somewhere here."

9. Thereupon, Yudhisthira, the son of Kunti firm in truth, said O beautiful one, do go (there), and soon bring water in the quivers."

10. Saying 'be it so' Nakula, at the command of his eldest brother, quickly, proceeded towards the spot where the water was and soon reached it.

11. And seeing the transparent water surrounded by cranes, as he was desirous of

drinking of it he heard these words from the firmament

The Yaksha said :—

12 O child, do not venture to do this I have got possession of it before O son of Madri first answer my questions and then drink of it and carry it away

13 Nakula (however) who was very thirsty disregarding these words drank the cool water But as (soon) as he drank it he fell dead

14 Seeing Nakula's death Yudhishthira, the son of Kunti, said to his heroic brother Shikhandeja the tormentor of his foes,

25 'O Shikhandeja our brother (Nakula) who was born (just) before you has been long out. Go and bring him and also water

16 Saying 'be it so,' Shikhandeja proceeded towards that direction, and he then beheld his brother Nakula lying dead on the ground

17 Sorely afflicted at the death of his brother and oppressed with thirst as he made for the water he heard these words

18 "O child do not venture this It has been before obtained possession by me First answer my questions and then drink water and carry it away"

19 Shikhandeja as he was thirsty desisting those who drank the cool water and as he drank he fell dead

20 Then Yudhishthira the son of Kunti said to Vijaya (Arjuna) 'O Virata O tormentor of foes your brothers (Nakula and Shikhandeja) have been long out

21 May you be in place Go and bring them and also water O affectionate one, you are the refuge of all of us when in distress

22 Thus spoken to the intellectual Gudakesha taking up his bow together with arrows and his naked sword soon proceeded towards that lake

23 (Having arrived at that lake), Shetyala beheld his two brothers those most valiant of men who came to fetch water lying dead

24 And that lion amongst men beholding them as if buried in slumber became very afflicted And then the son of Kunti upraising his bow looked around that forest

25 But he beheld no creature in that great forest And oppressed with fatigue Swayasthi made for the water

26 And as he rushed (towards the water) he heard these words from the firmament

'Why are you coming towards the water You will not be able to drink of it forcibly.'

27 O son of Kunti, O Bharata, if you can answer the questions put by me, then you may drink of the water and take it away

28 Thus forbidden Partha said 'come to my presence and then present me. You will not speak again in this strain when I will give you with darts'

29 Saying this, Partha displaying his skill in hitting at an invisible object by sound alone entirely covered all the sides by discharges of arrows inspired with the mantras

30 O best of the Bharatas, oppressed with thirst he began to hurl barbed darts, jewels, Narichis and numerous inflexible arrows

31 And he discharged at the firmament innumerable darts

The Yaksha said :—

Partha your exertions are to no purpose (First) answer my questions and then drink

32 If however you drink before answering my questions you will die as soon as you will drink Thus addressed, the son of Partha, Dharmayudha who could draw his bow by his left hand,

33 Disregarding those words as he drank, fell dead Then Yudhishthira, the son of Kunti spoke to Bhishma

34 'O tormentor of foes, O Bhishma Nakula Shikhandeja, and Virata have been long out to fetch water and they have not come as yet

35 You are to bring them as well as water May you be blessed' Saying 'be it so' Bhishma proceeded towards that place,

36 Where his brothers, those most valiant of men, lay dead Afflicted at seeing them (dead) and oppressed with thirst,

37 That mighty armed one considered (within himself) 'This act must have been done by some Yaksha or Rakshasa' And he thought (further) 'I will have surely to fight to day

38 Let me therefore, (first) drink water' Then, Viradara, the son of Pritha and the best of the Bharatas desirous of drinking, rushed towards the water.

The Yaksha said :—

39 O child do not attempt it It has already been in my possession (first) answer my questions and then drink water and carry it away (for your brother)

40 Thus addressed by that Yaksha of unvalued energy, soon as Bhishma without

answering his questions, drank of it, he fell down dead.

41. Then that best of men, the royal son of Kunti of mighty arms, whose heart was burning in grief, after much deliberation rose up,

42. And entered that mighty forest where no sound of human voice could be heard. It was inhabited by rurus, boars, and birds,

43. Adorned with trees of blue and bright colours, and ringing with the hum of bees and warbling of birds. And that highly renowned

44. And illustrious one, entering into the forest saw that lake beautified with gold-coloured filaments, looking as if it had been made by the Architect of the universe,

45. Adorned with rows of lotuses *Sindhuvāra* flowers together with cune trees, and covered all over with *Keta*'s, *Kirāṇis* and *Pippalā*s. Oppressed with fatigue he approached that lake and was wonder-struck at what he saw.

Thus ends the three hundred and eleventh Chapter, the death of Sakuni and others in the Arany of the Vana Parva.

CHAPTER CCCXII.

(ARANYA PARVA)—Continued.

Viśhampayana said:—

1. He (*Yudhishthira*) then beheld his brothers, glorious as *Sakti* himself, lying dead like the *Lohapila*s dropped down from their regions at the end of a *Yuga*.

2. Seeing *Arjuna* dead with his bow and arrow lying scattered, and also *Bhishma* and the twins lying motionless with life extinct,

3. *Yudhishthira* breathing out a long and hot sigh was writhed in tears caused by grief. Afflicted with anxiety at beholding all his brothers lying dead,

4. The mighty armed son of *Dharma* gave vent to a great profusion of grief thus —“O mighty-armed *Vishkodara*, you swore,

5. ‘I will break the thighs of *Duryodhana* with mace in battle’ O *Bhima*, since you are dead all that has become to no purpose to me.

6. O high-minded and mighty armed enhancer of the glory of the *Kurus*, human promises may not be fulfilled,

7. But how is it that celestial words with regard to you have proved untrue? O

Dharmajaya when you were born, the very gods themselves said

8. “O *Kṛṇti*, this son of yours shall in no way be inferior to the thousand-eyed *Dṛuṣṭi*.” And in the northern *Paripatra* mountain all the beings sing,

9. “The prosperity these have been deprived of, by enemies, shall surely be recovered by this one. There shall be no vanquisher of him in battle and there shall be none whom he will not be able to conquer.”

10. How is it, then, that this highly powerful *Jishnu* has been subject to death? Why does that *Dharmajaya* lie dead on the ground destroying all my hopes,

11—12. Depending on whom we have gone through all these miseries? Why have these two highly powerful and heroic sons of *Kunti*, *Bhishma* and *Dharmajaya*, famous in battle, who always destroyed their enemies and whom no weapons could resist, been subjected by the enemy?

13. Surely this idle heart of me is made of the essence of marble, since seeing these two lying dead to die it is not even.

14. Why do you O most exalted of men, versed in the *Sūtras*, acquainted with the rules of proper time and place, performers of religious acts, lie dead without performing acts worthy of you?

15. O unvanquished ones, with your bodies unwounded and bows untouched, why do you lie insensible embracing the earth?”

16. And that huge hearted one, beholding his brothers sweetly asleep as they slept peacefully on the piteous of mountains perspired profusely, became sorely afflicted, and was reduced to a piteous plight.

17. That virtuous souled lord of men, saying ‘it is so’ and drowned in the sea of sorrow, and with an agitated heart, began to think of the cause of his brothers’ death.

18. And though that high-minded one of mighty arms acquainted with the divisions of time and place, pondered much, he could not settle what he should do.

19. Thus lamenting profusely, the virtuous minded son of *Lapa* or *Dharma*, *Yudhishthira*, pacified his soul,

20. And began, by the exercise of his intelligence, to ponder thus —“by whom these warriors have been slain?

21. There are no strokes of weapons on their bodies nor are there any foot prints of any body. I consider he is a mighty being who has slain my brothers.

22—28 I will reflect on this with concentration or I will try to know of it after drinking water. Perhaps the crooked-minded Duryodhana with whom good and evil are alike has got it (the drink) destructive of life, made by the king of Gandhara.

24 What cool-headed person can trust that wicked-minded man ever bent on evil deeds? Or perhaps that wicked-souled one has caused it to be made by some secret messengers of his.

26 Thus that highly intellectual one gave way to many thoughts. But he could in no way, persuade himself that the water was poisoned.

26 For though dead their features had undergone no change. And he thought the colour on the face of my brothers is still lively.

27 Each of these foremost of men is possessed of the force of a water fall. Who else therefore, can vanquish them except that being who carries away every thing in proper time.

28 Thinking it to be certain he plunged into that water. And as he got into it he heard these words from the firmament.

The Yaksha said —

29 I am a crane living on moss and and fish. Your younger brothers have been by me brought under the control of death. If O king's son you do not answer the question now put by me, you shall be the fifth victim.

30 O child do not attempt this. It has been possessed by me before. First answer my questions and then drink water and take it away.

Yudhishthira said —

31 Are you the foremost of the Rishis or the Vasus or the Marutas? I ask you what god you are. It is not possible for a bird to have done this.

32 Who has felled these four mountains of great energy viz Himavat, Paripatra, Vyndya and Malay?

33 O strongest of those endued with strength you have (indeed) achieved a very great feat in as much as neither the celestials nor the Gandharvas nor the Asuras nor the Rakshasas.

34 Could stand them in mighty conflict. (Therefore) what you have done is highly marvellous. Neither am I aware of what is your business nor do I know of your intentions.

35 I am very curious (to learn all this) and am terrified also. For which my heart is troubled and my head is racked.

36 Therefore O adorable one, I ask you who you are that are staying here.

The Yaksha said —

I am a Yaksha and not an aquatic bird. All hail to you.

37 It is I who have slain your greatly energetic brothers.

Vaishampayana said —

Thereupon, hearing those inauspicious words couched in harsh letters,

38—39 Which the Yaksha was speaking, he (Yudhishthira) O king, approaching him stood there. And that best of the Bharatas saw that huge-bodied Yaksha endued with unnatural eyes tell us a palm tree, blazing like the sun or the fire irresistible, huge as a rock, staying on a tree,

40 And uttering deep loud roars like the rumbling of the clouds.

The Yaksha said —

I these brothers of you, O king, though again and again forbidden by me,

41 Wanted to take away water by force. I have therefore killed them. He that has a love for his life ought not, O king, to drink this water.

42 O Partha do not attempt it. This (pond) has been taken possession of by me before. O son of Kunti, answering my questions, you may drink and take away water.

Yudhishthira said —

43 O Yaksha I do not want what you have already taken possession of. Virtuous persons never take,

44 That one should extol his own self. O most exalted of creatures I shall answer you all questions according to my knowledge. Ask me.

The Yaksha said —

45 What is that which makes Aditya (the sun) rise? Who remain near him? Who does make him set? (And) in what is he established?

Yudhishthira said —

46 It is Brahma that makes the sun rise. The celestials remain near him. Dharma makes him set. And he is established in truth.

The Yaksha said —

47 What makes one Sratrya (learned)? By what does one attain to what is very exalted? What makes one have a second? And, by what, O king one becomes wise?

the study of the
learned, By as-
that is very exalted
have a second
takes one wise.

ine attribute of the
virtuous practices of
the pious? What
? And what (prac-
the those of the im-

of the Vedas is their
Their asceticism is
us practices of the pious
human attribute And
(hem) is like the behaviour of

impious

he Yaksha said —

51. What is the divine quality of the
shirya? What practice of theirs re-
s the behaviour of the pious? What
an attribute? And what (prac-
part resembles that of the

Yudhishthira said —

52 It is the arrows and weapons that
constitute their divinity. Sacrifices (on
their part) resemble the virtuous practices
of the pious. Fear is their human attribute
And their abandoning (the distracted) is like
the practice of the impious

The Yaksha said:—

53 What is that one (thing) which is the
sacrificial Soma? What is that which
constitutes the sacrificial Yaju? What is
that which sacrifice can not do without?

Yudhishthira said —

54. It is the sacrificial Soma, mind is
the sacrificial Yaju. It is Rich which accom-
panies sacrifice and without which sacrifice
can not do.

The Yaksha said —

55 What thing is the best with regard
to the cultivators? What is of the greatest
value to those that seek prosperity? And
what is of the highest value to those that
bring forth?

Yudhishthira said —

56 Rain is the best thing to the culti-
vators seed is of the great value to the
sowers, cow is the best thing to those that

seek prosperity and son is of the greatest
value to those that bring forth.

The Yaksha said:—

57 Is there any person endowed with
intelligence, worshipped by the world, res-
pected by all the creatures, who though
enjoying the objects of senses and breathing,
is not alive?

Yudhishthira said:—

58 That person, who does not satisfy the
god, the guests the servants the Pitris and
his own self, though breathing, is not alive.

The Yaksha said:—

59 What thing is weightier than the
earth? What is it that is higher than the
sky? What is fleetier than the wind? And
what is more numerous than the grass?

Yudhishthira said —

60 The mother is weightier than the
earth, the father is higher than the sky, the
mind is fleetier than the wind and the
thoughts are more numerous than the
grass

The Yaksha said —

61 What is that which does not close
the eyes while sleeping? What is it that
has no heart? And what is it that swells
with its own force?

Yudhishthira replied:—

62 Eyes do not close their eyes while
sleeping. Ears do not move after birth.
A stone has no heart. And a stream swells
with its own force.

The Yaksha asked:—

63 Who is the friend of an exile? Who
is the friend of a householder? Who is the
friend of a sick person and who of a dying
one?

Yudhishthira replied —

64 The friend of an exile is his compa-
nion, that of a householder is his wife
that of a sick person is his physician and
that of a dying one is charity

The Yaksha said —

65 Who is the guest of all the crea-
tures? What is the eternal religion? O
king of kings, what is Amrita? And what
is this entire universe?

Yudhishthira replied:—

66 Agni is the guest of all creatures,
the milk of the cows is Amrita. Homa
with Amrita is the eternal religion and air
is this entire universe

22—28 I will reflect on this with concentration or I will try to know of it after drinking water. Perhaps the crooked-minded Duryodhana with whom good and evil are alike has got it (the trunk) destructive of life, made by the king of Gandhara.

24 What cool headed person can trust that wicked minded man ever bent on evil deeds? Or perhaps that wicked souled one has caused it to be made by some secret messengers of his.

26 Thus that highly intellectual one gave way to many thoughts. But he could, in no way, persuade himself that the water was poisoned,

26. I or, though dead their features had undergone no change. And he thought 'the colour on the face of my brothers is still lively.

27. Each of these foremost of men is possessed of the force of water fall. Who else, therefore, can vanquish them except that being who carries away every thing in proper time.

28. Thinking it to be certain, he plunged into that water. And as he got into it he heard these words from the firmament.

The Yaksha said.—

29 I am a crane living on moss and and fish. Your younger brothers have been by me, brought under the control of death. If O king's son, you do not answer the questions put by me, you shall be the fifth victim.

30 O child, do not attempt this. It has been possessed by me before. I will answer my questions and then drink water and take it away.

Yudhishthira said —

31 Are you the foremost of the Rudras, or the Vasus or the Marutas? I ask you what you are. It is not possible for a bird to live done this.

32 Who has felled these four mountains of great energy viz Himavat, Paripatra, Vindyā and Malaya?

33 Strongest of those endued with strength you have (indeed) achieved a very great feat in as much as neither the celestials nor the Gandharvas nor the Asuras nor the Rakshasas

34 Could stand them in mighty conflict. (Therefore) what you have done is highly marvellous. Neither am I aware of what is your business nor do I know of your intentions.

35 I am very curious (to learn all this) and am terrified also. I or which my heart is troubled and my head is racked.

36 Therefore, O adorable one, I as you who you are that are staying here.

The Yaksha said.—

I am a Yaksha and not an aquatic bird. All hail to you.

37 It is I who have slain your great enraged brothers,

Valishampayana said.—

Hereupon, hearing those inauspicious words couched in harsh letters,

38—39 Which the Yaksha was speaking he (Yudhishthira), O king, approaching had stood there. And that best of the Bharat saw that huge bodied Yaksha endued with unnatural eyes, tall as a palm tree, blazing like the sun or the fire, irresistible, huge a rock, staying on a tree,

40 And uttering deep loud roars like the rumbling of the clouds,

The Yaksha said.—

These brothers of you, O king, thou again and again forbidden by me,

41 Wanted to take away water by force. I have therefore killed them. He that has a love for his life ought not, O king, to drink this water.

42 O Partha, do not attempt it. The (pond) has been taken possession of by me before. O son of Kunti, answering my questions, you may drink and take away water.

Yudhishthira said.—

43 O Yaksha, I do not want what I have already taken possession of. Virtue persons never like,

44 That one should extol his own self most exalted of creatures. I shall answer your questions according to my knowledge. Ask me.

The Yaksha said —

45 What is that which makes Aditi (the sun) rise? Who remain near him? Who does make him set? (And) in what he established?

Yudhishthira said —

46 It is Brahma that makes the sun rise. The celestials remain near him. Dharma makes him set. And he is established in truth.

The Yaksha said —

47 What makes one Sratya (learned). By what does one attain to what is most exalted? What makes one have a second? And, by what, O king, one become wise?

r, what, as food and what, as poison? Is what is the proper time of a Sradha then drink and carry away water.

Yudhisthira said :—

86. It is the righteous that are the cution (ie one should follow in the foots of the virtuous). The firmament is ken of as water, the cow as food and jest as poison. A Brahman is the proper time for a Sradha (ie there is no special time for a Sradha. It may be celebrated whenever an able priest can be secured). O Yaksha, what is your opinion?

10 Yaksha said —

87. What has been spoken of as the characteristic of asceticism? What of self-control? What are the prominent features forgiveness and what of shame?

Yudhisthira said :—

88 (The characteristic of) asceticism is saying in one's own religion, (that of) self-restraint is control over the mind, (that of) forgiveness is the endurance of enmity and (that of) shame is refraining from all vile acts.

The Yaksha asked :—

89 O king what is spoken of as knowledge? What is said to be tranquility? What is spoken of as the greatest kindness? And what is instanced as simplicity?

Yudhisthira replied :—

90. A thorough grasp of divinity is true knowledge. Peacefulness of the mind is tranquility. Kindness consists in a desire to do good to all. And equanimity of the mind is (true) simplicity.

The Yaksha asked :—

91 What is the invincible enemy of men? What is (their) permanent disease? What sort of men is regarded as honest? And what kind of men is spoken of as dishonest?

Yudhisthira replied —

92 Anger is the most invincible enemy. Covetousness is the incurable disease. He who is friendly to all creatures is honest. And he that is cruel is spoken of as dishonest.

The Yaksha said —

93 O king, what is it that is called ignorance? What is spoken of as pride? What is understood by idleness? And what is it that is called grief?

Yudhisthira replied —

94 Absence of religious knowledge is called ignorance. What is called pride is an overweening opinion of one's own self. Inactivity with regard to religion is idleness. And ignorance is grief.

The Yaksha said :—

95. What is it that is spoken of as steadiness by the Rishis? What is it that is instanced as patience? What is said to be the highest ablution? And what is spoken of as charity?

Yudhisthira replied —

96 Steadiness consists in remaining firmly in one's own religion. Control over passions is called patience. True ablution consists in the purification of the mind. Preservation of all creatures is true charity.

The Yaksha said —

97. What person is considered as learned? Who is called an atheist? Who is ignorant? What is it that is spoken of as desire and what, envy?

Yudhisthira said —

98 He that is versed in religion is considered as learned. He that is ignorant is called an atheist. Desire consists in a longing for the worldly objects. And what is spoken of as envy is grief of the heart.

The Yaksha said —

99 What is spoken of as pride? What is it that is called hypocrisy? What is said to be the grace of the gods? And what is called wickedness?

Yudhisthira said —

100 Pride consists in stolid ignorance. What is called hypocrisy is the setting up (false show) of the banner of religion. The fruit of charity is divine gift. And wickedness consists in slandering others.

The Yaksha asked —

101 Virtue, profit and desire clash against one another. How can, (therefore) these things ever opposed to one another be united together?

Yudhisthira replied :—

102 When virtue and a wife are in harmony with each other (ie when the celebration of Agnihotri rites etc is not like a Brahmacharya mode of life opposed to a wife and when a wife too does not prove a hindrance to religious duties by opposing acts of charity &c) then these three things virtue, profit and desire can exist together.

The Yaksha said —

67 What is it that wanders alone? What is it that is born again after its birth? What is the antidote to cold? And what is the best field?

Yudhishthira said —

68 It is the sun that wanders alone. The moon is reborn (after her birth). Agni (fire) is the antidote to cold and the earth is the largest field.

The Yaksha asked —

69 What is the crowning refuge of religion? What of penance? What is the highest refuge of heaven and what of happiness?

Yudhishthira replied —

70 The crowning refuge of religion is liberality that of renunciation that of heaven is truth and that of happiness is good conduct.

The Yaksha asked —

71 What is the soul of a man? Who is that friend given to him by Destiny? What is the best refuge? And what is his best refuge?

Yudhishthira replied —

72 The soul of a man is his son. The wife is his friend given by Destiny. The clouds are his principal support and charity is his best refuge.

The Yaksha asked —

73 What is the best of all praise worthy objects? What is the best of all souls? What is the most important of all paths? And what is the best of all kinds of happiness?

Yudhishthira replied —

74 Soulless is the best of all praise worthy objects. Knowledge (of the Vedas) is the best of all souls. Wealth (of all kinds) is the most important one. And of all paths of happiness, truth is the best.

The Yaksha said —

75 What is the greatest virtue in the world? What religion is always true? What is that to which all men have expounded their duty? With whom does mankind never quarrel?

Yudhishthira said —

76 Absence of cruelty is the highest virtue. The religion of the three (Vedas) always bears fruit. The mind is subdued

does not hurt the righteous.

The Yaksha —

77 What makes one given up dejected is that one weak? And which makes

Yudhishthira —

78 It is given up in old age, it is renounced in old age.

The Yaksha —

79 For what is the service of the king?

Yudhishthira —

80 It is to give away to the poor, it is to be for their service.

The Yaksha —

81 What is the world? What is the time? What is the fruit? What is the cause?

Yudhishthira —

82 The world is the cause. It is the time. It is the fruit. It is the cause.

The Yaksha —

83 Why is it for what dead? And for what dead?

Yudhishthira —

84 A poor man becomes rich by an ignorant man. A poor man becomes rich by a poor man.

The Yaksha —

85 What one should full

water, what, as food and what, as poison? Delate what is the proper time of a Sradha and then drink and carry away water.

Yudhisthira said :—

86 It is the righteous that are the section (ie one should follow in the footsteps of the virtuous) The firmament is spoken of as water, the cow as food and quest as poison A Brahmana is the proper time for a Sradha (ie there is no special time for a Sradha It may be celebrated whenever an able priest can be secured) O Yaksha, what is your opinion?

The Yaksha said —

87 What has been spoken of as the characteristic of asceticism? What of self-control? What are the prominent features of forgiveness and what of shame?

Yudhisthira said :—

88 (The characteristic of) asceticism is saying in one's own religion (that of) self-strait is control over the mind (that of) forgiveness is the endurance of enmity and (that of) shame is refraining from all vile acts

The Yaksha asked :—

89 O king what is spoken of as knowledge? What is said to be tranquillity? What is spoken of as the greatest wisdom? And what is instanced as simplicity?

Yudhisthira replied :—

90 A thorough grasp of divinity is true knowledge Peacefulness of the mind is tranquillity Kindness consists in a desire to do good to all And equanimity of the mind is (true) simplicity

The Yaksha asked :—

91 What is the invincible enemy of men? What is (the) permanent disease? What sort of men is regarded as the best? And what kind of men is spoken of as the worst?

Yudhisthira replied —

92 Anger is the most invincible enemy Covetousness is the incurable disease He who is friendly to all creatures is honest And he that is cruel is spoken of as dishonest

The Yaksha said —

93 O king what is it that is called ignorance? What is spoken of as pride? What is understood by idleness? And what is it that is called grief?

Yudhisthira replied —

94 Absence of religious knowledge is called ignorance What is called pride is an overweening opinion of one's own self. Inactivity with regard to religion is idleness. And ignorance is grief.

The Yaksha said —

95 What is it that is spoken of as steadiness by the Rishis? What is it that is instanced as patience? What is said to be the highest ablution? And what is spoken of as charity?

Yudhisthira replied —

96 Steadiness consists in remaining firmly in one's own religion Control over passions is called patience True ablution consists in the purification of the mind. Preservation of all creatures is true charity.

The Yaksha said —

97 What person is considered as learned? Who is called an atheist? Who is ignorant? What is it that is spoken of as desire and what, envy?

Yudhisthira said —

98 He that is versed in religion is considered as learned He that is ignorant is called an atheist Desire consists in a longing for the worldly objects And what is spoken of as envy is grief of the heart

The Yaksha said —

99 What is spoken of as pride? What is it that is called hypocrisy? What is said to be the grace of the gods? And what is called wickedness?

Yudhisthira said —

100 Pride consists in stolid ignorance. What is called hypocrisy is the setting up (false show) of the banner of religion The fruit of charity is divine gift And wickedness consists in slandering others.

The Yaksha asked —

101 Virtue profit and desire clash against one another How can (therefore) these things ever opposed to one another can be united together?

Yudhisthira replied —

102 When virtue and a wife are in harmony with each other (ie when the celebration of Agnihotra etc is not like a Brahmacharya mode of life) opposed to a wife and when a wife too does not prove a hindrance to religious duties by opposing acts of charity &c then these three things virtue, profit and desire can exist together

The Yaksha asked:—

103 O best of the Bharatas who is doomed to eternal damnation? Speedily answer this question asked by me

Yudhisthira replied:—

104 He that himself having summoned a poor Brahmin asking (for alms) says that he has nothing, is doomed to eternal hell

105 He, (also), who imputes falsehood to the Vedas, the religious books the twice born ones the gods and the religion of his fore fathers goes to eternal hell

106 He also who has wealth, but who never enjoys it nor gives it away through avarice and says he has none, is doomed to eternal damnation

The Yaksha said —

107 O king, relate with certainty whether by birth, good character study of the Vedas, or learning or by what a person becomes a Brahmana

Yudhisthira replied:—

108 Hear, O Yaksha O adorable one Neither birth nor learning (makes one a Brahmana) It admits of no doubt that good character only is the cause of Brahmanhood

109 One, especially a Brahmana, should very carefully maintain his character. One whose character is not weak is never weakened. But he that has lost his character is himself lost

110 Teachers and students and others who study the Scriptures if inclined to wicked deeds are to be considered as ignorant. He only that performs meritorious acts is learned

111 Even he who has studied the four Vedas whose conduct is wicked cannot be distinguished from a Sudra. He who celebrates the Agnitra and of subdued passions is called a Brahmana

The Yaksha said. —

112 What does a person of agreeable speech gain? What does he gain that acts deliberately? What does he who has many friends gain? And what does he gain who is given to virtue?

Yudhisthira said —

113 A person of agreeable speech becomes dear (to all). He that acts deliberately obtains much. He that has many friends lives happily. And he that is given to virtue attains to (an excellent) state.

The Yaksha said —

114 Who is happy? What is wonderful? What is the path? And what is the news? Answer these four questions put by me and then let your four dead kinsmen be restored to life

Yudhisthira said:—

115 O aquatic creature, that one is truly happy who cooks in his own house scanty vegetables in the fifth or sixth portion of the day, but who is neither in debt nor exiled from home

116 In this world day by day (innumerable) creatures are going to the abode of Yama. Yet they that remain desire immortality. What can be more marvelous than this?

117 Discussions do not lead to no definite conclusions. The Srutis are divided (in opinion). And there is not a single Rishi whose opinions can be accepted as conclusive. Truth about religious matters is hidden in caves. (Therefore) that is the proper path which has been followed by great men

118 In this cauldron of the world, which is full of great ignorance with the sun as its fire, the days and nights as its fuel and the months and the seasons as its wooden ladle, I am cooking (all) creatures. This is the news

The Yaksha said —

119 O tormentor of foes you have rightly answered all my questions. Now relate to me who can be called a man and what man is enriched with all sorts of wealth

Yudhisthira said:—

120 The report of a man's meritorious deeds reaches both heaven and earth. And so long as that report continues, he is called a man

121 The man to whom the agreeable and the disagreeable, happiness and misery the past and the future are all alike be enriched with all sorts of wealth

The Yaksha said:—

122 O king, you have (truly) related, as to, what person is possessed of all sorts of wealth. I therefore one of your brothers whom ever you wish be restored to life

Yudhisthira said —

123 O Yaksha let this Nakula having dark complexion, red eyes towering as a sala tree endowed with broad chest and long arms, be brought back to life

The Yaksha said —

124 This Bhimasena is (very) dear to you and thus Arjuna is your chief support. Why then, O king, do you desire for the life of Nakula, who is only a step brother of yours?

125 Why do you, leaving out of consideration Bhima endued with the strength of ten thousand elephants, desire Nakula to be restored to life?

126 They say that Bhimasena is very dear to you. On what consideration, then do you desire for the life of a step brother?

127 Why do you, forsaking Arjuna the strength of whose arms is worshipped by all the Pandavas, wish Nakula to revive?

Yudhishthira said —

128 He who sacrifices virtue is himself destroyed. And he that preserves it is himself preserved. I therefore, do not sacrifice virtue considering that if destroyed it will destroy us.

129 Refraining from cruelty is the greater virtue and in my opinion greater than the greatest desirable object. I prefer that virtue, viz., refraining from cruelty. Let, O Yaksha, therefore, Nakula be alive.

130 People know that, king (Yudhishthira) is always given to virtue. I will never serve from my duty. Therefore, O Yaksha, let Nakula revive.

131. It is my intention that both the wives of my father, Kunti and Madri live sons.

132 As Kunti is to me, so also is Madri. I do not make any distinction between them. I desire to behave equally towards my two mothers. Therefore O Yaksha, let Nakula be brought back to life.

The Yaksha said —

133 O best of the Bharatas, since abstention from cruelty is, in your opinion, superior to both profit and desire let there fore all your brothers be restored to life.

Thus ends the three hundred and twelfth chapter the questions put by Yaksha (to Yudhishthira) in the Aranya of the Vana Parva

CHAPTER CCCXIII.

(ARANYA PARVA) —

Continued

Vaishampayana said —

11 Then at the words of the Yaksha 24 Pandava rose up and their hun-

ger and thirst forsook them in a short time.

Yudhishthira said :—

2 I ask you, who stand on one leg in the lake and who are unconquerable, what god you are. I can not believe that you are a Yaksha.

3 Are you the best of the Marutas, or the Rudras or the lord of the celestials, the wielder of the thunderbolt.

4 Each of these my brothers is able to fight a thousand warriors and I do not find any warrior capable of destroying them all.

5 Their organs of sense indicate as if they have awakened from an agreeable slumber. Are you a friend of ours or are you our father himself?

The Yaksha said —

6 O child, I am your father. Dharma of great strength. Know, O best of the Bharatas that I have come with the intention on seeing you.

7 Fame, truth, self control, purity, simplicity, modesty, steadiness, charity, asceticism and Brahmacharya are my limbs.

8 Know that absence of cruelty, impartiality, peacefulness, asceticism, purity, and want of pride are the (so many) avenues (of attaining to me). You are always (very) dear to me.

9 It is by good fortune that you are given to the (practice of the) five (virtues namely equanimity of the mind, self control, abstinence from sensual indulgence, forgiveness, and Yoga). You have by good luck conquered the six (i.e. hunger and thirst, sorrow, delusion, decrepitude and death). (Of these six the first) two show themselves in the first stage of life, the second two in the middle stage and the third two in the last part in order to make creatures go to the next world.

10 I am Dharma. May you be in bliss. I came here to test you, and have been pleased with your spirit of mercy. O sinless one, I will give you boons.

11 O foremost of kings crave boon, O sinless one I will bestow them on you. Those persons that are devoted to me never experience misfortune.

Yudhishthira said —

12 May the Agni of the Brahmana whose firesticks are being carried away by that deer, be not destroyed. This the first boon that I crave.

The Yaksha said —

13 O effulgent son of Kunti it was in order to test you that I in the shape of a deer, carried off the fire sticks of that Brahmana

Vaishampayana said —

14 Thereupon that exalted one replied 'I give (you this boon) Be blessed Do you who are like an immortal ask for another boon

Yudhishthira said —

15 The twelve years of our forest life have passed away and the thirteenth is come May no man recognise us in the course of this year wherever we may live

Vaishampayana said —

16 That god then replied I give you (this boon also) He then consoled the son of Kunti endued with the strength of truth (in these words) —

17 'O Bharata, even if you wander in the world in your own proper shapes no one in the three worlds shall be able to recognize you

18 Through my favour O perpetuator of the Kuru race, you will lead a secret and incognito life in the city of Virata during this thirteenth year

19 And whatever shape every one of you desires in his mind to assume he will be able to wear (that form) at will

20 Now give to that Brahmana these fire-sticks which I carried away in the shape of a deer in order to test you

21 O amiable one crave another boon that you desire I will give it O best of men, I am not satisfied with conferring boons on you

22 O son accept a third great and unparalleled boon O king you have been begotten by me and Vidura is born of a portion of mine

Yudhishthira said —

23 You are the god of gods It is enough that I have seen you in your own shape I will O father, accept whatsoever boon you may be pleased to grant me

24 O adorable one may I always be the better of avarice folly and anger, and may my mind be always inclined towards charity asceticism and truth

Dharma said —

25 You are by nature gifted with all those virtues, O Pandava You are (the

very embodiment of) Virtue (itself) However may you again have what you desire

Vaishampayana said —

26 Saying this, the adorable Dharma, whom all the worlds pay homage to, disappeared And the magnanimous sons of Pandu were joined together after they had enjoyed an agreeable sleep

27 All those heroes free from fatigue, arriving at the hermitage gave to that ascetic Brahmana his fire sticks

28 The man who reads this great and fame enhancing story of the restoration to life (of the Pandavas) and the meeting of the father and the son (ie Dharma and Yudhishthira) becomes self controlled, obtains mastery over the passions is blessed with sons and grand sons, and lives to a hundred years

29 Those men that thoroughly apprehend this story are never inclined towards unrighteousness breaking friendships misappropriating other peoples property, or violating other peoples wives and they never indulge in vile thoughts

Thus ends the three hundred and thirteenth chapter the revival of Yudhishthira and others in the Aranya of the Vaishya Parva

CHAPTER CCCXXIV.

(ARANEYA PARVA)—Continued.

Vaishampayana said —

1 Agreeably to the command to Dharma to pass the thirteenth year (of their exile) incognito, the Pandavas endued with the strength of truth,

2 And observant of vows, sat near those learned ascetics who were out of love (for them) dwelling with them in the forest

3 And with the view of obtaining the permission of these high souled and vow-observing ones to spend (the aforesaid thirteenth year) incognito they (ie the Pandavas) spoke to them with joined palms —

4 'You are (no doubt) aware that the sons of Dhritarastra have robbed us of our kingdom and have inflicted many other injuries on us

5 We have in great misery dwelt in this woods (these) twelve years The thirteenth year which we are to spend incognito yet remains (therefore) permit us to spend this year unrecognized

6 If Sujodhana, who has engaged spies, together with the evil minded Karna and the son of Subala, discover us, he will do great wrong to us, to the citizens, and to our friends.

7. Will it so come to pass that we all together with the Brahmanas shall be again established in our own kingdom?

8 Saying this, the pure-minded king Yudhisthira weighed down with grief and affliction and with voice choked in tears fainted away.

9 Thereupon all the Brahmanas together with his brothers began to console him. Then Dhoutmya addressed these words of great import to the king.

10. "O monarch, you are learned, sweet-tempered, firm in truth, and possessed of self control. Men of your nature never succumb to misfortunes.

11. Even the high souled gods wandering incognito over many places with the intention of vanquishing their enemies met with calamities several times.

12. Having dwelt in disguise in the asylum of Giriprastha in Nishada with the view of chastising (his) enemies, Indra (ultimately) met with success.

13 Vishnu, in the shape of the Horse-necked, passed a long time, unrecognised before he took his birth in the womb of Aditya, for the purpose of destroying the Danavas.

14. You have heard how he (Vishnu) in the guise of a dwarf, the incarnation of Brahma, deprived Vali of his kingdom by his prowess.

15. And you have also heard how Huiashana (the fire god) entering into water and remaining disguised served the purpose of the gods.

16 O righteous one, it has also been heard by you how Hari, for the purpose of chastising his foes entering into the thunderbolt of Sakra, hid himself there.

17. O sinless one, you have further heard how the Brahmanic sage Arjuna at one time remaining concealed in his mother's thighs served the purpose of the celestials.

18. Similarly, O child, Vivasvata of excellent splendour dwelling in every part of the globe in disguise totally consumed all his foes.

19 Further, Vishnu of terrible feats remaining in the house of Dasharatha in disguise slew in battle the ten necked (Ravana)

20 As the high souled ones thus remaining concealed in various places conquered their enemies in battle so you will also conquer (your foes).

21 Thus exceedingly pleased by the words of Dhoutmya, Yudhisthira, versed in duties, regained by the aid of his own and scriptural wisdom, his (natural) calmness (of mind).

22 Then the highly powerful and mighty-armed Bhimasena, the foremost of the strong greatly delighted the king with these words.

23 'O great king, Dhananjaya, the wielder of the Gandiva, looking to you (for permission) and following his sense of duty has in no way displayed his prowess (as yet).

24 Shahadeva and Nakula of terrible prowess, who are capable of destroying those enemies have been every day prevented by me.

25 We will never give that up in which you will employ us. Arrange all that (you think proper) and then we will soon conquer our foes.

26, Bhimasena having said thus, the Brahmanas uttered excellent benedictions on those Bharatas and then with their leave returned to their respective homes.

27 All those foremost of Yatis and Munis versed in the Vedas, desirous of seeing the Pandavas, again uttered blessings on them in due form.

28 Then those heroic and learned five Pandavas, those wielders of bows rose up and accompanied by Dhoutmya left (the place) together with Krishna.

29—30. And those foremost of men every one of whom was versed in a separate science and all of whom were skilled in the Mantras and acquainted with the proper time of (declaring) war and (concluding) peace and who were about to spend an incognito life (for a year), proceeding the next day a Kros (two miles) from that place sat down there in order to hold a consultation with one another (as to how to spend their incognito life).

Thus ends the three hundred and fourteenth chapter, the preparations for incognito life in the Aranya of the Vana Parva.

FINIS VANA PARVA.